

# The Mawla

"VOICE OF ISLAM"

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The Mawla

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Seek aid for your  
needs in concealment  
(i.e. concealment of Sadqah)  
(Hadith)

## THE UMMAH'S HUMILIATION — A MANIFESTATION OF ALLAH'S PUNISHMENT

***Then when there came the first of the two promises (of Divine Punishment), We sent against you servants unto Us who were most powerful in warfare. Then they penetrated the homes. Indeed it was a decree executed."***

(Surah Bani Israaeel, aayat 5)

***"When the final promise (of Divine Punishment) came, (it came) so that they could (the kuffaar) disfigure your faces and enter the Masjid (i.e. Masjidul Aqsa) as they had entered the first time, and so that they could utterly destroy whatever they overran."***

(Surah Bani Israaeel, aayat 8)

In these Qur'aanic verses, Allah Ta'ala refers to His punishment which He had inflicted on the Muslims of former times. The specific community referred to in these verses is Bani Israaeel. Two occasions of punishment are mentioned here. On both occasions Allah Ta'ala used the kuffaar to overwhelm, punish and humiliate the Muslims. The punishments had taken the form of kuffaar atrocities—pillage, plunder, killing and humiliating the Muslims, as well as the desecration of Masjidul Aqsa. The aayat specifically mentions the destruction which the

kuffaar wrought to Masjidul Aqsa. Allah Ta'ala allowed the kuffaar to invade Masjidul Aqsa—to defile and violate its sanctity. The then Muslims were just as helpless as present-day Muslims. They had to suffer the punishment and humiliation without being able to offer any response and unable to defend either themselves or their holy places.

### ALLAH'S SERVANTS

It is significant that in the aayat, the Qur'aan refers to the kuffaar who had defiled and destroyed Masjidul Aqsa and who had ravaged the Muslims of the time, as 'servants unto Us'. This style of expression conveys that the kuffaar were appointed by Allah Ta'ala to inflict the punishment, atrocities and humiliation on the Muslims who are supposed to be the true and obedient slaves and servants of Allah Ta'ala.

This style of expression implies that the domination of the kuffaar over Muslims is in actual fact a manifestation of Allah's punishment. Throughout the history of the world, this has always been the case. When the Muslim Ummah had transgressed all bounds of disobedience and had firmly resolved to adopt transgression, sin and kuffaar life style as their way of life, then Allah Ta'ala unleashed His punishment which sometimes came in the form of natural disasters and sometimes in the form of kuffaar brutality and domination.

### THE CAUSE

In this age too, Muslims have degenerated to the lowest level of *fisq and fujoor* (transgression and immorality). The Sunnah of Rasulullah (sallallahu alayhi wasallam) has been jettisoned right out of our lives and the life style and concepts of the kuffaar have become the complete culture and code of life of Muslims. It is for this reason that Allah Ta'ala has manifested His punishment on us in the form of kuffaar atrocities and domination over the Ummah. He has made us the slaves of the very kuffaar whom we have appointed as our intellectual masters whose lifestyle Muslims are emulating in entirety. Therefore He has once again sent His kuffaar 'ibaad' (servants) to punish and disgrace us as he had done with Bani Israaeel when they had reached the point of no return in their transgression.

Thus, the cause of our degradation, humiliation and of the calamities which are befalling the Ummah, is not America or the shaitaan. Rather, these events via the agency of the kuffaar are Allah's punishment. It is He Who has chosen America to punish and humiliate the Muslims. It is He Who has chosen the Yahood to inflict such terrible acts of brutality on Muslims.

### TRUTH

Muslims have failed to understand this Qur'aanic truth. Rasulullah (sallallahu alayhi wasallam) has informed the Ummah in no mistaken terms that when Muslims abandon

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## THE MAKTAB STRUGGLE

GUARDING THE IMAAN  
OF THE NEW GENERATIONS  
OF THE UMMAH—THE  
BULWARK AGAINST THE  
KUFR ONSLAUGHT

**R**asulullah (sallallahu alayhi wasallam) said:

*"The best of you are those who learn and teach the Qur'aan."*

The Qur'aan is Islam. The knowledge of the Qur'aan is the Shariah of Islam. Without the knowledge of the Qur'aan, it is impossible to sustain Imaan. It is for this reason that it has been proclaimed that the noblest of the Ummah are those who are engaged in the acquisition and dissemination of the knowledge of the Qur'aan.

### THE UMMAH'S CHILDREN

Hundreds of thousands, if not millions, of the Ummah's children are completely deprived of the very basic and elementary teachings of Islam. All over the world, especially in Muslim countries, children in their thousands are growing up like non-Muslims. Innumerable thousands have already been alienated from Islam and have in the process become cheap fodder for the kufr machine operating under the auspices of the conspirators of the western world.

### REALISATION

The kuffaar conspirators who are always plotting the destruction of Islam and the Ummah, have gained a realisation which most Muslims have failed to comprehend. The kuffaar have realised that the simplest way of defeating Muslims and extinguishing the Flame of Islam, is to alienate the children of the Ummah from Islam. A variety of ways and plots have been engineered to gain this nefarious goal. But, since Allah Ta'ala has undertaken the responsibility of protecting Islam, He creates agencies and institutions to combat the conspiracies of the kuffaar. One such important and absolutely vital institution is the **Maktab Programme** which was initiated a few years ago solely by the fadhl and with the nusrat (aid) of Allah Ta'ala.

### BLISSFUL UNAWARENESS

The Ummah is asleep in a state of extreme lethargy and neglect. Muslims are dwelling in blissful unawareness, not knowing and not realising what is happening around them. The conflagration of kufr and immorality is raging throughout the ranks of the Ummah, but Muslims are lost in a *ghafalat* and fail to see the disaster towards which we are all heading.

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MUJLISUL ULAMA  
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# QUESTIONS AND ANSWERS

**Q.** In some Musjids a section of the shoe racks has been fitted with doors which can lock. The doors and the locks have been fitted on some shelves to prevent the theft of shoes. Any musalli who wishes to put his shoes in the lock-up rack has to pay a rental for the shoe-box. He keeps the key with him for the period that he has paid rent. If he has paid the rent, for say six months, then he only is entitled to place his shoes in that particular shelf which he locks and keeps the key. Is this system permissible?

**A.** All the facilities of the Musjid—the shoe racks, the water, the taps, the toilets, the towels and whatever else there may be—are for the free use of all the musallis. No one has a preferential right to use any of these facilities, not even the contributors/donors. It is not permissible for any musalli to secure for himself exclusive use of any specific facility of the Musjid in lieu of a payment. Whoever comes first, has the prior right to the Waqf facility. Just as payment of a fee/rental cannot secure for one the exclusive right to sit in a particular spot in the Musjid or use a particular towel or a particular tap, or use a particular copy of the Qur'aan, etc., so too is it not permissible to pay money to reserve for oneself the exclusive right to use any particular shoe-box. All the shoe shelves/boxes are Waqf for the use of all the musallis. Giving a particular musalli the exclusive right of using a specific shoe-box infringes on the rights of the musallis who may come to the Musjid earlier than the one who has paid 'rent'. Sometimes he may not even be present in the Musjid. The shoe-box will then remain unused to the inconvenience of other musallis. Irrespective of the advantages of this system, it is not permissible since it violates the rights of others and is in conflict with the rules of Waqf pertaining to the Musjid facilities.

**Q.** An Islamic radio claims that it is permissible to wear the trousers below the ankles because this is so according to Imaam Shaafi (rahmatullah alayh). The Molvi who maintains this view is a Hanafi. Is this correct?

**A.** The claim made by the Molvi is erroneous. On the assumption that this is so according to Imaam Shafi (rahmatullah alayh), then it follows that according to Imaam Abu Hanifah (rahmatullah alayh), it is not permissible, hence the Hanafi Molvi had to bypass the ruling of his own Math-hab and cite the view of the Imaam of another Math-hab. This flitting from Math-hab to Math-hab for no valid Shar'i reason is not permissible. It is dhalaal (deviation). Only if there is a pressing need may an experienced and a pious Mufti issue a ruling in a specific case in terms of another Math-hab from one of the Four Math-habs. But it is haraam to jump, from Math-hab to Math-hab for sport, futility and to entertain. The programs of these radios are designed to entertain. They submit the teachings of the Shariah to nafsaniyat. By stating that wearing the trousers below the ankles is permissible according to Imaam Shaafi (rahmatullah alayh), the Molvi is guilty of opening up a door of kabeerah sin. Wearing the trousers below the ankles is a kabeerah sin according to the Hanafi Math-hab and other Imaams, and according to Imaam Shafi while not a kabeerah sin in certain cases, nevertheless, it is NOT permissible as the molvi of the radio claims. The duty of Ulama is Amr Bil Ma'roof Nahy anil Munkar. It therefore does not behave them to encourage Muslims to drift from the Sunnah of Rasulullah (sallallahu alayhi wasallam) especially in this age of immorality and total immersion in the ways of liberalism of the nude kuffaar. The duty of the Ulama is to steer Muslims away from the ways and styles of the kuffaar and bring them closer to the Sunnah of Nabi-e-Kareem (sallallahu alayhi wasallam). What really constrains a Molvi to manipulate technicalities to legalize an act the overwhelming evidences of the Shariah indicate is haraam and a kabeerah sin? He should examine his conscience and ask himself if the tareeqah of Rasulul-

lah (sallallahu alayhi wasallam) is to be abandoned and shunned in preference of a kuffaar style simply on the basis of a minority view which the Molvi in fact has not understood? Our explanation of this mas'alah appears elsewhere in this issue of The Majlis. And why is it necessary for the Molvi to overlook the view of his Imaam, Abu Hanifah (rahmatullah alayh)—a view which is thoroughly supported by authentic Ahadith—and propagate an assumed contrary view? The only conclusion which a discerning person will gain is that the attempt is to encourage Muslims to adopt the style of the kuffaar since the style in which Rasulullah (sallallahu alayhi wasallam) and his Sahaabah wore their trousers is mocked by the kuffaar. May Allah Ta'ala protect Muslims from the evil effect of those learned people who suffer from oblique vision and shallow understanding which cannot fathom the wisdom of the Ahkaam of the Shariah.

**Q.** Some animals were purchased at an auction. Is it permissible to make qur'baani with these animals?

**A.** It is permissible. What exactly has created a doubt in you in this regard? Your question is not clear.

**Q.** Some haafiz boys shave their beards. But when Ramadhan approaches they grow their beards so that they could lead the Taraaweeh Salaat. Is it permissible to allow them to lead the Taraaweeh?

**A.** If they repent and have decided not to again shave their beards, then it is permissible for them to lead the Taraaweeh Salaat. However, if the intention is to again shave the beard after Ramadhan, as is the case with all of these fussaaz so-called huffaaz, then it is not permissible for them to lead the Taraaweeh nor is it permissible for anyone to appoint them as imaams to lead the Taraaweeh.

**Q.** Can we perform Salaat in a Musjid which has no doors?

**A.** We really do not understand your question. What relationship do the doors have with the Salaat? If there is even no building on the Musjid ground, then too Salaat is proper. The Musjid is the actual land, not the building. If the entire building is demolished and the ground stands vacant, it will still be a Musjid, enjoying all the ahkaam (laws) pertaining to the Musjid.

**Q.** Is it permissible to give Zakaat to a Muslim widow?

**A.** If the widow is poor and does not own cash, gold and silver equal to Nisaab value, then Zakaat may be given to her. If she is poor and has no income, but owns gold or silver jewellery the equivalent of the Zakaat Nisaab (about R1200), then it will not be permissible to give her Zakaat.

**Q.** I am residing in a town for the past 15 years. On account of a disagreement with the mutawallis of the Mosque, I was banned from the Mosque. I am now not allowed to perform Salaat in the Mosque. Do the mutawallis have the right of debarring me from the Musjid?

**A.** We are not aware of the actual circumstances which has led to this extreme and possibly haraam measure. If you are not guilty of causing fitnah and problems in the Musjid, then no one has the right to debar you from entering the Musjid. The mutawallis do not own the Musjid. If the mutawallis have no valid Shar'i reason for debarring you, then they are guilty of a haraam act. If you are in fact guilty of having created disturbance in the Musjid or you constitute a threat or hinderance to the musallis in the Musjid, then repent and inform the mutawallis of your regret and promise not to repeat your fitnah. If then too they debar you, they are the followers of Abu Jahl. And, if they debar you on Jumuah, then the Jumuah of the entire Jamaat will not be valid.

**Q.** Is it permissible to transfuse the blood of non-Muslims into Muslims?

**A.** Blood is an impurity. Normally it is not permissible to use impure substances for medical treatment. Whether it is the blood of a Muslim or non-Muslim, the ruling is the same. In an emergency if there is no halaal medicine/remedy available, it will be permissible to use blood.

**Q.** Is it permissible for a Muslim to consent for the removal of parts of his body while he is alive, for transplantation for the benefit of close relatives?

**A.** This is not permissible under any circumstances. Organs may not be taken from even a dead body. Man is not the owner of his body. He may therefore not give away any parts of his body. If he was the owner of his body, suicide would have been permissible. The Shariah also prohibits the derivation of any use whatsoever from parts of the human body.

**Q.** Can organs of non-Muslims be used in Muslims?

**A.** This is not permissible under any circumstances.

**Q.** When is a person pronounced dead in Islam?

Organs like the heart and kidneys are useful if removed while they are receiving adequate blood perfusion. It is for this reason that when a person is pronounced "brain dead" with only a machine keeping him alive, the organs are removed. Thereafter the machine is switched off. What is the Islamic viewpoint of this concept and its application?

**A.** Firstly, it is not permissible to remove any organs from the human body, whether the person is alive or dead. Secondly, the concept of brain dead is rejected by Islam. It is a concept created to deceive and soothe the minds of people to enable doctors to slaughter a living person for grabbing his organs. As long as the slightest blood perfusion takes place, the person is alive, i.e. the Rooh is still in his body. The machine will 'sustain' life only as long as the time of Maut has not arrived. The Qur'aan categorically declares: "No person will die but with the permission of Allah at the appointed time."

It is not the machine which ensures the perfusion of the blood and it is not the machine which keeps the person alive. If a machine can keep a person alive, it will mean that the answer for Maut has been found. Man can then escape death and be kept perpetually alive. Malakul Maut can then be 'defeated'. The perfusion of blood and remaining alive are the effects of the presence of the Rooh (Soul) which is the life-giving substance. After the departure of the Rooh, nothing can ever keep the blood flowing and keep a person alive.

**Q.** My wife refuses to don hijab. She defiantly leaves the home and mingles in public with men and women. She scorns hijab and has made it clear to me that she will never go into purdah. Is it permissible for me to talaaq her?

**A.** Yes, it is permissible.

**YOUR ENEMIES**  
"VERILY, SOME AMONG YOUR WIVES AND CHILDREN ARE YOUR ENEMIES. THEREFORE, BEWARE OF THEM." (Qur'aan)  
When wives and children divert a man from Allah's remembrance and from the Aakhirah, they become his enemies.

**Q.** Was sihr (jaadoo, magic) created at the same time the world was created?

**A.** We are not aware of its time of creation. It had appeared early in man's history. The two Angels, Haaroot and Maaroot, were transformed into human beings by Allah Ta'ala and despatched to earth to impart sihr. It was meant to be a trial for mankind. Whoever acquired this knowledge, lost his Imaan.

**Q.** To which nation/tribe did Haaroot and Maaroot come and at which time in history?

**A.** There is no historical certitude in this regard. Only Allah Ta'ala knows.

**Q.** Does sihr have an effect on people?

**A.** Yes, it does have an evil effect. It is a reality. *Imam Majeed, Saad Fatah*



# QUESTIONS AND ANSWERS

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Surah Naas were revealed to combat the effects of sihr.

**Q. Can sihr be a cause of sickness?**

**A.** Yes, it can be a cause for sickness. But one should exercise care in this regard. Nowadays the imagination of people is playing havoc with them. Almost every sickness and calamity are attributed to sihr. There is a glut of incompetent aamils and quacks operating. Their diagnosis is blindly accepted by people and imagination then plays havoc. While all these aamils diagnose sihr, they are hopelessly incapable of curing the patient who suspected to be a victim of sihr.

When one is afflicted by sickness or any kind of calamity, repent, recite Istighfaar in abundance and make dua constantly. Allah Ta'ala is The only One Who cures. Have yaqeen in dua, but at the same time reform yourself morally and spiritually. Recite Surah Falaq, Surah Naas, Aayatul Kursi and the last ruku' of Surah Baqarah daily. Continue with this spiritual prescription. If Allah Ta'ala wishes, He shall cure. But, those who generally resort to the incompetent aamils of today become hooked onto imagination. They then imagine that they are afflicted with sihr when this is not the case.

**Q. Is it true that when a person is sickly due to sihr, his/her palms face upwards?**

**A.** This may be the case, but not always. A qualified aamil will know better. We are not aamils.

**Q. Why do aamils use different methods to cure a person affected by sihr?**

**A.** For the same reason that doctors and hakeems use different medicines and remedies to cure patients.

**Q. How does an aamil use a jinn to help him?**

**A.** It is not permissible for a Muslim to gain control of a jinn. By mean of some amal (practice) it is possible to gain control of a jinn and make him subservient. But this is haraam because jinn is free just as man. Just as it is haraam to enslave a free human being, so too is it haraam to enslave a jinn. Generally those who enslave jinns are evil aamils. They employ shaitaani methods for this person. They even resort to kufr.

**Q. How can a good aamil be distinguished from a bad aamil?**

**A.** If the aamil is a strict follower of the Shariah, he will be a good aamil otherwise not. If he employs un-Islamic methods, he is operating with shaitaani influence and aid.

**Q. Can Taqdeer be corrected or altered by the stars?**

**A.** It is kufr to subscribe to such a belief. The stars have no power of interfering with the Taqdeer of Allah Ta'ala.

**Q. It is confirmed that a lady in our family dabbles in witchcraft. We have proof that she is learning sihr and practises it. She is an elderly person. Do we have the right to debar her from our home and refuse to eat the food she sends us?**

**A.** Yes, you have this right. In fact, you should be on your guard against her. Confront her with the evidence and admonish her. Make it known to her that she has lost her Imaan and that she should repent and renew her Imaan.

**Q. There is special thawaab for performing 40 Salaats with Jamaat in Masjid-e-Nabawee. If women are not allowed to go to the Masjid, will they be deprived of this tremendous bounty?**

**A.** No, they will not be deprived. The order of 40 days in this context applies to only males. Nevertheless, women will receive the same thawaab by performing Salaat in the rooms where they are living.

**Q. My wife wants to become bay't to a shaikh, but I do not want her to do so. I have my reasons. Is it permissible for her to take a shaikh without my consent?**

**A.** It is haraam for her to become bay't to a shaikh without your permission.

**Q. My husband wants me to end my bay't with my shaikh and become bay't to his murshid. Can he**

**compel me to do this?**

**A.** He has the right to order you to terminate your bay't. However, if he does so for no valid Shar'i reason, then he is committing a sin. Nevertheless, you as his wife, should obey him. He should not compel you to become bay't to a shaikh if you have no spiritual munaasabat with him. But to please your husband, obey him. You will be rewarded much by Allah Ta'ala for your obedience to him.

**Q. My husband is a lewd man. He flirts with women. He has no care for purdah. He will leave me to attend to all the affairs even if I have to deal with males. Is it permissible for me to travel with him?**

**A.** Your husband is not a proper Shar'i mahram for the journey. It is not permissible to go on a journey with him. His fisq and fujoor disqualify him from being your mahram on a journey.

**Q. My mother-in-law has hatred for me. She always complains about me to her son (my husband). Is this gheebat? What should I do?**

**A.** Her complaints if baseless, are slander and gheebat. You should be patient. Ignore her slanders. Make dua for her and behave as if you are deaf. Never react to what she says. Respect her like a mother even if it seems like drinking poison. Allah will reward you.

**Q. A Maulana says that if an Aalim has 99 faults and one good point, we should not look at his faults, but at his good point. Please comment.**

**A.** We should not look at the faults of anyone. Nevertheless, everyone has the right to offer naseehat and to admonish a Muslim even if he happens to be an Aalim.

**Q. I did not pay Zakaat on my gold for 20 years, from 1971 to 1991. How should I calculate my Zakaat for all these past years?**

**A.** Let us assume you had 400 grams of gold. Zakaat for 1971 will be 10 grams. Deduct this from the 400 grams. Zakaat for 1972 will be on 390 grams. The Zakat on 390 grams will be 9, 75 grams. Deduct this from 390 grams. Zakaat for 1973 will be on 380, 25 grams. Continue calculating in this way. Zakaat is always one fortieth or 2 and a half percent of the amount. Then add all the grams of gold which had to be given in Zakaat for the past 20 years. Either give the total amount of grams in gold as Zakaat or its current price.

**Q. Is it permissible to perform qadha Salaat before sunrise and after Asr Salaat?**

**A.** It is permissible. Only after Asr when the sun's rays have become very cool or yellowish, say about 15 minutes before sunset, then it is not permissible to perform any Salaat except the Asr Fardh of that particular day if it has not yet been performed. But it is a grave sin to delay the Asr Salaat until this time.

**Q. If a person dies without having discharged all his qadha Salaat and Saum, can his heirs perform the Salaat and fast on his behalf?**

**A.** It is not valid to fast and perform Salaat on behalf of the mayyit or on behalf of anyone. Only Fidyah will absolve the mayyit (deceased) of his obligation. If the mayyit had made a wasiyyat (bequest) for the Fidyah (monetary compensation) of his Salaat and Saum to be paid, then it will devolve as an obligation on the heirs to pay the Fidyah from one third the value of all of his assets.

**Q. A daughter worked in her father's shop for several years. She was not paid wages nor was a wage agreed for her. She was, however, allowed to take from the shop whatever she required. After the father's death she claims that he owed her wages for all the years she had worked, hence the estate of her deceased father is indebted to her. Is her claim valid in the Shariah?**

**A.** She has no claim according to the Shariah. She is not entitled to any wages since there was no work and wage contract with her father. She cannot de-

mand any payment from the estate of her father.

**Q. My wife annoyed me and I swore at her. I used an abusive term. She says that it is talaaq.**

**A.** It is not talaaq. The abusive term is a sin. It is not permissible to abuse and use vulgar language.

**Q. Is it permissible for a person to give his own Zakaat to his brother who cannot make ends meet? He is in heavy debt.**

**A.** It is permissible.

**Q. Is it permissible for an aamil to inform a victim of sihr of the identity of the one who is suspected of having made the sihr?**

**A.** The information which an aamil gains by means of his acts (amals) is not necessarily correct. It is for this reason that the Shariah does not regard the effects of such amals as evidence. It is possible for the shaitaan to interfere in the amals of an aamil. The aamil too can misinterpret the results of his amals. It is not permissible for an aamil to reveal any identities on the basis of what he has gleaned from his amals.

**Q. When are the hands lowered during Janaazah Salaat according to the Hanafi Math-hab? Some lower their hands the moment the Imaam begins with the Salaam.**

**A.** After the fourth Takbeer, just prior to the Salaam, the hands should be lowered. Generally the hands are lowered after the Salaam. However, according to Hadhrat Maulana Ashraf Ali Thaani (rahmatullah alayh), the hands should be lowered after the fourth Takbeer, i.e. before the Salaam.

**Q. The Imaam by mistake recites Takbeer the fifth time in Janaazah Salaat. What should the muqtadis do?**

**A.** The muqtadis should not recite the fifth Takbeer. They should wait silently for the Imaam to make Salaam. When he makes Salaam, they should follow him. The Salaat is valid.

**Q. Who should pay the Zakaat of the wife?**

**A.** She has to pay her own Zakaat. If her husband wishes to pay her Zakaat, he may do so with her knowledge and consent.

**Q. Who has to pay for the Qur'baani for the wife?**

**A.** She has to pay for her own Qur'baani. Her husband may pay it for her with her consent.

**Q. There is a group of people who celebrate Eidul Adha on the 9th Zil-Hajj. They say that they follow Makkah. When it is the 10th in Makkah, they celebrate Eid here as well. Are they acting according to the Shariah?**

**A.** This group is deviant. Eidul dha is on 10th Zil Hajj, not on the 9th. We have to celebrate Eidul Adha when it is the 10th here, not when it is the 10th elsewhere, whether it be Makkah.

**Q. We are told that haraam food may not be given to even non-Muslims. What should one do if he has some haraam food?**

**A.** If by haraam you mean the food itself is haraam, e.g. haraam meat or food in which haraam ingredients have been added, then such food should be left somewhere. An animal passing by will eat it. However, one should not make a niyyat of feeding it to an animal. It should simply be discarded in some place. If by haraam you mean that the food itself is halaal but was purchased with haraam money, then it should be given to the poor.

**Q. Does the Shariah impose any controls or restrictions on a man if he wishes to take a second and a third wife? Some argue that if a man is not wealthy, it is not permissible for him to marry a second wife. Is this correct?**

**A.** Marrying a second, third and fourth wife is just like marrying a first wife. Assuming that a man who is not wealthy or who is poor is not allowed to marry a second wife, then by the same token he should not be permitted to marry a first wife. To be wealthy is not a condition for the validity or for even the permissibility of marriage, whether it be to a first, second, third or fourth wife. The husband is required to mete out

# QUESTIONS AND ANSWERS

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equality to all his wives. This is his obligation. A faqeer (pauper) is obliged to maintain his wife. However, the Shariah does not stipulate that he first earns and saves up money, then marries. He may marry even during his state of poverty. After marriage, he has to work and ensure that he provides the expenses for his wife. The same applies to the person who marries a plurality of wives. Those who claim that the Shariah imposes restrictions on a man who wishes to marry again, are in error. They are affected by western concepts and suffer from an inferiority in thinking, which they gained from their western upbringing.

**Q. Is it permissible for a Muslim to rear guard dogs for purposes of trade?**

**A.** Although permissible for this purpose, it is not adviseable, especially since according to Imaam Shaafi (rahmatullah alayh) it is not even permissible. Furthermore, dealing in dogs will have a negative moral impact on a man's character. Rasulullah (sallallahu alayhi wasallam) forbade even sitting on the skins of wild animals, e.g. tigers and cheetahs. The Angels of Rahmat do not enter a place where dogs are kept.

**Q. Is it permissible to keep monkeys as pets?**

**A.** It is not permissible. Allah Ta'ala transformed people into pigs and apes as a form of punishment. This shows that monkeys, like pigs are detestable. They are not animals to be kept by Muslims as pets.

**Q. While making wudhu if the Athaan begins, should one stop and wait until the end of the Athaan?**

**A.** It is not necessary to stop and wait. One may continue with the wudhu.

**Q. On the plane we met a man who said that he was a Muslim. He went to another person and said that he was a Chtristian. He finally went to sit by a female and said that he was a Jew. What is his status?**

**A.** If he was born into Islam, his statements made him a kaafir. It does not matter if he had made these statements of kufr in jest. He is not a Muslim.

**Q. Is the food served on planes halaal?**

**A.** Airlines serve even pork, haraam meat and other haraam types of foods. They also serve liquor. All the food is kept in the same place. The food is furthermore served by the same staff who serves haraam food and liquor. It does not behove Muslims who are conscious of their Deen to consume such contaminated foods. It is not permissible to eat the airline food. Muslim passengers should take along some light foodstuff for the journey which is usually only a few hours.

**Q. If an air hostess pours liquor for a passenger, then pours tea for one, is it permissible to drink the tea?**

**A.** It is not permissible. Rasulullah (sallallahu alayhi wasallam) forbade that Muslims eat from the same place where liquor is served. The plane situation comes within the scope of this Hadith of prohibition.

**Q. Is it permissible to have relations with the wife immediately her haidh period ends, but before she has taken ghusl?**

**A.** If her haidh ended before full ten days, then this will not be permissible. Ghusl is necessary first. If haidh ceased after a full ten days, relations will be permissible even without ghusl.

**Q. Where should ihraam be adopted when going for Hajj or Umrah from South Africa?**

**A.** It is preferable to put it on land (either at Johannesburg or Nairobi), i.e. even before coming in line with the Meeqaat known as Yalamlam which is announced on the plane. It is very awkward to don ihraam in the plane. It is also permissible to don ihraam in Jiddah. Some senior Ulama are of the view that it is not permissible to delay the ihraam until Jiddah. However, we follow the other view.

**Q. Is it permissible to perform Salaat with a kurtah with short sleeves?**

**A.** It is not permissible even if it is a kurtah. It is

Makrooh to wear such a kurtah when performing Salaat.

**Q. It is customary to feed people who attend the Janaazah. After burial they are invited for a feast. Is this a Sunnat practice?**

**A.** It is a bid'ah practice. This custom is not permissible. Death is not an occasion of feasting.

**Q. Children in our house are seeing a huge black jinn. They become extremely frightened. What can be done when this happens?**

**A.** According to the Hadith, when any such apparition is seen, call out the Athaan loudly. Insha'Allah, the shaitaan will disappear. It is not necessary to insert the fingers in the ears when reciting the Athaan on this occasion.

**Q. If the Imaam happens to be a musaafir, how should the muqtadis perform their Salaat?**

**A.** After the Imaam makes Salaam, i.e. after he completes his two raka'ts, the muqtadis should rise and perform the remaining two raka'ts without reciting Qiraa't in any of the raka'ts.

**Q. The musaafir Imaam by error performed four raka'ts Zuhur instead of two. At the end he made Sajdah Sahw. What is the state of the Salaat?**

**A.** The Salaat of the Imaam is valid if he had sat in tashahhud after two raka'ts, but not that of the muqtadis. They have to repeat their Salaat.

**Q. When a journey of 77 km (three manzils) or more is undertaken, from which point will it become permissible to perform Qasr Salaat? Could the Qasr be performed before reaching 77 km?**

**A.** Qasr may be performed as soon as one has reached beyond the built-up area, i.e. where the town ends. It is not necessary to wait until one reaches 77 km.

**Q. What is the condition of a Muslim who says that he believes and follows only the Qur'aan. He rejects the Hadith.**

**A.** Such a man is a kaafir. He becomes a murtad by rejecting the Ahadith of Rasulullah (sallallahu alayhi wasallam).

**Q. When should the Masbooq stand up to complete the raka'ts he has missed — after the first Salaam or after the second Salaam?**

**A.** After the first Salaam. If one delays until after the second Salaam, Sajdah Sahw will be necessary.

**Q. Is it necessary to perform all the Sunnatul Muakkadah Salaat? Some say that this is not necessary in view of it being only Sunnah. Is this correct?**

**A.** The statement "is only Sunnat", is kufr. When any act of the Deen is regarded as being insignificant and unimportant, such an attitude is termed istikhfaaf which is kufr. A person who neglects the Sunnatul Muakkadah Salaat without valid Shar'i reason is a faasiq. It is a grievous sin to neglect the Sunnatul Muakkadah Salaat. It is a punishable offence.

**Q. I had been taught that it is Sunnat to sit when drinking water. Now I have come across some hadiths which mention that Rasulullah (sallallahu alayhi wasallam) stood while drinking water. What is the correct view?**

**A.** There are several authentic Ahadith which prohibit drinking water while standing. There are also some narrations which mention that Rasulullah (sallallahu alayhi wasallam) had stood while drinking water. While the general and usual practice of Rasulullah (sallallahu alayhi wasallam) was to sit when drinking water, occasionally he did stand. The fact that he prohibited drinking water while standing, indicates that there must have been a special reason for having stood sometimes when drinking water. Some narrations specifically mention that when he drank Zam Zam water, he stood. It is for this reason that our Ulama stand when drinking Zam Zam water. According to the Hadith Rasulullah (sallallahu

alayhi wasallam) also stood when drinking the water left over in the container after having made wudhu. This too is adopted by our Ulama. It is nevertheless clear from the Ahadith prohibiting standing when drinking water, that the actual Sunnah practice is to sit when drinking water.

**Q. A Person had a sex-change operation from man to woman. This person now wants to embrace Islam. Does Islam recognize such sex-changes? If the person was a woman and had changed to a man, would his imaamate be acceptable? What rules in general will apply to such persons?**

**A.** Some people are born with two sets of organs, male and female. The one set is sometimes more developed than the other or the one may be functional while the other is inactive or the one may be fully functional and the other partially functional or both may be functional. If the male organ is functional, not the female organ, then the person is classified a male by the Shariah. If the female organ is functional, not the male one, the person will be a woman. If both are functional, but the male organ is dominant in its functioning, then the person will be a male. If the female organ is dominant, the person will be a female. If both function, the sex remains undetermined and the person is called Khuntha Mushkil. There are laws pertaining to the Kuntha Mushkil. A medical operation for correcting the disorder and for ensuring that only one organ functions is permissible. It is permissible for a Khuntha Mushkil to have an operation so that only one organ functions. This is not a sex-change. It is rather treatment to correct a disorder. However, assuming that by some technique a person who is originally a man or a woman can undergo a sex change operation, then this will be haraam. It will be an act of shaitaan in terms of the Qur'aan Shareef. It will be described as taghyeer khalqillaah or to change the natural creation of Allah Ta'ala. Such a person will remain what he/she was originally. The sex 'change' will not be recognized. If Allah Ta'ala has created a person a man or a woman, he/she will remain so and be classified as such. The original classification will not change by artificial means.

**Q. What happens to the soul after death?**

**A.** The souls of the pious Mu'mineen are taken to the Abode of Bliss called Illiyyeen where they dwell in comfort and pleasure until the Day of Qiyaamah. The souls of the evil people are taken to the Abode of Punishment and Misery where they suffer until the Day of Qiyaamah.

**Q. Does the soul remain in the grave or does it go up?**

**A.** The Grave (Qabr) is a different phase of life. The life after death but before Qiyaamah is called Barzakh. The pleasure and pain the soul undergoes are in the Realm of Barzakh. The exact state of that Realm is unknown and beyond description. It is a spiritual existence in which everything occurs to the soul although sometimes with the command of Allah Ta'ala the effects of Barzakh are experienced by both physical body and soul. And, everything is within the Power of Allah.

**Q. In a quarrel with my wife I told her that if she will not be coming with me for the weekend, I shall give her three Talaqs. When weekend came, she did not accompany me. I did not follow up on my threat but an Imaam says that the talaqs are valid. Please advise if this is so.**

**A.** The talaqs did not come into effect. You had threatened to issue three talaqs. You did not issue the talaqs when she refused to accompany you at the weekend. Your Nikah therefore remains valid.

**Q. If a person is able to stand, but unable to perform ruku' and sajdah due to a back ailment, how should he perform his Salaat?**

**A.** He will make ruku' and sajdah with signs of his head. For sajdah he will bend his head lower than for ruku'. Although he may stand and perform Salaat, it is preferable to sit in this case. If he is able to sit on the



# QUESTIONS AND ANSWERS

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ground in the Tashahhud position, this will be better and more rewardable than sitting on a chair.

**Q. Is it permissible for a man to marry his daughter-in-law's mother?**

**A. It is permissible.**

**Q. I became a baaligh during Ramadhan just after Subh Saadiq. I did not fast on that day. Should I keep qadha of that day?**

**A. There is no qadha for that day when you had become baaligh since the time of your buloogh was after Subh Saadiq. When a person attains buloogh during the daytime, i.e. at any time after Subh Saadiq, the fast of that day is not compulsory. Nevertheless, it still is incumbent to refrain from eating and drinking and to remain like a fasting person. This is for observing the respect and honour of Ramadhan, for which there will be much thawaab. (Subh Saadiq is the time when the time for Fajr Salaat commences. Buloogh is the occasion of attaining adulthood. This is either by emission of semen. If by the age of 15 this condition is not experienced, then buloogh has been attained. From 15 onwards a person is an adult in Islam even if none of the physical signs of adulthood had appeared.)**

**Q. A wife refuses to fulfil the conjugal rights of her husband, but she becomes angry and vengeful towards the husband when he refuses to eat the food she prepares. Is the husband in this case obliged to eat her food? In view of the wife's attitude towards him, for which she has no reason valid in the Shariah, he does not eat her food. Is he in error?**

**A. He is not in error. Among the prime purposes of Nikah is conjugal rights. Preparing food and serving food to the husband are not among the legal rights of the husband over the wife. If she is so disobedient and so callous as to invite the Wrath and Curse of Allah and His Malaikah for refusing to fulfill her husband's conjugal rights, then his refusal to eat the food she prepares is entirely correct. Such a woman is cursed by Allah Ta'ala, the Malaikah and the Houris of Jannat. Neither her Fardh nor her Nafl acts of ibaadat are accepted as long as she remains obstinate in the perpetuation of her nushooz (gross disobedience).**

**Q. In Arafaat we were constrained by our guide to leave for Muzdalifah at 11 in the night. Is there any penalty we have to pay for this?**

**A. It is Sunnat to leave immediately the sun sets. The departure should not be intentionally delayed for no Shar'i reason. Istighfaar will suffice. There is no penalty to pay for this act.**

**Q. We left Arafaat at 11 p.m. When and how were we supposed to have performed our Maghrib and Isha Salaat?**

**A. Maghrib and Isha should be combined and performed at Muzdalifah even if the departure is delayed to 11 p.m.**

**Q. Someone who is unable to recite the Qur'aan Shareef in Arabic, reads the translation of Surah Yaseen after Fajr and of Surah Mulk in the evening. Is this allowed or is it better to make Thikr instead?**

**A. It is permissible to read the translations of the Surahs at any time of the day or night. But reading the translations does not compensate for the deprivation of the thawaab of tilawat of the Qur'aan Shareef. It is infinitely better to engage in Thikrullaah, Durood, etc. than to read an English translation of the Surahs. It is also incumbent that this person makes a concerted effort to learn how to recite the Qur'aan Shareef in Arabic.**

**Q. Every Eid we prepare a particular sweet dish which has become an integral part of Eid for us. If this particular sweet dish is not prepared, people say that it does then not feel like Eid. They also say that without this sweet dish, it is not Eid. Please comment.**

**A. In these circumstances it becomes necessary to abstain from this particular sweet dish. This has become a bid'ah custom. This custom has no relationship with**

**Eid.**

**Q. Some learned people say that it is Sunnat to give the family presents on the 10th Muharram. Is this correct?**

**A. In terms of the Hadith, one should be somewhat lavish with food on the Day of Aashura (10th Muharram). But in our context, how are we going to be 'lavish' with food, when daily there is an excess of delicious food in our homes? We are killing our bodies and our souls with excessive indulgence in delicious foods and in destructive delicacies every-day of our lives. We devour food like animals, hence the many sicknesses from which we suffer nowadays. In a society where people are poor and they find it difficult to serve delicious foods even on the Days of Eid, the Hadith will have full application among such people. The practice of giving presents on 10th Muharram is not a Sunnat custom. To observe it as a Sunnat will be bid'ah.**

**Q. Which form of kurtah (qamees) is Sunnat-the kurtah which the Indo-Pak Ulama wear or the long, ankle-length kurtahs which the Arabs wear?**

**A. The modern-style maxi-kurtah which is nowadays worn by the Arabs, definitely has no resemblance to the qamees which was worn by Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. The length of the Sunnah kurtah is halfway between the knees and the ankles. In this aspect, the kurtah worn by our senior Ulama has a greater resemblance to the kurtah of Rasulullah (sallallahu alayhi wasallam). The kurtah of the modern-day Arabs extend to even below the ankles. This is haraam.**

**Q. What should one do if a musalli standing alongside one in Fardh Jamaat Salaat faints and falls down?**

**A. Break the Salaat immediately and assist him. Try to prevent him from falling. Some musallis in his vicinity should break their Salaat and assist him. They should carry him away from the Jamaat.**

**Q. A man has two wives and offspring from both. These children in turn have children. Can they intermarry?**

**A. These children are cousins. Marriage among them to one another is permissible.**

**Q. Is it permissible to arrange a supplementary Eidgah on a smallholding situated some 15 kilometres from the closest town? The smallholding is a farm in a farm area where Jumuah is not performed. Some people of the town bypassed the Eidgah and went to perform Eid Salaat at the Eidgah in the smallholding. What is the ruling of the Shariah on this issue?**

**A. The so-called supplementary 'Eid Gah' is not a Shar'i Eidgah. Eid Salaat is not valid there. Those who had set up this farcical show of an 'Eidgah' and those who had performed Eid Salaat there are in grave error. They are guilty of having committed major sins. They did not perform Eid Salaat since the Salaat they had performed at the smallholding is not valid. They have to repent for their misdeed. Those who had bypassed the Eidgah for attending the mock 'Eidgah' had acted despicably.**

**Q. Are there any special Nafl Salaat to be performed on the 15th Night of Sha'baan?**

**A. There are no special acts of ibaadat or Salaat for this night. It is an auspicious night. As much of the night should be devoted to ibaadat of any kind of one's choice.**

**Q. Is it permissible to accept old age pension from a government?**

**A. It is permissible.**

**Q. Will a foetus in a miscarriage also intercede for its parents on the Day of Qiyaamah?**

**A. Even such a foetus will intercede for its parents. On the Day of Qiyaamah the foetus will be a perfectly developed child.**

**Q. After a man gave his wife three talaqs she married another man who also divorced this**

**woman. Although they had sexual relations, he had practised azal (withdrawal). Is this consummation valid? Can the first husband again marry his ex-wife?**

**A. The consummation is valid. He can marry his former wife again.**

**Q. Is it correct to have rallies and marches to show our solidarity with the Muslims of Palestine?**

**A. Rallies and marches are accompanied by evil and sinful acts. These are the methods of the kuffaar. Our way of showing solidarity and support for our bretheren is to make dua for them always. Shouting and howling slogans in the street, and mingling with the opposite sex are the ways of non-Muslims. We should not emulate their ways and methods.**

**Q. Is it permissible to visit the mazaars of the Auliya to make dua?**

**A. In view of the many acts of bid'ah and shirk which are prevalent at the mazaars (mausolea) of the Auliya, it is not permissible to go there. Dua could be made from anywhere else.**

**Q. Is it permissible for Muslim men to wear baggy shorts which are below the knees?**

**A. It is not permissible to wear such shorts. This is a style of the kuffaar. Rasulullah (sallallahu alayhi wasallam) forbade emulation of the ways and styles of the kuffaar. He said: "Whoever imitates a people, becomes of them." When their styles are adopted, it betrays the thinking of the imitator. He gives preference to the style of the kuffaar over and above Islamic dress-style. Such preference and emulation are close to kufr.**

**Q. Is it permissible to wear a watch with a gold or silver strap?**

**A. This is not permissible. While it is permissible for only women to wear gold and silver jewellery, even they may not use any gold or silver item of whatever kind.**

**Q. Is it permissible to keep qadha fasts on Thursdays and Fridays?**

**A. It is permissible.**

**Q. A person comes out of a coma after several weeks. What is the position of the Salaat which he had missed while in the coma?**

**A. All such missed Salaat are waived. There is no need to make qadha of the missed Salaat. If a person remains unconscious for more than five Salaat, then the Salaat is waived. If he remains unconscious for five or less Salaat, he has to make qadha thereof.**

**Q. Is Salaat which had not been performed in the past forgiven when Hajj is performed?**

**A. Hajj does not cancel out Qadha Salaat. All Qadha Salaat has to be compulsorily performed. As long as one is alive, the Qadha will have to be made.**

**Q. Zaid has a business which he himself had started. After operating his business successfully for a few months, Zaid's father enters and takes control of the business. He regulates the business and does not allow Zaid to take money from the business as he pleases. The father says that he will supervise the business. Zaid is allowed to take whatever he requires from the business. The father also takes his expenses from the business. He has no other income. Besides what he takes for his living, he says that he will retain all the profit for Zaid. But Zaid is dissatisfied with this arrangement. An acrimonious dispute has developed between father and son. Zaid wants the Ulama to arbitrate in this dispute. What does the Shariah say in this matter?**

**A. Zaid should firstly understand that irrespective of his father's injustice, he (Zaid) has no right to stand up against him. It is despicable for Zaid to even think of submitting this matter for arbitration. He has not understood the rank and superiority of a father. The son is like a slave to his father. If the father wrongs the son, Allah Ta'ala will take him to task. But here on earth, the son has no right of rebelling against his**

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# THE UMMAH'S HUMILIATION — A MANIFESTATION OF ALLAH'S PUNISHMENT

the Deen, they will be overwhelmed by the kuffaar. Hence, he once told the Sahaabah that the Ummah will be at its weakest when Muslims are as numerous as the bubbles on the ocean. Numerically Muslims will be in a strong position, but they will be bereft of spiritual fibre and mettle. When the Sahaabah asked whether the Qur'aan will not be with the Muslims to guide them, Rasulullah (sallallahu alayhi wasallam) replied in the affirmative and commented that they would be reciting the Qur'aan in the same way as the Yahood and Nasaara recite their scriptures. That is, recite without giving practical expression to the teachings of the Qur'aan.

## LOVE OF THE WORLD

On another occasion Rasulullah (sallallahu alayhi wasallam) said that a time will dawn when Muslims will be like the muck brought down by floodwaters. They will be buffeted and humiliated by the kuffaar who will devour them just as people sitting around a table consume food. Nabi-e-Kareem (sallallahu alayhi wasallam) attributed this state of degradation of the Muslims to two spiritual maladies: (1) Love for the world and (2) Fear for Maut.

Fear for death is the consequence of worldly love which leads to the abandonment of Allah's Deen and to the adoption of the lifestyle, concepts and cultures of the kuffaar. In its wake comes the Divine Punishment in the form of kuffaar persecution, atrocity and domination.

## THE PUNISHMENT

What has happened in Afghanistan and what is happening in Palestine, India and elsewhere in the world to Muslims, is Allah's punishment. It is, therefore, unintelligent as well as diversionary to make America or the shaitaan or any other kaafir force the scapegoat for our humiliation and defeat.

Shaitaan has succeeded in his plot to deceive Muslims and to divert their minds from the actual cause of the Ummah's fall and disgrace. The satanic plot is to keep Muslims in their state of degeneration so that they perpetually remain the slaves of the kuffaar and follow the evil ways of kufr of the kuffaar masters. Muslims therefore look at mirages and imagine a variety of causes for their

humiliation. But they remain blind to the clear cause mentioned in the Qur'aan and Ahadith. The cause is nothing but abandonment of Allah's Shariah.

## CRITICISM

Regardless of the amount of criticism Muslims heap on America; regardless of the thousands of pages which are written on the international conspiracies of the

U.S.A. and Zionism—nothing will solve the problems of the Ummah besides obedience to Allah Ta'ala and adoption of the Sunnah of Rasulullah (sallallahu alayhi wasallam).

## THE SAME ALLAH

The very same Allah -Azza Wa Jal - Who had aided the Sahaabah in all their battles against the kuffaar, exists today. The very same Allah Ta'ala Who had bestowed resounding victory and success to the Sahaabah, making them the rulers and the masters of the world, exists today. But He withheld His aid from the Muslims of Afghanistan. He is withholding His aid from Muslims in the various arenas of the world.

The stark ignorance of so-called Muslim leaders and learned men who are totally blind to the reality of our situation and condition, and who miserably fail to detect the causes of our disgrace, is indeed shocking and lamentable. They have all united in a chorus of meaningless condemnation of shaitaan as if shaitaan is to be blamed for our woes and misery. They all blame America and shaitaan, but fail to see that we ourselves are to be blamed. The cause of our degenerate condition is our own corruption which has led to the domination of the kuffaar over us.

## DEFEAT

To attribute the defeat in Afghanistan to America's airforce and superior military potency is to imply that Allah Ta'ala Who had aided the Sahaabah in all their battles, lacks the power to do the same for Muslims in this age—Nauthubillaah! This implication of kufr is tantamount to saying that Allah Ta'ala could aid only in wars waged in primitive ways, not in modern and nuclear wars. People of Imaan cannot think along such lines of kufr.

Where there is Allah's aid, the sophisticated military equipment and technology of the kuffaar will become ineffective. The only reason for the kuffaar to be able to display military prowess is the Decree of Allah Ta'ala. The only way to gain Allah's aid is to heed what the Qur'aan says:

*"If you aid (the Deen of) Allah, He will aid you and He will plant your feet firmly (against your enemies)."*

# Beware of THE PUNISHMENT

*"Beware of a punishment which will not only befall the transgressors among you."*

Hadhrat Aishah (radhiyallahu anha) narrates that Rasulullah (sallallahu alayhi wasallam) reported that Allah Ta'ala once commanded Jibraeel (alayhis salaam) to utterly destroy a city. Among the inhabitants of this city there were 20,000 such Auliya whose deeds of virtue were like the deeds of the Ambiya. Notwithstanding their presence in the city, the command to destroy it was issued by Allah Ta'ala.

It is the Divine Way not to punish the pious for the transgression and evil of the sinners. Whenever Allah Ta'ala had intended to destroy a place, He had ordered the Nabi of the time to leave that place forthwith with his followers. Only after the safety of the pious was ensured did the Divine Punishment overtake the transgressors. However, in this particular instance, all 20,000 Auliya were destroyed along with the rest of the inhabitants of that city. No distinction was made.

## AMR BIL MA'ROOF

The Hadith makes it abundantly clear that the reason for the destruction of even the pious people of that city was their abandonment of the obligation of Amr Bil Ma'roof Nahy anil munkar (commanding righteousness and prohibiting evil).

When the pious people and the Ulama freely mingle and associate with the general transgressing public, they gradually become desensitized. Their association with the people accustoms them to the sins and transgressions the people perpetrate. The evil and notriety of the sins then become watered down in their hearts. Slowly a stage is reached when the Ulama abstain from the obligation of Amr Bil Ma'roof Nahy anil munkar.

When their abstention from this compulsory duty becomes complete, then the punishment of Allah Ta'ala becomes lawful for the entire community. When the punishment arrives, it takes in its grasp both the transgressors and the pious/Ulama/Auliya.

## AULIYA

It should be noted that the 20,000 Auliya who were trapped

and destroyed by Allah's punishment were not transgressors in other ways. They did not participate in the acts of transgression of the people of the world. They continued with their deeds of piety. But this did not avail them. It did not save them from the Divine Punishment. In the Law of Allah Ta'ala they were in the same category as the actual transgressors, hence the same punishment hemmed them in and utterly destroyed them.

## EVIL MEN OF LEARNING

When the righteous deeds did not save the Pious people, how is it possible to avert the Punishment when in a society even the learned men encourage Muslims to indulge in sin and evil?

When the Ulama, not only refrain from Amr Bil Ma'roof, but actually connive in the spreading of *fitnah*, *fasad*, *fisq* and *fujoor* in the community, then we should understand that the Divine Punishment is imminent. When Amr Bil Ma'roof Nahy anil Munkar has been discontinued by the Ulama, it is time for the the Divine Gateway of Punishment to open up on the whole community.

## OUR CONDITION

The condition of Muslims in this country is indeed most lamentable. The community as a whole is sunk and lost in transgression and evil. But the awful and fearful thing that is happening is that learned men are disseminating evil under guise of Islam. Using their platforms such as radio stations, for example, clear acts of haraam are being given Islamic respectability. Immorality is promoted and presented as enlightenment.

Recently a so-called Islamic radio station manned by molvis initiated an extremely shameless and lewd programme. Women were invited to voice over the air their first childbirth experience. There are no adequate terms of criticism and condemnation to describe this shaitaaniyat and immorality of these miserable molvis who have become the frontline agents of shaitaan in the promotion of promiscuity — *fisq* and *fujoor*.

At one stage in the beginning, at the time of the birth of the shaitaani radios, the dispute  
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## Beware of THE PUNISHMENT

centred around only the voice of the female — is it *satr* or not? Now all of that has been forgotten. The fathers of the shaitaan radios and channels are now advertising, not only the voices of females, but the *satr-e-ghaleez* of females. They have degenerated into unheard of and unimagined depths of shamelessness and lewdness in terms of Islam. If kuffaar air such immoral programmes, it is readily understandable. But when molvis vie to surpass even their kuffaar counterparts in their radio services, then we can safely and fearfully state without any doubt that the dark clouds of Allah's Punishment are hovering over the community. But, Muslims can and should thank Allah Ta'ala that in the South African Muslim community there are still some 'mad' fanatics and orthodox believers of the Camel Age who have not abandoned the obligation of Amr Bil Ma'roof.

### ULAMA-E-HAQ

It is our belief that as long as there are some Ulama-e-Haqq diligently executing the Command of Amr Bil Ma'roof, the Athaab of Allah will be staved off by His mercy. It is therefore the incumbent duty of the Ulama-e-Haqq to in entirety ignore the howling of the ulama-e-soo'. They should not be deterred by the epithets, the fitnah and fasaad of the modernist group of so-called molvis who are a greater and a graver danger to Islam and the Mu'mineen than the beardless modernists who had gleaned their smattering of 'islamic' knowledge from such orientalist masters who were avowed enemies of Islam, and from Zindeeqs who paraded as 'enlightened' Muslims.

### THE NEW DANGER

The new danger to Islam and for the Imaan and Akhlaaq of the Mu'mineen, are the products of Darul Uloom — such persons who had pursued Deeni Knowledge for the sake of the dunya. While they possess certificates qualifying them as molvis, they know very little of Islam. They are bereft of the Noor of Ilm, hence they are adept in the art of finding Qur'aanic and Hadith proof to substantiate and propagate even acts which are the stepping

stones of zina.

### SATANIC INTERVIEWS

Another example of the crass immorality of the operators of shaitaani radio channels is their recent exercise of accosting Muslim women who had returned from Hajj. The shameless molvis audaciously interviewed females at the airport seeking their views and comments on their Hajj experiences. We fail to understand the quality of manhood which the so-called mahrams of these females possess. It was the bounden and Shar'i obligation of the mahrams to have taught these rude so-called molvis a lesson. But this type of mahram who allows every Tom, Dick and Harry to interview and speak to his wife/daughter/mother is described in the Hadith as a *dayy-ooh*.

It is indeed surprising that these molvis did not find the earth quivering under their feet. Intelligence is not required to understand the immorality of this exercise. The amorous attitude and behaviour of these clown-type molvis has reached alarming proportions which must shock all people who have some understanding of *Hayaa* (Modesty and Shame), and of Hijaab.

### LUDICROUSNESS

The silly, stupid and clownish styles of the broadcasts by the women employed by the shaitaani radio channels are exceptionally good for laughter and mocking, if it was not the issue of Muslim women concerned and molvis speaking in the name of Islam. The female broadcasters are at pains to imitate their kaafir counterparts. But they make a miserable mess and a terrible mockery of themselves. It is worthy to note that what is artificial always remains artificial. These *faasiqah* female broadcasters can never hope to acquire the originality of the tone and ways of the kuffaar female broadcasters because the latter are not imitating apes. They acquit themselves in their original form, hence they sound original and not stupid and silly like the female broadcasters employed by the shaitaani radio stations and channels.

In the attempt to sound like

non-Muslim women who air themselves over the radio, the Muslim female broadcasters really make a mockery of themselves. Numerous Muslims who listen to these female broadcasters comment on their silliness and how ludicrous they sound in their endeavours to imitate their kuffaar counterparts.

When Muslims seek to imitate the kuffaar, they succeed in making clowns of themselves. The molvis in charge of these evil and morally corruptive radio stations have truly prostituted the voices of the females and in so doing they have transgressed all bounds of *haya* (shame).

### SATR

Irrespective of any academic conflict there may be regarding the technical aspects of a woman's voice being *satr* or not, no authority of Islam — no *Adlim* of the Haqq — can ever condone the immorality which the radio molvis are spawning by their mismanipulation of not only the voices of the females, but of the females themselves. They have opened a wide gateway for scuttling the Shariah's Laws of Hijaab.

### 'MEN OF LEARNING'

When "men of learning" donning Islamic apparel and appearance and holding certificates of Islamic qualification resort to despicable acts of immorality from public forums and under guise of Islam, then the Muslim community is exposed to the gravest dangers threatening Imaan and Akhlaaq. There is therefore an imperative need for Ulama-e-Haqq to throw overboard their misconceived policy of '*hikmat*'. Their *hikmat* is not *hikmat*. It is in fact *kitmaamul haqq* (concealing the truth). If we are going to maintain silence and condone by our silence the evil which ulama-e-soo' are introducing into the community, the fate of the 20,000 Auliya with the *a'maal* of Ambiya, will most assuredly overtake us as well.

### SILENCE

Rasulullah (sallallahu alayhi wasallam) has prohibited the Ulama from maintaining silence for the fear of the people. When they are aware of the Haqq, it is their sacred duty in terms of their obligation of Amr Bil'Maroor to proclaim the Law of Allah Ta'ala. If they refrain from this, they will be bracketed with the Ulama-e-Bani Israaeel whose profession it had become to distort and conceal the Haqq of Allah's Ahkaam.

## ISLAMIC SCHOOLS?

All sane Muslims, namely those who have the goal of the Aakhirah in mind, know that there is nothing Islamic about the many so-called Islamic schools which are plaguing the Muslim community. The term 'Islamic' has been appropriated to deceive Muslims and to trick Deeni conscious parents into sending their children, especially their daughters, to these hybrid schools which have no resemblance and no relationship with the Deen.

### SHAMELESS

The prime conspirators in this calamity of 'islamic' schools are the ulama-e-soo' who have given their evil blessings to the men of the world for operating these secular institutions under Deeni garb.

The degree of shamelessness and fujoor which has overtaken these evil places can be gauged from the total abandonment of *hijaab* by the girls. And, this abandonment of *hijaab* has been instigated and given 'legality' by molvis who have miserably betrayed Islam and the Muslim community.

At these schools molvis are among the spectators, watching with amorous and nafsani desire the girls playing ball-games. When molvis stoop to such a rotten level of *fisq* and fujoor, then we can claim without doubt that the time has arrived for the materialization of the following statement of Rasulullah (sallallahu alayhi wasallam):

*"The worst of creation on the surface of the earth are the ulama (i.e. ulama-e-soo'). Fitnah will emanate from them and fitnah will hem them in...."*

Terrible indeed is their treachery. Instead of being guides of the community and guards of the Deen, they ruin the Deen and dig at the very foundations of Islam while donning Islamic garb and sporting Islamic appearance. Soon this garb and appearance too will disappear. They are wolves in sheep's clothing, out to devour the morals of Muslims.

## ISLAMIC CONCEPT OF HIJAB

Some Ulama, influenced by the liberalism of the times, propagate that Hijab or Purdah does not advocate restriction of women. This view is the very antithesis of Islamic Hijaab. Hijaab in actual fact is restriction of women. Their nafsani desire to roam about the world is severely restricted by Hijaab.

Hadhrat Hakimul Ummat Maulana Ashraf Ali Thaavi (rahmatullah alayh) has made it very clear that the first and highest degree of Fardh Hijaab is restriction within the home environment. This degree of Hijaab is commanded in the Qur'aan Majeed as follows:

**"And remain (glued) inside your homes...."**

### EMERGENCE

Emergence from the home for women is permitted only when necessary. The Shariah does not permit them to roam around the streets and drive around in cars, visiting this one and that

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# THE MAKTAB STRUGGLE

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There is a need to urgently reflect on what the consequences are for hundreds of thousands of Muslim children growing up without ever having read or seen the Qur'aan Shareef, Tahaarat, Salaat and Saum. When such children grow up they are ignorant of the basic teachings of Imaan.

Children grow up, lacking in entirety in every aspect of Islam, and are then admitted to secular schools with their programmes of material indoctrination, there is then no need for missionaries to step into the field to convert these lost souls. They have already abandoned Islam as a consequence of the childhood process of alienation.

## THE BLAME

Lost to Islam and lost to the Ummah are these countless unfortunate souls who have been abandoned by the affluent members of the Ummah. While everyone is engrossed in his own pursuits of the dunya, the Ship of Islam is sinking. But those on the upper deck are blissfully oblivious of the danger that threatens to engulf the whole ship. The blame for the ruin of the millions of Muslim children all over the world and their alienation from Islam lies squarely on the shoulders of the Muslim community—of those of its members to whom Allah Ta'ala has bestowed bounties in abundance. And, above all, the struggle in the field is the responsibility of the Ulama who are equally turning a blind eye to this momentous jihad.

## THE MAKTABS

By the fadhl of Allah Ta'ala, the Mujlisul Ulama has embarked on this struggle in its own small way. More than a thousand Maktab (small Madrasahs) with a role of approximately a hundred thousand children have been established in a number of countries. More than 600 of these Maktab are located in Bangladesh. This number is only a drop in the

ocean. In Bangladesh alone there is an urgent need to establish another thousand Maktab in such villages where the forces of the kuffaar are operative and where there are absolutely no facilities for providing elementary Deeni education to the children.

## INIMICAL

In Muslim countries, the authorities are generally pro-kuffaar and as such are very inimical towards Islamic institutions. Far from assisting this struggle, obstacles are created to block this momentous Deeni effort. The onus and duty of shouldering this Struggle therefore are the incumbent (Waajib) responsibility of the Ummah at large. It is the imperative obligation of all Muslims to assist this noble and necessary Project so as to ensure that the Imaan of the growing up generation of Muslims is safeguarded and the onslaught of kufr in the Islamic homelands is neutralized. This could be achieved in this age only through the means of intensive and extensive Deeni *ta'leem* and *tarbiyat*. There is no other way of combatting the shaitaani menace of proselytizing kufr which is exported to Muslim countries via the aegis of the relief agencies—the myriad of NGOs.

## EDIFICES OF WASTE

Instead of assisting the vital Maktab Struggle, Muslims all over the world are squandering colossal sums of money in the construction of wasteful edifices. Millions are being spent in building elaborate and stylish Masjid and Madrasah buildings in places where there is no need for such structures. Mutual rivalry and competition in communities are the underlying factor for such edifices of waste.

There can be no permission from the Shariah for the construction of unnecessary and wasteful

monuments when the Ship of the Ummah is sinking—when millions of born Muslim children are deprived of the very basic Deeni *ta'leem*. While millions are spent on monuments (unnecessary Masjid and Madrasah buildings), thousands of villages throughout the Muslim world lack even a hut to act as a Madrasah class for the children of the village. While millions are wasted on monuments and unnecessary administrative activities, thousands of village communities lack the funds to pay even one Ustaad to teach their children how to recite the Qur'aan.

## CONSCIENCE

Muslims should examine their conscience and do some soul searching. They should fathom their hearts to ascertain the degree of neglect and abandonment of the Ummah they are guilty of. We cannot escape the consequences of this neglect, in fact betrayal of Trust.

Besides wasting millions on unnecessary building structures, more millions are squandered in a variety of unlawful luxuries and haraam activities. But, Muslims are not prepared to open their eyes and their hearts to see and understand what exactly is happening to the young segment of the Ummah. We call on the Ummah to become alert and assist this Sacred Programme. Aid the Maktab Struggle and fight kufr with the bounties Allah Ta'ala has bestowed to you.

## COST OF A MAKTAB

The cost of operating a Maktab which caters for up to 100 children is approximately R7000 (\$600) for a year. This includes the wage for the Ustaad. We can say with certitude that in this era there is no better avenue of *Thawaab-e-Jaariyah* (Perpetual Reward)—*thawaab* to accrue for you continuously even after your death. The benefits of this *Ta'leem* will extend into the Aakhirah where it will be most needed. There is tremendous affluence in the Muslim community, but the hearts are constricted, hence huge sums are available for waste and luxury while

parting with paltry amounts for gaining Allah's Pleasure seems to be like carrying a mountain. This is the extent of Deeni apathy which is gripping the Ummah.

Allah Ta'ala has given the wealthy ones a wonderful opportunity to utilize the wealth placed in their custody, constructively for their own everlasting benefit in the Aakhirah. This call to aid the Struggle in this Field is a Shar'i command which has to be answered. It is not an appeal for funds to erect a monument of pride and show. It is a directive from the Shariah for erecting straw huts, tin shacks and mud-huts and to pay a paltry wage for Ustaads so that the Ummah's millions of children sliding into the abyss of ignorance and kufr could be saved. It is your duty to salvage what can be salvaged. May Allah Ta'ala give all Muslims the *taufeeq* to firstly understand the gravity of the problems, the urgency of the issue and the heart to step forward and aid in this Noble work of Allah's Deen.

## SEND YOUR CONTRIBUTIONS TO:

Mujlisul Ulama of South Africa  
A/c no. 1217 040 145

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Please notify us of your contribution deposited into any of our banking accounts. A copy of the deposit slip will be appreciated. Post or fax it to us. Our fax number is 041-4513566

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Important: Do notify us if a deposit is made into our banking account.

Please let us know the designation of the contribution, whether it is Zakaat, Lillah, Majlis contribution, etc.

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## ISLAMIC CONCEPT OF HIJAB

one. Islam does not allow them to mingle with the kuffaar and with just every man and woman in supermarkets and public places.

Hijaab is not confined to the burqah (outer-cloak) and niqaab (face-veil). These forms of dress are items of the institution of Hijaab. A burqah and a niqaab are not licence for walking the streets and driving around in cars as some misguided molvis are advocating.

Shar'i Hijaab demands that a woman may not even initiate an *islaahi* relationship with a pious Shaikh

without the consent of her husband.

Hijaab dictates that a woman does not attend any *Ta'leem* classes without the consent of her husband if she is equipped with the necessary degree of Islamic knowledge necessary for her daily life.

The lewd practice of women in face-rags exposing their eyes, driving around in cars, displaying their *nafsaaniyat*, is not allowed by the Shariah. Too many women are regarding the burqah as a licence for unrestricted wandering and prowling around the streets and in public places. They should understand that notwithstanding their burqah and niqaab, they fall squarely under the *la'nat* of Allah and His Malaaiakah for being out of the home for no valid Shar'i reason.

In this lewd discarding of proper Shar'i *hijaab*, again the *ulama-e-soo'* have and are playing a prominent role.

## HIJAAB—GROSS VIOLATION

Allah Ta'ala says in the Qur'aan Shareef:

"When you (men) ask them (women) something, then ask them from behind a screen."

The Qur'aan and the Sunnah are emphatic on the issue of segregation of the sexes. The separation of the sexes has been totally eroded by the western life style in which we all are caught up. But it does not follow from this corrupt system in which we are living that Muslims should wantonly abandon the Hijaab Laws commanded by Allah Ta'ala. Wherever

(Continued on page 11)



# THE STYLE OF RASULULLAH'S GARMENT

When a modernist Muslim criticizes the dress style and appearance of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah, we in this age in which kufr preponderates, are not surprised. Immersed in the kufr concepts and liberalism of the western kuffaar, it is just natural and logical for modernists to denigrate every teaching of the Sunnah which conflicts with the tastes and hues of western culture. In fact, even Ulama have become so terribly desensitized with the kufr of the modernists as a consequence of their mutual association and their dubious and baseless policies of 'hikmat' and diplomacy, that they (the Ulama) too have become chronic victims of the maladies of kufr and liberalism.

So while we cannot be surprised when modernists criticize, mock and sneer at the dress styles and appearance of Rasulullah (sallallahu alayhi wasallam) and his Sahaabah, there is not only surprise but shock when molvis —products of Darul Uloom - who purport to be followers of the Ulama of the Sunnah, resort to labyrinthal arguments in order to justify styles which are in conflict with not only the practical example of the Nabi, but in diametric opposition to his explicit statements of prohibition pertaining to certain dress styles.

## THE TROUSERS

Every molvi is aware or should be aware that ALL the Books of Hadith contain many authentic ahadith clearly explaining the style of Rasulullah's izaar. There is absolutely no difference of opinion among any of the innumerable authorities of the Shariah from the very inception of Islam that Rasulullah (sallallahu alayhi wasallam) and his Sahaabah always wore their izaar and trousers above their ankles.

In addition to their practical example, Rasulullah (sallallahu alayhi wasallam) and the Sahaabah verbally propagated in explicit terms the prohibition of wearing the trousers below the ankles. This style is completely unrelated to age and time. There was no incumbency of the era to wear the trousers in this manner nor were there any physical or geographic restraints or factors which compelled the adoption of this style. On the contrary, the age and the people of the time demanded that the trousers be worn below the ankles in exactly the same way as modernists, kuffaar and Muslims ashamed of the Sunnah Culture are advocating today.

## THE REASON

In order to accommodate the liberal fancies of the western kuffaar, molvis in this age of corruption, have hooked onto a legless and baseless argument to justify, propagate and even praise the kaafir style of wearing the trousers below the ankles—a style which is in clear opposition to the style and command of Rasulullah (sallallahu alayhi wasallam).

The modernist molvis of the liberal cult of westernism are arguing that the reason for the prohibition to wear the trousers below the ankles was pride. Their argument goes that on account of pride, the style was prohibited. But if there is no pride then wearing the trousers below the ankles is permissible, in fact commendable by implication of their baseless and satanic arguments which they voice over their radio channels.

Why is it haraam for a Muslim to wear a crucifix around his neck or arm? Why should it be haraam for a Muslim to keep a small idol of Bhagwan or Buddha in his pocket or display it in his home. Why

should this be haraam if the Muslim concerned has no beliefs of shirk or kufr. He simply regards these items as 'artifacts' and symbols of 'history'. He does not believe in these idols. He does not worship them. But we can claim without fear of contradiction that even the modernist molvis have as yet not descended to the level of corruption which will constrain them to say that keeping such idols is permissible if the reason is not shirk/worship. Although this is still the case presently, we know that there will soon come a time when keeping and admiring even these instruments of shirk and kufr will be justified and made legal by the presentation of the argument that the reason for the initial prohibition was the belief of shirk which had not yet been completely eradicated from the hearts of the new converts to Islam.

## CATEGORIC PROHIBITION

When the Shariah categorically prohibits an act or practice, the prohibition will endure regardless of the reason for which it was initially prohibited. Reciting the qira't *jahran* (aloud) in Zuhur and Asr was prohibited initially on account of a particular reason which soon after the prohibition no longer existed. But in spite of the disappearance of the reason for the prohibition, the hukm of *Sirri* (silent) recitation will endure until the day of Qiyaamah.

Rasulullah (sallallahu alayhi wasallam) said that he who plays chess is like one who has dipped his fingers in the blood of a swine. Surely there was a cogent reason for this stern prohibition. Now, regardless of whether that reason exists in some cases or not, the prohibition of playing chess will remain until the day of Qiyaamah. In fact, the prohibition has been taken further by the Fuqaha (the Authorities of the Shariah). This prohibition has been extended to all similar games of the kuffaar.

## THE AHADITH

We shall now present the relevant authentic Ahadith on the issue of the trousers below and above the ankles and then proceed to further refute and negate the utterly baseless and devious arguments tendered by modernist molvis to beguile the Ummah.

(1) Abu Hurairah (Radhiyallahu anhu) narrates: Rasulullah (sallallahu alayhi wasallam) said: "Whatever of the garment is below the ankles will be in the Fire (of Jahannum)." (Bukhaari)

(2) Ibn Umar (Radhiyallahu anhu) narrates: "Verily the Nabi (sallallahu alayhi wasallam) said: Whoever hangs his garment in pride, Allah will not look at him (with mercy) on the day of Qiyaamah." (Bukhaari and Muslim)

(3) Abu Saeed al-Kudri (Radhiyallahu anhu) narrates: "I heard Rasulullah (sallallahu alayhi wasallam) saying: The izaar of the Mu'min is halfway on the forelegs (i.e. midway between the knees and the ankles). There is no sin on him in that which is between it and the ankles. And, whatever is below this is in the Fire (of Jahannum). He (Rasulullah —sallallahu alayhi wasallam) repeated this statement three times. And, he said: Allah will not look (with mercy) at the person who hangs his izaar in pride." (Abu Dawood and Ibn Maajah)

(4) Ibn Umar (radhiyallahu anhu) narrates: "I passed by Rasulullah (sallallahu alayhi wasallam) while my trousers was hanging (i.e. below the ankles). He then exclaimed: O Abdullah! Raise your izaar. I then raised it

(a bit). Then he (Rasulullah—sallallahu alayhi wasallam) said: Raise it more! I then raised it more. Thereafter I was always conscious of it." Some people asked: Until where (did you raise it)? He (Ibn Umar) said: Until midway of the foreleg." (Muslim)

(5) Ubaid Bin Khaalid (radhiyallahu anhu) narrates: While I was walking in Madinah, (I heard) someone behind me say: "Raise your izaar! Verily it (raising the garment) is better for piety and preservation (of the garment)." I then looked behind and observed that it was Rasulullah (sallallahu alayhi wasallam). I then said: O Rasulullah! It is a simple (of inferior quality and price) garment. Rasulullah (sallallahu alayhi wasallam) commented: "What is there not for you in me an example (to follow)?" When I looked (at Rasulullah's garment), his izaar was midway on his forelegs." (Tirmizi)

(6) Salmah Bin Akwa' (radhiyallahu anhu) narrates: "Uthmaan (radhiyallahu anhu) would wear his trousers midway on his forelegs, and he would say: 'So was the izaar of my Companion, i.e. Nabi—sallallahu alayhi wasallam.'" (Tirmizi)

(7) Huzaifah Bin Yamaan (radhiyallahu anhu) narrates: Rasulullah (sallallahu alayhi wasallam) took hold of the flesh of my foreleg (or of his foreleg) and said: 'This is the location for the izaar. If you are not satisfied (with this position), then a bit lower. And if you are still not satisfied, then know that the izaar has no right in the ankles.'" (Tirmizi)

## COMMENT

Commenting on these Hadith narration, Hadhrat Shaikh Muhammad Zakariyya (rahmatullah alayhi) writes:

"Severe warnings have been recorded for wearing the lungi, trousers, etc. below the ankles. That section (below the ankles) on which the garment hangs will be burnt in the Fire (of Jahannum). In view of this type (of severe) warnings (of punishment) in the ahadith, special attention should be paid to this matter. But, on the contrary in our age, the garments are specially (i.e. intentionally) worn below the ankles. To Allah does the complainer (register his complaint)."

In spite of the many unambiguous ahadith explicitly prohibiting the kuffaar style of wearing the trousers below the ankles, molvis in this age are devoting special time on their radio channels to negate what Rasulullah (sallallahu alayhi wasallam) has commanded.

## THE THRUST

Any level-headed and unbiased Muslim in search of the truth will understand after a perusal of the aforementioned ahadith that wearing the trousers below the ankles is haraam.

In Hadith No. 5, Ubaid Bin Khaalid (radhiyallahu anhu) was wearing his garment below his ankles. He was walking in the streets of Madinah when Rasulullah (sallallahu alayhi wasallam) ordered him to raise his izaar above the ankles. In

this Hadith, Rasulullah (sallallahu alayhi wasallam) presented two reasons for wearing the trousers above the ankles. In this style (of the Sunnah) is greater piety in view of the fact that it firstly is in conflict with the style of the kuffaar. Secondly, when a Muslim consciously abstains from emulating the style of the kuffaar, he rises in rank of taqwa. Following the method of Rasulullah (sallallahu alayhi wasallam) is an incumbent requirement of Taqwa, hence he said that wearing the trousers above the ankles is 'atqaa' (more pious). It thus flows from this reasoning presented by Nabi-e-Kareem (sallallahu alayhi wasallam) that wearing the the garment below the ankles is not in conformity with taqwa. Whether we understand the relationship between this style and taqwa is of no significance. Since Rasulullah (sallallahu alayhi wasallam) has offered this explanation, it is the fardh duty of every Mu'min to blindly accept it.

The second argument which Rasulullah (sallallahu alayhi wasallam) presented for his command to wear the garment above the ankles is that this style is 'abqaa' for the garment. In other words the garment will be better preserved against the dirt and filth of the road and in this way be better protected. The Mu'min's trousers should not serve the function of the street-sweeper.

It is significant that in this Hadith, Rasulullah (sallallahu alayhi wasallam) did not tender the argument of pride. Since he was aware that the Sahaabi was not wearing his garment below the ankles on account of pride, he did not mention pride on this occasion. However when the Sahaabi did not understand the argument, Rasulullah (sallallahu alayhi wasallam) broached the subject from another angle. He asked: Is my example and way not sufficient? In other words, for the Mu'min the acts, practices and example of the Rasool are more than adequate. There is no need to search for reasons and wisdoms for the ahkaam (laws of the Deen). The example of Rasulullah (sallallahu alayhi wasallam) is compulsorily imposed on Muslims by the Qur'aan Majeed. There is no need to look elsewhere and further than this. It thus does not behove a Muslim, least of all a learned man, to dig out technicalities and by distortion present these in justification of the endeavour to negate the style and custom of Rasulullah (sallallahu alayhi wasallam).

In Hadith No. 6 Hadhrat Uthmaan (Radhiyallahu anhu), the third Khalifah, long after the demise of Rasulullah (sallallahu alayhi wasallam) commented on the practice of wearing the trousers above the ankles. Everyone knows and accepts that he had no pride. If the order to wear the trousers above the ankles was based on pride, Hadhrat Uthmaan and all the Sahaabah would not have been so meticulous in observing this injunction. They would have worn their trousers below their ankles since they were bereft of pride. They had attained the loftiest heights in the reformation of the nafs. There were no better, no more pious and no humbler community on earth than the Sahaabah who were thoroughly purified of all spiritual maladies by Rasulullah (sallallahu alayhi wasallam). Yet, in spite of their high stage of humility, they adhered meticulously to the style of Rasulullah (sallallahu alayhi wasallam).

Everyone who has studied a bit of the

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# THE STYLE OF RASULULLAH'S GARMENT

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history of the Sahaabah, is aware that Hadhrat Ibn Umar (radhiyallahu anhu) was such a staunch and ardent follower of the minutest details of the Sunnah, that people believed that he would become insane. Pride was never the reason for him having worn his trousers below his ankles. When Rasulullah (sallallahu alayhi wasallam) saw this, he commanded him to raise his garment midway between the knees and the ankles. The issue of pride never featured in his wearing his trousers below his ankles nor in the argument of Rasulullah (sallallahu alayhi wasallam) on the occasion when he issued his instruction to this devotee of the Sunnah.

## PRIDE

In some narrations the reason for wearing the trousers below the ankles is stated as pride. While this was the actual reason in those times for this prohibited style, it was not always the case with everyone who would wear his trousers below his ankles. Hence, we find Rasulullah (sallallahu alayhi wasallam) issuing stern warnings and threats of the punishment of the Fire for those who wear their trousers in the fashion of the proud people. So whether one wears the trousers below the ankles for the sake of pride or not, one is undoubtedly, imitating the style of the proud ones and the style of the kuffaar. Imitating the kuffaar by itself is a factor of prohibition.

## THE HIDDEN DISEASE

Now the question to be asked is: Why would a molvi advocate a style which Rasulullah (sallallahu alayhi wasallam) had prohibited. He did not only present pride as the reason for the prohibition. So why is there so much concern to negate a Sunnah style? Leaving aside the technical questions and academic rulings, it can be simply understood that the permanent practice and style of Rasulullah (sallallahu alayhi wasallam) and his Sahaabah were to wear their garments above the ankles, not below their ankles. That wearing the trousers above the ankles is an irrefutable Sunnah practice, will be acknowledged by all Muslims, even the modernists and the liberal molvis. On the assumption that it is not haraam to wear the trousers below the

ankles, then too, why should Muslims who claim to love Rasulullah (sallallahu alayhi wasallam) have a desire to scuttle this Sunnah practice and in its place follow the style of the kuffaar? Whose style is it to wear the trousers above the ankles? And, whose style is it to wear it below the ankles? What does the Imaan of a Mu'min demand? Follow the style of Rasulullah (sallallahu alayhi wasallam) or the style of the kuffaar? Why is there such a strong aversion in the ranks of the Muslims for the style of Rasulullah (sallallahu alayhi wasallam)?

What goes on in the heart of a molvi who advocates a style abhorred by Rasulullah (sallallahu alayhi wasallam)? Surely there must be some hidden disease (*mardh*) lurking somewhere in such a heart. It is inconceivable that a Mu'min of healthy Imaan will ever stoop so low as to scrape the very bottom of the barrel of spiritual corruption. Remember that to negate a preference of Rasulullah (sallallahu alayhi wasallam), to feel ashamed of the style of Rasulullah (sallallahu alayhi wasallam) and to present devious arguments to distort and deny what Rasulullah (sallallahu alayhi wasallam) had commanded, are worse than consuming liquor, worse than fornication and worse than all the major sins put together. Such attitude is kufr.

## HADHRAT ABU BAKR

The solitary narration which the denigrators of Rasulullah's practice are able to produce as 'evidence' is the Hadith in which it is mentioned that Rasulullah (sallallahu alayhi wasallam) allowed Hadhrat Abu Bakr (radhiyallahu anhu) to wear his garment below his ankles. To present this Hadith in substantiation of the claim, the aim of which is to negate the style of Rasulullah (sallallahu alayhi wasallam), is ludicrous and utterly baseless. The Hadith in question is very clear as for the reason of the permission granted to Hadhrat Abu Bakr (radhiyallahu anhu) who was highly perturbed by his inability to maintain his garment above his ankles. He therefore, discussed this matter with Nabi-e-Kareem (sallallahu alayhi wasallam). Hadhrat Abu Bakr (Radhiyallahu anhu) was a man with a big stomach. In spite of all his efforts to keep his garment in

place, he failed. His garment would repeatedly slide down over his ankles. The Hadith in question, explicitly mentions this fact. In view of this condition and his inability to retain his garment in position above his ankles, he was exempted from the prohibition. But he had a valid reason. What valid reason do the modernists and the liberal molvis have? There are always exceptions to general rules. But the exceptions do not cancel out the law or the rule. The rule remains in place. Furthermore, why do the scoffers of Rasulullah's style cast a blind eye to all the ahadith of prohibition and cling onto this solitary narration which in no way negates the prohibition stated so emphatically in the other narrations?

## IMAAM SHAAFI

Like a drowning man, the modernist molvi tries to cling to every floating straw that passes his way. Entirely bereft of proper Shar'i arguments to bolster his corrupt view and enmity for Rasulullah's dress style, the molvi claims that according to Imaam Shaafi (Rahmatullah alayh) it is permissible to wear the trousers below the ankles.

Let us for a moment assume that what the molvi tendered is correct. The question now is: Why does the Hanafi molvi resort to a view of Imaam Shaafi (Rahmatullah alayh), especially on an issue for which there is absolutely no need to adopt the view of another Math-hab? If it was a critical issue or an emergency or some urgent need, then in terms of the principles of the Hanafi Math-hab, a pious and experienced Mufti will have the right to issue a Fatwa on the basis of one of the other Math-habs among the Four Math-habs. But in this case of wearing the trousers, there is absolutely no such expediency.

When a Hanafi molvi ignores the views and fatwas of the authorities of his own Math-hab and clings to an opinion of another Math-hab, it follows that there is no flexibility for his baseless view in his own Math-hab, hence he had to look elsewhere for aid. His act in itself is sufficient testimony for the claim that according to the Hanafi Fuqaha and Ulama and Auliya, wearing the trousers below the ankles is haraam.

## THE ACTUAL POSITION

The liberal molvi claims that according to Imaam Shaafi (rahmatullah alayh) wearing the trousers below the ankles is permissible. His claim is baseless. Imaam Shaafi does not say that "it is permissible". According to the Shaafi Math-hab there are different degrees of prohibition for the style of wearing the trousers below the ankles. Explaining this, Imaam

Nawawi (a Shaafi authority) states in his Sharhul Muslim

"It is not permissible to hang the garment below the ankles if it is for pride. If it is for a reason other than pride, it is Makrooh.

The Mustahab requirement is midway of the calfs (the forelegs) as it is stated in the Hadith of Ibn Umar.

Midway of the forelegs is Mustahab. Below this limit until the ankles is permissible without it being Makrooh. What descends below the ankles is Mamnoo' (prohibited). If it is for pride, then the prohibition is of the haraam category (i.e. Makrooh Tahrimi). And, if it is not for pride, the prohibition is of the tanzih category (i.e. Makrooh Tanzih).

Makrooh Tanzih does not mean 'permissible'. It remains a detestable act in the Shariah. In fact, persistence on a Makrooh Tanzih act transforms it into Makrooh Tahrimi which is sinful and a punishable offence. It makes a man a faasiq. Clutching at straws is not Shar'i evidence for a claim.

## THE FACTORS

From the foregoing explanation it will be understood that there are several factors for the prohibition of wearing the garment below the ankles:

- It is the style of the kuffaar. Whoever imitates the kuffaar becomes of them.
- It is the way of the mutakabbireen (proud people). So whether one has pride or not, is immaterial. The fact that the mutakabbireen's style is adopted in itself is a grave sin.
- The opposite style (wearing above the ankles) is 'atqaa' and abqaa' according to Rasulullah (sallallahu alayhi wasallam).
- Wearing the garment above the ankles is part of the Uswah-e-Hasanah (Beautiful Life Pattern) of Rasulullah (sallallahu alayhi wasallam). The Qur'aan commands adoption of this Sunnah.
- The trousers has no haqq (right) on the ankles according to the explicit pronouncement of Rasulullah (sallallahu alayhi wasallam).
- What is below the ankles will be in the Fire of Jahannum.

In view of all these factors of prohibition, the arguments of the modernist and liberal molvis have absolutely no validity. These molvis should also understand that in airing their liberal, modernist and baatil views, they do not have the support of a single one of our Akaabir Ulama. Our advice is that they should utilize their radio channels constructively to aid the Deen, not to breakdown Islam and its Culture, for then, there will be absolute justification for branding their organs of transmission as radio shaitaan and channel shaitaan.

# A DANGEROUS CONCLUSION

In the aftermath of the collapse and dismantling of the Taliban government in Afghanistan, supporters of the Islamic Taliban government on account of the heartfelt agony and grief which overcame them, presented a variety of excuses so as to provide balm for their grieving hearts. Undoubtedly, it is not easy for sincere Muslims who believed that the Taliban stood for true Islam, to come to terms with the humiliating de-

feat of the Taliban.

One argument to exonerate the Taliban and to soothe the hurt in our hearts is to attribute the success of the kuffaar to the superior American airpower. But this is a dangerous conclusion. It is unintelligent to sidestep realities and cast a blind eye to the actual cause of the humiliation and capitulation of the Taliban. The simple fact is that Allah Ta'ala had withheld His promised Nusrat (aid) from the Muslims who had proclaimed themselves to be the Standard Bearers of true Islam.

This view leads to the conclusion that Allah Ta'ala -Nauthubillaah!- was impotent to aid His servants with the aid He so frequently promises in the Qur'aan Ma-jeed. All Muslims acknowledge that Al-

lah Ta'ala had sent His aid on the occasion of Badr and on all other Jihad campaigns of the Sahaabah. There are no two opinions among the People of Islam on this issue. It was purely Divine Aid which propelled the Sahaabah onto the hilltops of the world to plant the Flag of Islam. It was not their battle prowess nor their material superiority, for they lacked in every material sphere and at all times they were inferior in worldly terms. In fact, their successes and victories against overwhelming odds were stupendous. Even kuffaar experts acknowledge this.

## BANI ISRAAEEL

When Allah Ta'ala commanded Nabi Musaa (alayhis salaam) to take Bani Israaeel with him into freedom—freedom

from the tyranny of Fir'oun, the flight was accomplished during the night time. Thousands of unarmed and weak men, women and children fled from Fir'oun under the command of Nabi Musaa (alayhis salaam).

As soon as Fir'oun was informed of the flight of Bani Israaeel, he summoned his army and gave pursuit. Meanwhile, Hadhrat Musaa (Alayhis salaam) with thousands of his followers had reached the shores of the Red Sea which blocked their onward march to freedom. When they saw the army of Fir'oun approaching, they panicked and cried that they

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## A DANGEROUS CONCLUSION

will be overtaken. Nabi Musaa (alayhis salaam) responded with firmness: "Never! My Rabb is with us." When Fir'oun with his army was about to be on their heads, the Red Sea split open by the command of Allah Azza Wa Jal. Bani Israeel passed across safely into freedom while Fir'oun and his army were drowned as the two sides of the sea converged and swallowed them all.

ALLAH'S

AID

Now to attribute the success of America and the defeat of the Taliban to the superior American military power and to its airforce, is to imply that Allah Ta'ala Who had aided Bani Israeel to escape Fir'oun and who had aided the Sahaabah in all their battles, was rendered powerless by the U.S.A. airforce—Nauthubillah! This implication is kufr. It stems from attributing causes and effects to mirages and phantoms. The American airforce is a phantom in the same category as was the power of the Quraish and the power and army of Fir'oun. The One Who rendered those kuffaar forces powerless and inflicted defeat and disgrace on them is the same Allah Azza Wa Jal Who has granted America its temporary victory.

No airforce and no nuclear arsenal

will avail the kuffaar if Allah's aid is with the Muslims. Muslims have simply failed to understand reality. In fact, we have chosen deliberate blindness to obfuscate the issue of the Taliban's disgraceful performance and defeat at the hands of the kuffaar. Muslims refuse to acknowledge that the American victory is a manifestation of Allah's punishment for Muslim disobedience, the Taliban included.

It is imperative that Muslims understand that our defeat is not on account of the power of the kuffaar. It is the direct consequence of the Ummah having abandoned the Sunnah of Rasulullah (sallallahu alayhi wasallam). Yet no one is prepared to listen and reform. May Allah Ta'ala guide us all and open up our blinded eyes to distinguish between truth and falsehood.

## THE BODY'S FOUNTAIN

"It is in the Hadith that the stomach is the fountain of the body and the veins and arteries are like rivers (connected to the fountain). The water in the rivers will be the same water as in the fountain. Thus the condition of the stomach will affect all the other organs of the body."

(Maulana Ashraf Ali Thanvi)

Excessive indulgence in food and the consumption of harmful food are the main causes of the numerous diseases from which so many people suffer. All diseases originate from the breakdown of the digestive system. This breakdown is the consequence of excessive and bad eating habits.

## THE BOUNTY OF OLD AGE

Once when Hadhrat Umar (radhiyallahu anhu) visited Rasulullah (sallallahu alayhi wasallam), he found him sobbing. On enquiring of the reason for his sobbing, Rasulullah (sallallahu alayhi wasallam) said: "Jibraeel came to me and said: Allah Ta'ala is ashamed to punish an old man on account of his old age." Now why do the aged not abstain from sinning in their old age?

Commenting on this narration, Faqeeh Abu Laith (rahmatullah alayh) said: "Every old man should offer limitless gratitude (shukr) to Allah Ta'ala for this valuable bounty. They should perpetually keep their tongues moist with the thikr of Allah. They should feel ashamed of Allah and the two recording Angels, and totally abstain from sin. Maut will strike at any moment, especially during old age. During childhood there is still the hope of attaining adulthood. During the stage of youth there is the hope of attaining old age. But what hope does the old man have? After old age what is there besides Maut?"

## CREATION OF LIFE

The Qur'aan Shareef states:

"The territory of the heavens and earth belong to Allah Alone. He creates whatever He wishes. He bestows to whomever He wishes girls and to whomever He wishes He bestows boys. Or He grants them pairs—boys and girls. He makes barren whomever He pleases. Verily He is The One of Knowledge and The All-Powerful."

(Surah Zukhruf, ayat 50) Allah Ta'ala puts it em-

phatically and unambiguously that it is only He who creates life. Only He bestows children. Only He makes women barren and unable to bear children. Nothing can reverse this Divine process and decree. Medical treatment cannot reverse the decree of Allah Ta'ala.

There is therefore no need for childless couples to become despondent. In denying them children, Allah Ta'ala is merciful to them. All His acts are the products of His Wisdom. It is perfectly permissible to make dua for children. But one has to be contented with the decree of Allah Ta'ala. Despondency and frustration are kinds of ingratitude.

## TATTOOS

Tattoos are said to be the inscriptions or writings of shaitaan. Tattooing the body is an accursed act. Many people in their days of kufr or ignorance committed this grave mistake. After embracing Islam or after repenting they find themselves in a dilemma. Some of the inscriptions are exceptionally vile and embarrassing for a Muslim.

If it is possible to have these shaitaani inscrip-

tions removed, it should be done. If this cannot be easily accomplished, the tattoos should be concealed with the garments as best as is possible.

Many people enquire about the validity of Salaat in view of the presence of evil and even immoral pictures inscribed on the body. The Salaat will be valid. The tattoos should, however, be concealed.

## PEACE AND SAFETY

Hakimul Ummat Maulana Ashraf Ali Thaavi (rahmatullah alayh) said: "In the Hadith it is said: 'Ask Allah for safety.' Supplicate for safety. Fitnah disturbs the peace of the heart. It harms both the Deen and the dunya. The worldly harm is quite apparent. Regarding the damage to the Deen, in some places where there was anarchy, thousands of Muslims had become Chris-

tians.

Do not wish for war. Ask Allah for safety. If war erupts, it is unavoidable but do not wish for it. Some people wish that Allah Ta'ala creates a rebellion (in the country). How stupid is this! During upheavals of anarchy, the honour of women is pillaged. Some women in order to protect their honour had taken their lives by jumping into wells. This is the effect of anarchy. Supplicate for only aafiyat (safety)."

## THE IMAAM'S RIGHT

The right of imaamate belongs to the appointed Imaam of the Musjid. Without his consent it is improper for anyone else to step forward even if he may be superior in knowledge, piety, etc.

It is not proper for the mutawallis of the Musjid to overstep the right of the Imaam and usher forward anyone else. When a visiting personality or Aalim comes, the Musjid trustees simply override the appointed Imaam and insist that the visitor leads the Salaat. The mutawallis do not have this right.

## THE MUATH-THIN'S RIGHT

It is the right of the appointed Muath-thin to recite the Athaan and the Iqaamah. It is improper for anyone to usurp this right. Others may recite the Athaan and Iqaamah with the permission of the official Muath-thin of the Musjid.

## TAKBEER TAHRIMAH

Some people when entering the Musjid at the time when the Imaam is in ruku', rush to catch the raka't. They recite Takbir while going into ruku'. The takbeer is completed in the ruku'. In this case, the Salaat of the latecomer is not valid. It is necessary to complete Takbeer Tahrimah in the standing (Qiyaam) position.

"Nowadays, the meaning of good character is to agree to everything people say. Then one will be said to be a man of good character."

(Maulana Ashraf Ali Thanvi)

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## HIIJAAB—GROSS VIOLATION

it is possible to institute Hijaab, it involves as a compulsory demand.

Among the evils introduced by the new-era molvis is to mingle freely with women. They have abandoned Hijaab in their institutions (Madrasahs and so-called Islamic schools). Molvis sit in

full view of female teachers (aapas), addressing the females without a separating screen between them.

Ostensibly to educate the aapas in the kuffaar methods of teaching, the molvi sahib conducts his class in which he has a galaxy of aapas whom he teaches. There is no intervening screen as commanded by the Qur'aan. When the molvi lacks this knowledge or deliberately ignores this Qur'aanic command, can there be any doubt in him being

a member of the fraternity of ulama-e-soo'? It is these types of molvis which are the guilty criminals responsible for the shameless abandonment of Hijaab. They scuttle the teachings of Islam from an Islamic platform, duping and misleading numerous ignorant and unwary Muslims who think of them as learned scholars of Islam, when in reality they are da-coits out to plunder the Akhlaaq of Muslims.

## PIOUS WEALTH

"Pious wealth is good for a pious man." (Hadith)

Pious wealth (i.e. halaal wealth) is a ni'mat of Allah Ta'ala. The pious person knows how to spend and use the halaal bounties of Allah Ta'ala. Unlike people of impiety who spend wastefully and recklessly and in unlawful avenues for wrongful purposes, the pious man spends the halaal wealth in Allah's Path to gain Allah's Pleasure. Wealth is a ni'mat which should be used constructively to build up our world and the Aakhirah.

By Dr. Muhammad Tahir

# QUESTIONS AND ANSWERS

father or to resort to legal measures or any other measure for securing any of his rights. He should be tolerant and obedient to his father. He should submit and understand that all his wealth can never compensate and repay the father for the struggle which he had undergone to rear his son from infancy to adulthood. Zaid is indeed displaying an evil attitude. Rasulullah (sallallahu alayhi wasallam) once told a Sahaabi that "you and your wealth belong to your father". The pleasure of the father is infinitely superior to the business which Zaid is coveting. Undoubtedly, it is not permissible for a father to misappropriate the wealth and property of his children. He will be answerable to Allah Ta'ala for any misappropriation. But, children should not take any action against their father in monetary matters of this nature. The father is entitled to take from his son's wealth his living expenses. There is no need for Zaid to call for an arbitration. In fact, it is highly improper for a son to resort to such a measure.

**Q. Before the Imaam said the Takbeer Tahrimah, a Muqtadi said 'Allahu Akbar' and folded his hands. Is his Salaat valid?**

**A. His Salaat is not valid in this case.**

**Q. After the Imaam stood up from Sajdah, a Muqtadi still remains in Sajdah. He joined the Imaam in Qiyaam after the Imaam had begun to recite Surah Faatihah. What is the position of the Muqtadi's Salaat?**

**A. Such delay is Makrooh. It is sinful. Nevertheless, the Muqtadi's Salaat remains valid.**

**Q. After performing Salaat, it occurred to me that I did not make masah on my khuffain. I made wudhu again, made masah and repeated the Salaat. Is this correct?**

**A. It was not necessary to have repeated wudhu. You were required to have only made the masah on the khuffain (leather socks) and repeat the Salaat.**

**Q. Does the Shariah stipulate any particular sum to be paid to the husband when Khula' takes place?**

**A. The Shariah does not stipulate any amount. However, it is Makrooh for the husband to demand more than the Mehr amount which he had paid to his wife. (Khula' is a contract between husband and wife whereby she purchases her divorce from her husband who otherwise refuses to issue Talaq. It is a voluntary agreement which cannot be imposed on any of the spouses.)**

**Q. A Masbooq joined the Salaat after the Imaam had made Sajdah Sahw. Is this Masbooq's Salaat valid?**

**A. Yes, his Salaat is valid.**

**Q. As the Imaam was making the right Salaam, a latecomer joined the Jamaat. He said his Takbeer Tahrimah just as the Imaam had ended the recitation of the first Salaam. Is his Salaat valid?**

**A. His Salaat is not valid. He has to repeat his Salaat. If he had recited his Takbeer before the Imaam had completed the first Salaam, his Salaat would have been valid.**

**Q. The Imaam had missed out Qa'dah Ulaa (the first sitting). None of the Muqtadis reminded him. After the Salaat, this was brought to the Imaam's notice. The Salaat was repeated in Jamaat. However, some persons arriving late, joined this second Jamaat. Was their joining proper? Was their Fardh Salaat discharged?**

**A. When the Fardh Salaat is repeated due to the omission of a Waajib act for which Sajdah Sahw was not made, then the repeated Salaat is Nafil. The first Salaat which was performed defectively remains the Fardh Salaat. As such, the Fardh Salaat of those who had joined in the repeated Salaat is not valid.**

**Q. While cutting my finger nails on Friday during the day time, I was told that it is better to cut the nails during the night time. Is this correct?**

**A. There is no special merit in cutting the nails during the night time. It is only permissible.**

**Q. Some people believe that during the month of Ramadhaan, the souls are released and allowed to roam among the living. When the Imaam ascends the mimbar on Eidul Fitr, the souls return to their resting places. Is this belief valid?**

**A. It is a baseless belief. The souls are either in Illiyyeen which is a spiritual paradise of comfort, pleasure and rest. The question of 'release' from this Paradise does not arise since it is not a place of torment from which release is desired. The evil souls are in Sijjeen which is an abode of torment and punishment from which release is not possible without the permission of Allah Ta'ala. During the month of Ramadhaan, punishment is suspended. But there is no Shar'i basis for claiming that these souls are released**

from Sijjeen and that they roam around the world.

**Q. A musalli remembers during the Ruku' of the second raka't that he had made only one Sajdah in the first raka't. What should he do?**

**A. He should immediately go into Sajdah. After Sajdah, he should return to the ruku'. Sajdah Sahw is also Waajib.**

**Q. A Madrasah Ustaad beat a child with a cane leaving blue marks on his back and legs. The parents have reported the matter to the police. Criminal charges have been laid. Was it permissible for the parents to have reported the Ustaad to the police?**

**A. The Ustaad had committed a haraam act. He has no right of beating the child with a cane nor with his hands. The zulm (cruelty) of which he is guilty is a grave sin. In spite of this, it is wrong and un-Islamic for the parents to have reported the matter to the police, especially to the kuffaar. The Madrasah principal should take up the matter with the Ustaadh and institute appropriate disciplinary action against the Ustaad. Muslims should not go to the unjust kuffaar law institutions in such matters.**

**Q. As a latecomer enters the Tashahhud position, the Imaam makes Salaam. Does this musalli have to recite the whole of Attahiyaat before getting up to complete the raka'ts he had missed?**

**A. Yes, he has to recite the whole of Attahiyaat.**

**Q. Frequently it is observed that when the Athaan is proclaimed, dogs in the vicinity begin to howl. Is there any particular reason for this?**

**A. According to the Hadith, when the Athaan is recited, shaitaan becomes terrified and he flees, running away by leaps and bounds. Animals are able to witness this. The howling in all probability is on account of the dogs seeing the flight of shaitaan. They too become scared of shaitaan.**

**Q. If the Athaan begins while one is reciting the Qur'aan or an Ustaadh is engaged in teaching, what should be done?**

**A. The Tilawat and the teaching should be suspended. It is necessary to listen to the Athaan and to respond to the Muath-thin's statements. The Tilawat and teaching could resume after the Athaan.**

**Q. How is it to appoint as Imaam a person who is insolent and disrespectful to his father and ustaad?**

**A. Such an insolent person is a faasiq of a high degree. He is a great sinner. It is not permissible to appoint him as Imaam. Such insolence has far reaching and disastrous consequences both in this world and the Akhirah.**

**Q. Is it permissible to appoint a faasiq as a mutawalli of a Masjid solely to appease people?**

**A. The laws of the Shariah may not be violated to appease people. It is not permissible to appoint a faasiq to the trusteeship of a Masjid. The concern of Mu'mineen should be the Pleasure of Allah Ta'ala, not the pleasure of errant people who have no respect for the Shariah of Allah Ta'ala.**

**Q. A woman dies during childbirth. The child too is stillborn. How should kafan and dafan be executed? Some people say that the child should not be detached from the mother. Both should be wrapped in the same kafan and buried together.**

**A. The child should be separated and buried separately. There is neither ghushl nor Janaazah Salaat for the stillborn child.**

**Q. If a woman cannot be found to give ghushl to a female mayyit, what is to be done?**

**A. A close male relative (mahram) should give her Tayammum. If there is no mahram to give Tayammum, then any male may do so. But it is necessary that the ghair mahram dons gloves when effecting the Tayammum.**

**Q. Janaazah Salaat was performed while the mayyit was positioned wrongly. Is the Salaat valid?**

**A. Yes, the Salaat is valid.**

**Q. If the mayyit is by error placed in the grave with its back towards the Qiblah, should the error be corrected after the grave has been closed up?**

**A. It is not permissible to open up the grave to rectify**

this wrong.

**Q. A person comes late for Jumuah Salaat. He joins the Jamaat after reciting Takbeer Tahrimah just as the Imaam made one Salaam. He considers himself to be a Masbooq and rises to perform the two raka'ts. Is his Salaat valid?**

**A. His Jumuah Salaat is not valid. He has to perform Zuhr Salaat.**

## DESIRE FOR POSITION

A man who desires a position of trust such as leadership, being a trustee, an Imaam, etc., is disqualified in terms of the Hadith. Hadhrat Umar (radhiyallahu

anhu) said that such a desire is in fact a factor of disqualification.

The desire and crave for positions of trust and leadership are the effects of self-esteem (ujub) and pride (takabbur). People suffering from these destructive maladies are wholly unqualified for positions of trust and leadership.

MUHARRAM 1423 / APRIL 2002

ZAKAAT NISAAB R1189

MEHR-E-FATIMI R3413

## MALFOOZAAT

Hadhrat Hakimul Ummat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

\* A sickness which has developed among us (i.e. the Ulama) is to make comparisons in the ranks of the Ulama. Some say that a certain Aalim is of superior rank and a certain one is of inferior rank. This attitude has led to fault-finding. Faults of people are narrated in order to denigrate them. This is an evil habit.

\* Nowadays even akaabir (senior Ulama) are influenced by asaaghir (juniors). Juniors adorn their complaints and present it to seniors who become influenced.

### AMALIYAAT

There is no barkat in the effects of amaliyaat (acts in which the power of the mind, etc. is used). There is no beneficial effect on the hearts. On the contrary, a Man of the Haq (a Wali) exercises an effect on the hearts. People are attracted to him by his very appearance. There is greater beneficial effect if it is without karaamat (miracle). When a miracle is displayed, the observer is thrown into reflection — perhaps there is something hidden in this display! The wonderful influence is only exercised by the Haq (Truth) while miracles only intrigue and amaze people. But such displays are devoid of magnetism. (Hakimul Ummat)

\* The gaze of the searchers (of the Truth) is on reformation of character. They never hanker after miracles.

\* There is magnetism in following the Sunnah. There is no deception in obedience to the Sunnah (i.e. a deceit cannot succeed in deceiving people by pretending to be a pious man who adheres to the Sunnah. Even if he should pretend to be a follower of the Sunnah, he will not be able to sustain it for long).

\* Some people are pious by Allah Ta'ala. In fact in terms of piety they surpass even their Muslih (Spiritual guide). In spite of this, they are not Muslih (i.e. they are not guides).

\* The Shaikh (Spiritual Guide) should set aside for himself a time for solitude. In this is barkat.

\* I do not give permission for beginners to give lectures nor for all those who have attained the goal. I study their characters to ascertain what will be the effect of their lecturing.

\* The disease of interpretation by distortion which exists in some Ulama is because they are adamant on what they have said even if it is wrong.





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**ALLAH'S HELP**

**"Verily it is Allah Who had aided you  
at Badr when you were most  
insignificant (weak and despised)"**

# IT IS NOT CHANNEL ISLAM— IT IS CHANNEL SHAITAAN

A radio station which hosts gays and pop singers under guise of the Deen—a radio station which lures women into the the evil of broadcasting to thousands of fussaag and fujaar their experiences and views on rape affairs, cannot be termed Channel Islam. There is no fitter designation for such a vile institution other than Channel Shaitaan. The evil of this radio is aggravated by the association of so-called 'ulama' with it. But it is inconceivable that there can be any Ulama serving on a medium which is an agent of Shaitaan.

## GAYS

In its downward slide into an abyss of moral depravity, this institution of Iblees Laeen, bared its true colours and displayed its fangs of fisq and fujoor by hosting for an hour gays who are perhaps the worst specimens existing in the human race. Such persons given to unnatural sexual bestiality can be sentenced by the Islamic court to death. There is no quarter on Islam for the type of specimen which had occasioned the *ghadhab* and *athaab* of Allah Ta'ala on the nation of Hadhrat Loot (alayhis salaam). Yet, Channel Shaitaan had deemed it prudent, 'islamic' and cultural to host gays and to make tableegh of their kufr, *fisq* and *fujoor*.

A radio claiming to be an organ of Islam, but beaming the opinions and views on unnatural sexual carnality of those grovelling in the worst acts of moral depravity, can by no stretch of Islamic imagination address Muslims or have any truck with Islam. There is no relationship which this evil institution of broadcasting has with Islam.

## MAL'OON

Gays and moffies are *mal-oon* (accursed) in terms of

the Shariah. There is absolutely no justification and mitigation for their vile and immoral conduct. But the radio-appendage of Shaitaan abandoned whatever vestige of shame and Islamic decency it had flaunted when it decided to disseminate the evil views of a vile specimen of the human race. In so doing, Radio Shaitaan accorded respectability and acceptability to those who are constantly under the *la'nat* of Allah Ta'ala. Is it imaginable that an Islamic institution -a so-called Islamic radio channel allegedly associated with Ulama serving on it, beaming filth, immorality and viewpoints of gays in substantiation and mitigation of their unnatural immoral and haraam conduct!!

## THE 'POP' GROUP

Radio Shaitaan has announced its intention of hosting another accursed group - a group of so-called Islamic singers hailing from overseas. This group is akin to the shaitani pop singers. The only difference and lamentable difference is that these shayaateen are employing Thikr and the Deen to lure, hoodwink and trap Muslims into their poisonous tentacles of haraam. They sing their 'thikr' songs (nazams and anaasheed) with the accompaniment of music and they perform to mix audiences. Women are lured out of their homes to witness and be tantalized by the evil antics and spells of zina which these moral miscreants cast with their music and 'thikr'. Although the words they may be singing in their satanic verses and anaasheed may be the Names of Allah and His Rasool (sallallahu alayhi wasallam), they indulge in haraam and introduce others into a cauldron of haraam. Rasulallah (sallallahu alayhi wasallam) said:  
*"Singing is the spell of zina."*

This is the evil in which the singers are involved. And they commit all this vulgarity and Haraam for the sake of money. They sell the Qur'aan for a miserable price—for money and Haraam entertainment of *fussaag* and *fujaar*.

It is well-known that it is not permissible for females to attend the Musjid for even Salaat. How can it ever be permissible to attend assemblies of haraam singing and music in a theatre and auditorium? The shaitani group of singers will be performing at some Haraam venue or a theatre in the near future. Tickets for adults cost R130 and for children R80. Men and women will be attending. It is nothing but an assembly of shayaateen. All those who participate will be in the League of Shayaateen. Every moment the curses of Allah Ta'ala descend on such a gathering of evil people.

## MISERY

Muslims are suffering and languishing in grinding misery all over the world, but Muslims over here, encouraged by institutions such as Radio Shaitaan with its bunch of the worst type of ulama-e-soo, are titillating their nafs with acts of immorality and nafsaniyat. And for all this haraam, hundreds of thousands of rands will be squandered. The Qur'aan Majeed describes such waster as the "Brothers of the Shayaateen".

It is time that Muslims open their eyes and display some vestiges of shame and fear for Allah Ta'ala. The calamities which have befallen and are befalling Muslim communities elsewhere in the world should serve as eye openers and warnings for us. Similar fates are awaiting the

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# "MUSLIM" PERSONAL LAW — AN ATTEMPT TO INTRODUCE A NEW SHARIAH

Rasulullah (sallallahu alayhi wasallam) said:

*"Islam began in a forlorn state.  
Soon will it return to that forlorn  
state as it had begun. Therefore  
give glad tidings (of success and  
Jannat) to the Ghuraba (the forlorn  
upholders of the Deen)."*

Today Islam is beleaguered. It is surrounded on all sides by inimical forces and enemies. The shayaateen with their myriad of helpers are poised to extinguish Islam. But, Allah Ta'ala gives the assurance in the Qur'aan Majeed that they will never succeed in their conspiracies to obliterate Islam.

## FROM WITHIN

While a variety of shaitani and kuffaar forces have surrounded Islam, the worst and the most dangerous foes are those who operate from within camouflaged as sympathisers, well-wishers and reformers of the Deen and the Ummah. In this segment of enemies from within falls the group known as Channel Shaitaan.

One group of molvis operating under the subterfuge of disseminating Islam via the medium of its satanic radio is working at the seams in the bid to ruin the Imaan and Akhlaaq of Muslims. Another group is operating in a subtler and more dangerous way. This group under the subterfuge of the misnomer 'Muslim' Personal Law is striking at the very roots of the Shariah. It has come up with a blueprint to dismantle the Inviolable Shariah which is structured on the Qur'aan and Sunnah.

## CHANGE

This group of molvis with their Zindeeq modernist assistants have assumed the role of the Ulama of Bani Israaeel. They have interpolated the Qur'aanic laws seeking to bring about drastic change in the Shariah. Their manner is subtle and devious. Laymen have been induced to believe that their endeavour is to get the Shariah introduced as Law in this non-Muslim secular state. Only people who lack entirely in understanding and who are grossly ignorant of Islam are liable to swallow the concoctions of this group of Shariah-batterers.

## SPECIAL EDITION

In a Special Edition, The Majlis has explained in detail the danger which the confounded "Muslim" Personal Law measure poses for the

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# QUESTIONS AND ANSWERS

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**Q. I live with my parents and am so unhappy and depressed that if suicide was permissible I would have been dead long ago. But Allah Ta'ala has saved me and strengthened my spirits and Imaan. Will it be permissible for me to make dua of a seriously sick person wishing for death?**

**A.** Making such a dua is not permissible. A Mu'min should understand that everything is from Allah Ta'ala. You cannot thwart Taqdeer. Even if your parents may appear unjust to you, you as their child should be tolerant, obedient and respectful to them. If you should reflect, you will discover that your unhappiness if it is caused by any worldly difference with your parents, is baseless. If it is the result of a Deeni issue in which you are right and they wrong, then have patience. It is a trial. A Muslim is not expected to react with cowardice. You should not be so faint at heart. People had sacrificed their lives for their Imaan, but you are thinking of an evil such as suicide simply because you are 'unhappy' in your parents' home. Kuffaar are weak in their hearts. They are unable to bear too much mental pressure. Suicide is committed by those who lack Imaan. The more you feel depressed, the more should your attention focus on Allah Ta'ala. You should increase your Thikr of Allah. The Qur'aan Majeed says: "Hear! In the thikr of Allah do hearts find solace." Make dua for the removal of the trial and for strength of Imaan. A seriously sick person may not make dua for death solely on account of the sickness.

**Q. Most people on a journey do not perform Salaat. They argue that they do not have wudhu and Allah is Most Forgiving and Merciful. But they do stop at garages where bathrooms and water are available. Is their argument valid?**

**A.** Their argument is absolutely baseless. They are guilty of kabeerah sins for neglecting Salaat. Salaat may not be neglected at any time and in any condition of life. Salaat remains fardh even on the battlefield. The very same Allah Who is Most Merciful and Forgiving has commanded that Salaat be performed in all conditions and in all places. This same Forgiving Allah is also Wrathful and Stern in punishment. The argument presented by these negligent people is ridiculous. Along the journey they stop at many places and enjoy themselves with food, etc. They have time to eat and play, but for Salaat they present silly and untenable excuses. Even at home they have no wudhu. What do they do then? When the time for Salaat arrives, they should simply take wudhu and perform Salaat. There are an abundant of water facilities available. They are perpetrating self-deception if they claim that there is no water for wudhu. They are simply lazy and have no respect for the Deen, hence they produce these untenable arguments. Even when a person is so sick that he is unable to move from his bed, then too Salaat remains fardh on time. He has to perform Salaat on the bed with signs of the head if necessary.

**Q. What is Islam's view regarding favouritism by parents? What if parents shower one child with gifts and favours while depriving the other child?**

**A.** It is not normal for parents to do so. The parents will surely have a reason for this attitude. If the one child is disobedient, rude and insolent, then the parents will be justified to act in this manner. If they have no valid Shar'i reason for their favouritism, then they are guilty of injustice. It is sinful for parents to favour one child to the exclusion of their other children for no valid reason.

**Q. A man married a divorcee. Then under pressure of his relatives he gave her three talaqs. He married another woman. Now he claims that he can marry the ex-wife again. Is this permissible?**

**A.** In view of the three talaqs he had given, he cannot marry her again. Marriage with her will simply not be valid.

**Q. Are Shiahs Muslims?**

**A.** Shiahs subscribe to beliefs of kufr, hence they are not Muslims. Among their corrupt beliefs are:

- \* That the Qur'aan Majeed is fabricated.
- \* That the Sahaabah, the overwhelming majority of

them, became murtadd after the demise of Rasulullah (sallallahu alayhi wasallam).

\* That their imaams are appointed by Allah Ta'ala and that they transcend even the Ambiya.

\* That wahi comes to their imaams.

\* That Hadhrat Aishah (radhiyallahu anha) committed adultery.

Besides these, there are also other corrupt beliefs propagated by Shi'ism.

**Q. If a prostitute repents, can she be accepted by the community?**

**A.** Taubah effaces all sins. Once a person has repented, all sins are forgiven. The one who has made taubah should not be ostracized by the community. Rasulullah (sallallahu alayhi wasallam): said "The one who has repented of sins is like one who has no sins on him."

**Q. Some people search for the past faults and sins**

**of those whom they consider to be their enemies. Their motive in so doing is to wreck the reputation of their adversaries by broadcasting to all and sundry what they have unearthed of their enemies. What is Islam's attitude towards such people?**

**A.** Rasulullah (sallallahu alayhi wasallam) said that those who engage in such despicable activities will not die until they have not committed the same crimes with which they are seeking to disgrace their adversaries. In other words, before their maut, they will fall in the hole which they dig for others. Hasad (envy) is indeed evil. It devours good deeds like fire consumes fuel. The haasideen (envious people) are always in a state of mental agitation, unrest and nervous tension. They have no peace. They are consumed by their own flames of jealousy. It is truly a disastrous spiritual disease which destroys people in the same way as it had destroyed Iblees.

**Q. A married woman filed for divorce in a non-Muslim court. After she gained the divorce, she married another man. Is this nikah valid? The husband did not issue talaq.**

**A.** The nikah is not valid. The 'divorce' decreed by the non-Muslim court has no effect on the nikah. This woman is still in the nikah of her husband. She lives in the state of adultery with the other man. If he too is aware of the situation then he is also guilty of adultery.

**Q. In view of the free indulgence in haraam, some people claim that there is no longer the need to abstain from mushtabah (doubtful) things. Is this view correct?**

**A.** This view is baseless. If people freely indulge in consuming poison and killing themselves, it does not follow that others should relax their guard and consume just any filth and contamination. Mushtabah is spiritual contamination. Rasulullah (sallallahu alayhi wasallam) has commanded abstention from mushtabah. In every age, from the time of the Sahaabah right down to this age, all Mashaikh emphasised the absolute importance of refraining from indulgence in mushtabah. Indulgence in mushtabah is the stepping stone for indulgence in haraam.

**Q. Is it permissible for a Muslim to make dua under a cross?**

**A.** A cross is the symbol of kufr and shirk. It is an act of kufr to make dua under a cross.

**Q. After a man's wife died, he married his daughter-in-law's mother. Is this marriage permitted in the Shariah?**

**A.** This marriage is permissible.

**Q. I became baaligh in the middle of Ramadhan. When does Zakaat become waajib on me?**

**A.** If after twelve months, i.e. in the middle of next Ramadhan, you have Zakaat assets equal to Nisaab or more, then you have to pay Zakaat. The Zakaat Nisaab is 612 grams silver or its value. Zakaat assets are cash, gold, silver and stock-in-trade. Deduct your debts from these assets and pay Zakaat on the balance.

**Q. When one reaches the age of 15 does one become baaligh even if there are no nocturnal emissions?**

**A.** At the age of 15 one becomes baaligh (an adult) in Islam even if no other signs of buloogh (puberty) appear.

**Q. In anger I told my wife: "If you go to your mother's house, three talaqs will fall on you." My intention was that if she went to her mother's house at that time when we had the argument, the three talaqs will come into effect. If she should now go to her mother's house with my consent, will three talaqs come into effect?**

**A.** Since your intention was that she should not go to her mother's house on that particular occasion, the three talaqs will not come into effect if she goes now to her mother's house. If at the time when you issued the conditional talaq, the intention was to prohibit her from going to her mother's house forever, then whenever she goes there, three talaqs will take place.

**Q. Does vulgar language break any kind of fasting?**

**A.** Vulgar language is haraam whether one is fasting or not. While it ruins the thawaab of the fast, it does not break the fast.

**Q. What is the Shariah's ruling on having an annual braaivleis during the month of Ramadhan on one of the last ten days? The organisers solicit donations from the public for the braaivleis. The party begins after Taraaweesh and continues until the early hours of the morning. Senior members of the Jamaat committee are the organisers of this party. Many of those who attend, even the Jamaat elders, do not attend Fajr Salaat after the party. The preparations begin early in the afternoon. Mothers and sisters at home have to assist in the preparations. In this process Zuhr, Asr and Maghrib Salaat are neglected by the braaivleis committee. What does the Shariah say about this type of party?**

**A.** We think that any good Muslim child will be able to give you the Shariah's view regarding this haraam, accursed and shaitani party organised by the fussaag jamaat members of your town. It is unbelievable that Jamaat officials and elders in the community have sunk to this low and deplorable level of moral degradation. Ramadhan is the holiest month. It is the month of ibaadat. The month when Allah's special Rahmat is focussed on Muslims. It is the month when the shayaateen are put in chains. But the nafs of these evil fussaag has duped them and deposited these people in the pits of immorality. What shaitaan could not achieve in the other months, these evil fussaag in your jamaat have achieved in the holiest month of Islam. Instead of spending the auspicious time and moments of the night and day in ibaadat, they indulge in evil and immorality, in haraam, fisq and fujoor. Words cannot adequately condemn these evil shayaateen in human form in your jamaat. If Allah's curse and athaab settle on the jamaat, it will not be surprising. This type of congregational evil publicly organised during Ramadhan by jamaat elders is unheard of. They are guilty of a host of major sins by indulging in their shaitani party. May Allah Ta'ala save Muslims from such moral scoundrels who abuse their positions and destroy the akhlaaq of people. They are truly the agents of shaitaan.

**Q. What is the Shariah's view about the custom of distributing haleem at Musjids in Ramadhan?**

**The following things take place in this custom:**

- \* Women join the que with non-mahram men to collect haleem (type of soup).
- \* Men dish out the food for women.
- \* The street or location where the haleem is collected is full of men and women who mingle and associate with one another freely.
- \* It has become an occasion for boys and girls to meet and converse openly in public.

**A.** Since there are many evils which accompany this custom, it is not permissible to serve haleem to the public in this manner. This custom has now become haraam on account of the acts of immorality associated with it.

**Q. Is it proper for a girls madrasah ustadh to advise his girl pupils on marriage choices? Some of the girls insist that they need their ustadh's permission to get married.**

**A.** It is evil for the ustadh to become involved with his girl pupils in this manner. He should not



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advise them in such matters. Their parents are sufficient. The girls do not need the ustaadh's permission for marriage. This type of ustaadh is guilty of moral turpitude.

**Q. What rights does a mother have over her married son? Can his wife prevent him from service to his mother on the basis of there being other sons who can attend to her?**

**A.** The wife has no such right. Regardless of how many sons there are, every son has the Waajib duty to render service to his mother. If the wives of all the sons act in similar way, who will then tend to the mother? In such service he is not violating any of the rights of his wife. A son should not heed such haraam pressure applied by his errant wife. It is his duty to tend to his mother. As long as his mother's wishes do not interfere with the wife's huqooq, the son should obey her (his mother).

**Q. If in Qa'dah Akheerah by mistake one recite's Attahiyaat twice, will Sajdah Sahw be necessary?**

**A.** Sajdah Sahw is not necessary. If Attahiyaat is recited twice in Qa'dah Ulaa, it will be incumbent to make Sajdah Sahw. (Qa'dah Akheerah is the final sitting, i.e. in the last raka't).

**Q. If in the second raka't one remembers that only one Sajdah was made in the first raka't, what should be done?**

**A.** When you remember this, immediately make

## THE DUTY OF A SHAIKH

A Shaikh of Tasawwuf is supposed to be a moral guide. His function is to guide, advise and prescribe to his mureeds in their moral matters. He should not direct them in marital affairs and domestic problems. He should never act as an arbitrator in family disputes.

one Sajdah and Sajdah Sahw will also have to be made.

**Q. During Salaat if one makes a mistake but is not sure whether Sajdah Sahw should be made or not, what should be done?**

**A.** It is best to make Sajdah Sahw in this case.

**Q. After Fardh Salaat the Imaam usually turns to one side for the tasbeehaat and dua. Is it necessary to turn to the left or right?**

**A.** After the Fardh of Fajr and Asr the Imaam may turn to any side, right or left. Both are permissible.

**Q. Some people claim that when a non-Muslim embraces Islam, his previous sins are forgiven on condition that he does not continue his sins. Is this the correct view?**

**A.** This view is baseless. Islam effaces all sins. When a non-Muslim sincerely embraces Islam and believes that his misdeeds are sins, then all the sins he had committed during his time of kufr are forgiven. The only condition is that he should accept Islam with sincerity.

**Q. Is marriage between cousins permissible? Some say that the offspring of such marriages will be mentally and physically weak.**

**A.** Marriage between cousins is permissible. There is no Shar'i discouragement in this regard. The claim of weak offspring is baseless. Rasullullah (sallallahu alayhi wasallam) and the Sahaabah too married their cousins.

**Q. If due to government law in Europe it is not permissible to sacrifice animals on the occasion of Eidul Adha because of the animal diseases, will it be permissible for Muslims to abstain from Qur'baani?**

**A.** It is not permissible for those on whom Qur'baani is Waajib to refrain from the sacrifice. If the authorities prevent the Qur'baani, the money should be sent to another country where the Qur'baani can be made.

**Q. I have a problem. About seven years ago my husband disappeared. Only Allah knows if he is alive or dead. There has been no sign of him or any clue as to what has happened to him. According to western law he is now declared dead. According to Islam can I sit in iddat and remarry? I have small children and I want to make a home for them.**

**A.** Your problem can be solved. You should refer

your matter to your local Ulama council. They will investigate your case and will declare your husband dead after following the necessary procedure of the Shariah. You will then be able to get married again.

**Q. When a divorced woman married another man, her ex-in-laws took away her two children - a girl of 6 and a boy of 3. They deny the mother visiting rights. Even the maternal grandparents are not allowed to see the children. In such a situation who has the right of custody of the children according to the Shariah?**

**A.** The right of custody belongs to the maternal grandmother, not to the paternal grandparents. The girl will live with her maternal grandmother until she reaches ten years and the boy eight years. Thereafter, the right of custody belongs to the paternal grandfather. The paternal grandparents are acting in violation of the Shariah by denying the maternal grandmother's right of custody and by preventing the children's mother access to the children.

**Q. The trustees of a Musjid are laymen while the Imaam is an uprighteous Aalim. The trustees instruct the Imaam to give lectures on topics of their choice. Is the Imaam bound to give lectures according to the whims and fancies of the trustees?**

**A.** The Imaam is not under obligation to follow the instruction of the trustees in the matter of Amr Bil Ma'roof Nahy Anil Munkar (Commanding righteousness and prohibiting evil). The Imaam is free to lecture on any subject of Islam.

**Q. Is it permissible to attend a school where it is compulsory to wear a tie and during assembly to read from the bible and say Christian prayers? If it is a sin, who is liable for the sin - the pupil or the parents who force the child to attend such a school?**

**A.** It is not permissible to attend these schools. Besides ties and prayers, there are other evils as well prevalent at these schools. If the pupil is 15 years old, both he/she and the parents are liable for the sin.

**Q. A relative of mine is getting married. I will not be attending the wedding function because it will be a mixed gathering of males and females. However, if I am asked to assist with the wedding preparations, will I be assisting in sin and transgression?**

**A.** In fact, you will be participating in sin and aggression, not only assisting. It is not permissible for you to assist in any way a haraam function. If you assist, then according to the Hadith you will be regarded to be present at the function even if you are physically absent.

**Q. What is the virtue of passing away during the month of Ramadhaan and on a Friday?**

**A.** Maut (Death) on these auspicious occasions is a wonderful fortune. The questioning in the grave is waived. There is no punishment in the grave for one who dies on these occasions.

**Q. Is it permissible to make one's pet animal infertile by some surgical procedure?**

**A.** It is permissible.

**Q. Is it permissible to kill an animal if it is ill?**

**A.** Even if an animal is not ill, it is permissible to kill it, e.g. goats, sheep, cattle are slaughtered for human consumption. An animal may be put down if it is in pain. However, only the Islamic method of thabah (slaughtering) should be employed.

**Q. Some people regard the vomit of an infant to be paak (taahir). What is the correct ruling? If it is impure, how many times should a garment be washed to render it paak?**

**A.** The vomit of even an infant is impure (najis). The garment or the body on which it fell must be washed. It should be washed until one is confident that all the impurity has been eliminated. This confidence is attained usually by washing three times, squeezing out the water after each rinse.

**Q. I received many gifts in the form of clothing, etc., when my baby was born. Do these gifts belong to me or to my baby? Can I use these gifts for my next child?**

**A.** It is customary to make these gifts to the parents. Although the items are given for the baby's use, the gifts are made to the mother. You can therefore use the items for your next child.

Allah knows best.

**Q. Is it permissible to distribute sweetmeats amongs friends and relatives when a baby is born?**

**A.** This custom is not permissible. It is not Sunnat to do so. People have introduced this custom. It is not permissible to adhere to such practices which the Shariah has not ordered.

**Q. Is it sufficient to efface only the eyes of a picture to make it permissible?**

**A.** Effacing only the eyes is not sufficient. The entire head should be effaced or covered up or cut off. Jibraeel (alayhis salaam) ordered that the head of the picture on the screen be cut off.

**Q. A person writes novels and children's story books and sells these. Is his earning halaal?**

**A.** If the writings consist of anything haraam, e.g. pictures, immoral stories and the like, the earnings derived from the sale of such books will not be halaal.

**Q. I bought some items from a shop. The cashier mistakenly charged less on one item. According to the Shariah am I bound to inform the cashier of the mistake?**

**A.** Yes, you have to inform the cashier and pay the correct amount.

**Q. Is it permissible to learn karate for self-defence?**

**A.** If learning karate is not accompanied by any haraam acts, then it will be permissible.

**Q. On a journey we were unable to locate the Qiblah direction. We could not agree among ourselves on the direction. Nevertheless, we performed Salaat in jamaat. Did we do right?**

**A.** In this instance of conflict everyone was supposed to have performed Salaat alone, not in jamaat. Each one had to follow his own determination. You have to make qadha of the Salaat. Those who had a contrary opinion about the direction should repeat their Salaat.

**Q. I recorded the following questions and answers from Radio Channel Islam. Please comment on the correctness or otherwise on the answers:**

*"(1) Q. A lot of people benefit from organ transplants. Is it permissible to write in one's will that one's organs may be used for transplanting after one's death?"*

*Answer: According to the Fiqah Academy that is based in Jeddah, they have passed the verdict that organ transplanting is permissible with certain conditions, e.g. if it is used as a last resort, for example, and there is no transaction involved of buying and selling, and it is not just for money-making; and for example another condition is that the chances of that person's recovery and success of the operation are quite good. So when all these conditions are fulfilled then organ transplant is permissible. Hence if you write it in your will, it will be permissible."*

## COMMENTS OF THE MAJLIS

The radio has not presented a stitch of Shar'i evidence for the permissibility of the haraam act of human organ transplantation. Since the man sitting behind the radio veil has no Islamic substance to present for his view, he clutched at a passing straw like a drowning man. He presents a warped and an Islamically unsubstantiated opinion of some semi-modernist academy in Jeddah. Indeed it is most surprising to say the least, that in this so-called 'enlightened' age of intellectual progress (or retrogress) when renunciation of the sacred and Waajib Taqleed of the Aimmah Mujtahideen has become fashionable, the radio chap expects Muslims to make Taqleed —blindly follow— some semi-modernist group of shaiks and maulanas sitting in air-conditioned offices in corrupt Jeddah -the headquarters of Anti-Taqleedi'ism. Whenever the liberal molvis who lack Shar'i dalaa-il, cannot present Shar'i evidence for their liberal views, they scurry into the camp and into taqleed of some academy of liberal molvis and shaikhs' whose basis for verdicts is personal opinion, not the Shariah.

The opinion stated by the radio is baatil (baseles), in conflict with the Shariah and in conflict with the Fatwa of the Akaabir (Senior) Ulama. Hadhrat

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Mufti Muhammad Shafi (rahmatullah alayh) has written a treatise on the evil and hurmat (prohibition) of human organ transplantation. Reproduction of all the Shar'i proofs for the prohibition of human organ transplantation is beyond the scope of these pages. Insha'Allah, a booklet will have to be prepared and published on this subject so that the Shar'i evidence for the prohibition can be set out clearly and convincingly. Meanwhile the following factors will suffice in refutation of what radio channel 'islam' propagates:

- \* The Fiqh Academy of Jeddah is not a repository of Shar'i Daleel. It cannot be cited in opposition to the Fataawa of the Akaabir Ulama who were glittering Stars of Uloom, who presented solid Shar'i arguments for their verdicts.
- \* Not a single statement made in the radio's talk on the subject represents Shar'i daleel.
- \* The radio has ignored or is blissfully unaware of the Shar'i evidence underlying the prohibition of human organ transplantation.
- \* It is haraam to bequeathe any organ of one's body for any purpose whatsoever. It is haraam to include such evil bequests in one's will.
- \* The 'verdict' they passed in Jeddah has no Shar'i validity. No one is under any Shar'i obligation to accept the verdicts of the academy nor is it permissible to make taqleed (follow blindly) the academy of Jeddah.
- \* If the liberal molvis wish people of knowledge to attach any credibility and significance to their views, they should present Shar'i arguments - solid Shar'i evidence from the Qur'aan, Sunnah and the works of the Classical Aimmah and Fuqaha, not the liberal and unsubstantiated opinions of scholars of this age. We are not the muqallideen of any present-age liberal scholars. Their arguments which are in conflict with the Inviolable Shariah are therefore rejected and dismissed as utterly baseless.
- \* **Human organ transplantation is HARAAM.**

**The second question put to radio channel islam is:**

***"Is it halaal to drink Coca Cola?"***

***The channel's answer was: "To drink Coca Cola is totally permissible. However, if a person looks at it from all perspectives and we say that it is harmful towards health, and it is something that is not good for a person's health for now and the future, that all is a different issue. From fatwa point of view that is 100% halaal. In fact yesterday I was looking at Ahsanul Fataawa and I found this fatwa there also, that someone asked Mufti Rashid Ahmed (rahimahullah) that they have alcohol in it and so forth. He gave the same answer we gave many times that this alcohol is a miniscule percentage and whatever, and when the coke is sort of formulated and everything, so then that is not alcohol that the Qur'aan has made haraam or the Hadith or the Sunnah. Therefore the Ulama of India and Pakistan, the Arab World - all of them consider it to be halaal."***

(We have reproduced the question and answer verbatim with all its linguistic and grammatical atrocities as presented to us by the questioner.—The Majlis)

## THE MAJLIS COMMENTS:

**Firstly**, the molvi sahib concedes that this drink is injurious for the health and body. He accepts that it is harmful. The factor of 'harm' is termed dharar in the terminology of the Fuqaha. Dharar is also a factor of prohibition. Eating a pure substance like sand is not permissible on account of the factor of dharar. Poison, inspite of being taahir (pure) is haraam on account of dharar.

**Secondly**, the molvi sahib appears to be unaware of the meaning of 'alcohol'. He perhaps is not aware that every alcohol is an intoxicant, and

Rasulullah (sallallahu alayhi wasallam) said that every 'muskir' (intoxicant) is haraam. Regardless of the classification of the alcohol, the common factor of 'sukr' (the intoxicating agent) is common to all forms of alcohol. While the legal and Shar'i consequences of different types of alcohol vary, it does not follow that alcohol is halaal for consumption.

**Thirdly**, the argument of the quantity being 'miniscule' is baseless. It is in conflict with the Hadith of Rasulullah (sallallahu alayhi wasallam) who said: "Whatever in big quantity intoxicates, its little quantity too is forbidden." Thus, the 'miniscule' argument is stupid and untenable.

**Fourthly**, what is stated in Ahsanul Fataawa is not binding on us or on any one. Ahsanul Fataawa is not in the category of the works of the Fuqaha of former times. Each fatwa of Ahsanul Fataawa is subject to examination, criticism and verification. The particular fatwa on Coke, is the opinion of the venerable Mufti Sahib (rahmatullah alayh). His degree of investigation is inadequate and inconclusive for presenting a final word on the Coke issue.

**Fifthly**, the views of the contemporary Arab Ulama and even of contemporary liberal Pakistani Ulama are all suspect and products of liberalism. We cannot attach much significance and respect to the 'fataawa' of men who appear on television, run corrupt radio stations, violate laws of Hijaab, are lax on pictures, project the voices of females, attach little importance to the dress-styles of Rasulullah (sallallahu alayhi wasallam) and incline to the liberal ways of the western kuffaar in general. The words and views of such Ulama are of little significance. And, when unbacked by Shar'i daleel, are to be rejected and dismissed as products of their whims and fancies. Their great weakness which exposes the shallowness of their learning and understanding is that whenever they are bereft of Shar'i arguments and whenever they are unable to rationally and academically neutralise the arguments of their adversaries, then they run to the taqleed of liberal molvis and shaikhs operating under the facades of academies of modernism such as the Jeddah academy. They seek to awe and impress others with the names of 'prominent' personalities. But men of Ilm are not awed by names, especially if such names represent liberals of this age - liberal scholars who are weak in the presentation of Shar'i dalaa-il. They present generalities as their basis in the same way as ignorant modernists subject Qur'aanic aayaat and Ahadith to their personal interpretation based on whim and fancy. Also, the relationship which the liberal scholars have with government establishments is a curse. Such relationships exercise their baneful effects and influences on the 'fataawa' of the 'academy' scholars.

**Sixthly**, if the alcohol in Coke is not of the haraam category, then by the same token the alcohol in whisky, vodka, ship-sherry, gin and beer is also not haraam. The alcohol used in soft drinks is ethanol which is the very same alcohol used in the varieties of liquor which at least to this day the liberal molvis and shaikhs still say is haraam. But, they are opening the avenue for proclaiming liquor to be halaal. Tomorrow that day MUST come when the liberal scholars will proclaim liquor halaal. They will simply give it another name and fabricate some fanciful and devious 'academic' and technical arguments to bamboozle the masses and to satisfy the establishment (i.e. fussaag governments and the wealthy).

If a 'miniscule' (one or two drops) of whisky is added to a cup of tea or to a glass of water, do these liberals say that it will remain halaal? If ethanol-containing whisky or vodka in miniscule quantity is haraam, then why should ethanol-containing soft drink not be haraam despite the miniscule amount? If Laager and Barbican Beer which contain ethanol have to be haraam, why not soft drinks which also contain ethanol, albeit in 'miniscule' quantity or in a quantity lesser than the

quantity in whisky and vodka?

**Seventhly**, the radio mufti sought to awe people by citing the majority. But 'majority' is not a Shar'i daleel. The majority of modernist and liberal scholars of this age carries no Shar'i weight. People of intelligence are not awed by such arguments intended to impress the masses. What is needed, is Shar'i evidence, not the names of the muftis of this age.

**Eighthly**, the radio mufti was extremely diligent in citing Ahsanul Fataawa in substantiation of his desire and opinion regarding coke, but he ignores the very same Ahsanul Fataawa on the question of human organ transplantation. Surely the radio mufti could not have missed seeing in Ahsanul Fataawa a 20 page discussion in which the venerable Mufti and author of Ahsanul Fataawa very emphatically and categorically declares HARAAM human organ transplantation. In this regard, Ahsanul Fataawa states: ***"Twenty two years after my treatise (on organ transplantation), ten bulky articles on this topic came to my notice from different countries. Among these, eight had applied much pressure on the pen in a bid to prove that organ transplantation is halaal. But, not a single argument in these writings is substantiation for the claim (of permissibility). In fact, all the arguments are so baseless, that they are not worthy of attention....."***

The liberal molvis are in fact bereft of Shar'i basis and dalaa-il. They are freelancers or more appropriately, like the holy cows roaming about freely, eating from this one's basket and that one's basket. The liberals extract the views which appeal to their fancies. They will take a certain Mufti's view if it suits them. But if the same Mufti's view on another question is unpalatable to their liberal tastes, then they will search for another Mufti's view which is acceptable to them. An example of this type of despicable and un-Islamic exercise is what the radio mufti has done. For declaring coke halaal, he cites Ahsanul Fataawa. But for the question of organ transplantation, he runs to the Jeddah academy because Ahsanul Fataawa is too uncompromising in its emphasis on prohibition of organ transplantation. May Allah Ta'ala save the Ummah from such 'learned' people who make a mockery of the Deen and expose the Imaan of the masses to kufr.

**(3) Q. "What is the significance of kissing one's thumbs and rubbing it on the eyes when the Prophet's (sallallahu alayhi wasallam) name is called during the Athaan?"**

**A. Allamah Sakhawi (rahmatullah alayh) in his kitaab, Al-Maqaasidul Hasanah, has discussed this issue and he has written that it is mentioned that Sayyiduna Abu Bakr (radhiyallahu anhu), when the Muath-thin used to take the name of Nabi Muhammad (sallallahu alayhi wasallam) would kiss his thumbs and then rub it on his eyes. He says after that: "This hadith is not authentic." However the Ulama have written that if a person does this with the intention of ilaaj (for cure), then it is permissible. We should not do it with the intention of Sunnah or take it to be compulsory, for then that would not be permissible."**

## THE MAJLIS COMMENTS:

The answer given by the radio is misleading and incorrect, especially when the prevalent belief and attitude of the Ahl-e-Bid'ah are that this practice is Sunnah, in fact Waajib. When the narration is said to be unauthentic, then why does the radio mufti desire to peddle it in this time when the practice is a salient feature of the Ahl-e-Bid'ah. It appears that the radio mufti is eager to curry favour with allegments of people, hence this radio channel entertains a wide variety of opinions even haraam opinions. It is therefore not surprising that this radio caters for homosexuals, gays, rapists and what not.

It is despicable for a mufti to seek acceptability and permissibility for a practice on the basis of weak and unauthentic narrations which none of our



# QUESTIONS AND ANSWERS

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Classical Fuqaha and Aimmah-e-Mujtahideen had entertained. In fact, inspite of all our Akaabir Ulama being fully aware of these spurious narrations, they have branded this practice as bid'ah. The radio mufti should at least know and understand that when even a Sunnat and a Mustahab act become a salient feature of the Ahl-e-Bid'ah or when it is elevated to a higher status than that conferred to it by the Shariah, then such practice has to be branded bid'ah notwithstanding its istihbaab (meritorious)status.

It is also peculiar that the radio mufti has entirely ignored Ahsanul Fataawa with regard to this issue. As far as the coke issue is concerned, the radio mufti had sought to eke out capital and support for his view from Ahsanul Fataawa. But when Ahsanul Fataawa refutes the radio mufti's liberal views, the latter ignores it. Let us see what Ahsanul Fataawa says about the thumb-kissing practice:

“Since the general public has given it a status higher than Sunnat, regarding it to be incumbent, hence those who do not practise it are criticized, it is therefore necessary to refrain from it.”  
(Ahsanul Fataawa)

Those who are adherents of this practice, believe it to be Sunnah and they have spread much contrioversy in this regard. The radio mufti cannot be unaware of this. Furthermore, he will be aware that all those Ulama whom he considers to be among the Akaabireen do not condone it. He will be aware that none of the Fuqaha propagates this practice. It is a spurious act. Instead of answering the question in the way in which the senior Muftis have done, the radio mufti demeans himself by his abortive attempt to satisfy the bid'atis and curry favour with them. This is not the attitude of the Ulama-e-Haqq. The public should not be misled with dubious logic and devious arguments which the great authorities of the Shariah do not entertain.

**Q. The other day radio channel islam hosted homosexuals, gays, hermaphrodites or whatever they are called. Several Muslims phoned in to object to this haraam publication and broadcasting of the views of persons who are involved in about the worst misdeeds of immorality. It has indeed shocked many Muslims that the radio which claims to be an Islamic one had stooped to such a base level as to allow so much time for the airing of immorality. Please comment.**

**A.** Since this radio station is associated with Ulama or Ulama are associated with it, it is necessary to comment in the hope of saving Muslims from the traps of misguidance which these radio stations manufacture under Islamic guise. When Ulama have stooped to such a low level of moral depravity as to host gays, hermaphrodites, moffies and the like, and to make ‘tableegh’ of their opinions and unnatural sexual attitudes, then only Allah Ta’ala can save this Ummah from destruction. Nevertheless, it is the Waajib obligation of all Ulama-e-Haqq — and there are extremely few left in this wide world — to condemn unequivocally the propagation of immorality, unnatural sexual attitudes and appetites. Instead of executing the Fardh command of Amr Bil Ma’roof Nahy Anil Munkar, we find in this day radio molvis utilizing the radio medium to disseminate evil and immorality, and that too under the name of Islam. May Allah Ta’ala save our Imaan and protect the Akhlaaq of Muslims from the cunning depredations of those who have lost their Islamic mental balance. Truly, when gays and moffies are hosted and given much time to propagate their filth and immorality over the air to 55 countries, then it testifies to the attitude of kufr which has overtaken even the learned men. When respectability is accorded to unnatural specimens of the human race, who are involved in such immoral deeds for which the Shar’i punishment is death, then we can understand how acceptable immorality and unnatural misdeeds have become to even molvis and muftis. Truly, we can now understand the following sacred words of Rasulullah (sallallahu alayhi wasallam):

“There will dawn a time when the worst of

Allah’s creation on the surface of the earth will be the ulama.....(i.e.the ulama-e-soo—the evil learned ones who destroy the Imaan and Akhlaaq of unwary and ignorant Muslims by making tableegh of baatil, fisq and fujoor in the name of Islam.Our complaint is registered by Allah Ta’ala. The Deen has become forlorn, buffeted and kicked around by those who loabour under the impresion that they are Ulama. Without a shadow of doubt, it is among the kabeerah (major) sins to listen to these vile radio stations which are out to undermine the Deen of Allah Ta’ala.

**Q. In Muslim countries Arabic and Urdu newspapers in which are printed Islamic articles, even Qur’aanic verses and Ahadith, are used as wrapping paper. Later these papers are discarded as waste and even trampled on. Is it permissible to wrap parcels with such newspaper?**

**A.** It is sacrilegious and haraam to wrap items with such paper. The sacred words of Allah are insulted and their sanctity disgracefully violated. The degree of disrespect which Muslims show to the Qur’aan and the Holy Hadith of Rasulullah (sallallahu alayhi wasallam) is deplorable and borders on the confines of kufr.

**Q. What is the Shariah’s ruling on Athaan clocks? When the alarm rings at the set time, the athaan plays on the clock.**

**A.** Such clocks are not permissible. It is not permissible to use the Athaan as an instrument to wake up one. The Athaan is a Thikr, and the purpose of Thikr is to gain Allah’s proximity. To use Thikr for any purpose for which it is not intended by the Shariah, is not permissible. Such clocks should not be used as alarm clocks to wake up people.

**Q. If the Qur’aan Shareef is placed on a high shelf, will it be permissible to sleep with the feet pointing in that direction?**

**A.** As long as the Qur’aan Majeed is on a high shelf above the feet, it will be permissible.

**Q. How is it for women to have their hair uncovered inside the home where there are only mahram males and women?**

**A.** Although it is permissible for a woman to leave her hair uncovered in the presence of her mahaareem males, it is in conflict with Islamic culture to do so. In fact, it is considered shameless and uncultured. Furthermore, the Malaaikah of Rahmat do not visit a home in which the womenfolk roam about with bared heads.

**Q. Is it Masnoon for both men and women to attend a Waleemah?**

**A.** Waleemah is the Sunnat feast which is a duty on the man who has just married. It is a simple feast held in the privacy of the home. A few poor persons should also be necessarily invited. It is not permissible for women to attend a waleemah. When it is not permissible for womenfolk to participate in even the Masnoon Waleemah, how could it ever be permissible for them and even for males to attend a haraam wedding feast in a hall as has become the incumbent practice nowadays?

**Q. Is it permissible for a Muslim bookshop to sell the commentary of Yusuf Ali and the tafseer of Maudoodi?**

**A.** It is not permissible to sell these books. To sell these baatil books is to aid in the propagation of kufr.

**Q. Is it permissible to eat with shoes on?**

**A.** Rasulullah (sallallahu alayhi wasallam) ordered that the shoes be removed when one is about to eat. Furthermore, Muslims sit on the ground when eating. It will be very uncomfortable and improper to sit on the ground with shoes on.

**Q. Is it permissible to visit the mazaars (tombs) of the Auliya to make dua?**

**A.** In view of the bid’ah and shirk prevailing at the mausolea of the Auliya, it is not permissible to go there. People make tawaaf of the graves. They supplicate to the graves. They kiss the graves and even make sajdah. You can make dua from your home. The dua is heard and accepted by Allah Ta’ala from wherever you may be.

**Q. Is it valid in the Shariah to establish paternity by some medical testing?**

**A.** In the Shariah this is not a valid way of

establishing paternity.

**Q. Someone said that to sit in the Musjid with the fingers of the one hand interlacing the fingers of the other hand is not permissible. Is this correct?**

**A.** Yes, it is correct. It is Makrooh to do so while waiting for Salaat, whether sitting in the Musjid or at home.

**Q. Kuffaar governments confiscate, sell and**

## ARE SHIAHS MUSLIMS?

For the information of the radio mufti of channel “islam”, Ahsanul Fataawa states:

*“If someone regards Hadhrat Ali (radhiyallahu anhu) superior to all the Sahaabah, then only on account of this belief, he will not be a kaafir. But Shiahs nowadays, do not subscribe to only this (baatil) belief. There is no doubt in their beliefs of kufr. Thus, the Qur’aan having been interpolated is an accepted and a well-publicised belief by them.”*

Hadhrat Mufti Rashid Ahmad (Rahmatullah alayh), the author of Ahsanul Fataawa, categorically proclaims Shiahs of the present age kaafir of the Zindeeq category. Their slaughtered animals are haraam. Nikah with them is not valid.

The radio mufti should consult Ahsanul Fataawa on all important issues, not only for the obtainal of a permissible view for coke. The Deen should not be trifled with. Ahsanul Fataawa, we are sure, was not compiled for citing only the coke mas’alah. The mufti may consume his litres of coke with relish, but he should not seek Shar’i sanction for his whims and fancies.

even destroy the property of people. ‘Pirate’ goods are confiscated and destroyed. Is it permissible for Muslim governments to do so? If a Muslim government confiscates the property of Muslims and sells it by auction, will it be permissible for Muslims to buy?

**A.** It is not permissible for a Muslim government to confiscate goods belonging to people. It is not permissible to buy confiscated goods from a Muslim government. However, it is permissible to buy if the government is a non-Muslim one.

**Q. Is it permissible to use liquor bottles after thoroughly washing them?**

**A.** It is permissible but reprehensible just as it is reprehensible to eat food from even a brand new chamber pot.

**Q. Is it permissible to transplant animal organs in human beings?**

**A.** It is permissible, if the animals are halaal, e.g. goats, sheep, cows, etc.

**Q. Is it permissible for a moffie to undergo a sex-change operation? By moffie I refer to a person who is a male, but he behaves like a female. He wears female dress and acts like a woman. Medical science says that such a person has more female hormones although physically he is a male. What is the Shariah’s ruling?**

**A.** It is haraam for the ‘moffie’ to undergo a sex-change operation. Such a person will be punished in an Islamic state for acting like a woman and dressing like one. Such persons were expelled from Madinah by Rasulullah (sallallahu alayhi wasallam). They have to maintain total Purdah for women. Hemaphrodites may undergo sex-change operations. In fact it is incorrect to call it a sex-change operation. The operation will be to correct a physical abnormality and deformity. An hermaphrodite is a person born with both male and female organs, the one may be more developed than the other.

**Q. Does the Shariah in any way excuse a gay for his inclination towards males in view of the**

(Continued on page 12)

# IT IS NOT CHANNEL ISLAM—

(Continued from page 1)

Muslim community in this country. If this process of flagrant and disgraceful violation of the Shariah ushered in by Channel Shaitaan will gain momentum and spread in the community, then be assured of the *athaab* of Allah Ta’ala. May Allah Ta’ala save us from the misfortunes and from His punishment which have overtaken other segments of the Ummah. When Allah’s *Athaab* descends, nothing will stop it. But it will be too late for opening eyes.

## SHAITAANI TABLEEGH

There is absolutely no room for the evil activities and opinions which Channel Shaitaan has undertaken to propagate. This radio station is undoubtedly engaging in “*tableegh*” of shaitaaniyat, haraam and baatil. Much intelligence is not required to fathom this conspicuous reality. We are certain that innumerable ordinary Muslims

are shocked and appalled on account of the flagrant haraam, *fisq* and *fujoor* which this miserable radio station with its miserable molvis are peddling and propagating. When ‘ulama’ have stooped to the basest levels of moral degradation, only Allah Ta’ala can safeguard the *Akhlaaq* and Imaan of the community. In terms of the Hadith of Rasulullah (sallallahu alayhi wasallam) such ulama-e-soo are the worst of Allah’s creation on the surface of the earth. We say, they are worse than even the gays whose views and conduct Channel Shaitaan has promoted.

## LOOK AT THIS KUFR

The Project Committee proposes:  
“No spouse in an Islamic marriage recognised in terms of this Act may, after the commencement of this Act, enter into a marriage under the Marriage Act, 1961 during the subsistence of such Islamic marriage.”  
But what does the Shariah say? A man is free to marry a second, a third and a fourth wife during the subsistence of one or more nikahs.

# MUSLIMS ARE NOT IN NEED OF ‘MUSLIM’ PERSONAL LAW.

(Continued from page 1)  
Shariah and the Muslim community. Those who have not received the Special Edition, may write to The Majlis for a copy. Send stamps to the value R3 to cover postage.

## PROJECT COMMITTEE

A committee dubbed, the Project Committee, has been formed by the South African Law Commission at the request of the handful of persons who are eager for a new-shape shariah. This committee has presented a paper which they call a ‘draft bill’ (*sic*) to the Law Commission. The draft bill is cluttered with un-Islamic and anti-Islamic proposals which the Project Committees prays would become law to be shoved down the throats of Muslims.

Almost every proposal in the miserable paper called ‘draft bill’ is an attempt to change laws of the Qur’aan and Sunnah. The Shariah is being undermined in a subtle way by Muslims who profess to have the interests of the community and the Deen at heart. Either they are collaborators with the enemies of the Deen or too dense in the mind to understand and see whither they are drifting.

## INTERPOLATIONS

The following are some of the changes which the committee has proposed be effected to the Shariah:

- \* That nikah be permitted only when adults have reached the age of 18 years whereas according to the Shariah, baaligh (adult) persons are free to marry of their own accord. The age of buloogh (adulthood) in Islam is 15, not 18.
- \* In exceptional cases if under 18 year olds want to enter into nikah, they will require the ex

# “MUSLIM” PERSONAL LAW — AN ATTEMPT TO INTRODUCE A NEW SHARIAH

press permission of the non-Muslim Minister of Home Affairs. While under 18 year old adults are free to strike up illicit relationships and fornicate, they are not allowed to enter into the sacred bond of Nikah.

\* A man may not marry a second wife without the consent of the non-Muslim Minister or the kaafir court. Yet this same man may enter into a limitless number of illicit and adulterous relationships.

\* If a man marries a second wife, he commits a grave offence and is liable for a fine of R50,000 or a long term of imprisonment. But there is no fine or imprisonment if he commits adultery or flirts around with dozens of women and destroys his time, money and life of this world and the hereafter in brothels.

\*If a husband does not register the Talaaq he has issued, he is liable for a fine of R50,000 or imprisonment of a long term.

\* The father’s right of custody of his children is completely cancelled.

\*The ex-wife can claim for maintenance far in excess and for extremely long periods which the Shariah does not allow.

\* The kuffaar court is entitled to distribute the estate of a man in terms of kuffaar law. It may award half of a man’s estate to the divorced wife.

\* During the subsistence of a Nikah, a man may not enter into another nikah.

\*The non-Muslim Home Minister is given the power to override the authority of the Wali of a minor. This is such a serious breach of the Shariah, which leads to zina because according to the Shaafi Math-hab, the consent of the Wali is imperative for the nikah. Without such consent the nikah of a virgin is not valid. Yet in terms of the Project Committee’s proposal, the ‘nikah’ will be valid if the non-Muslim Home Minister consents.

\* A nikah entered into by adults of under 18, can be declared null and void by the non-Muslim Home Minister, while according to the Shariah this is never permissible nor does such a minister have any jurisdiction over Muslim Deeni affairs.  
\*Nikahs which have been performed even long ago have to be registered with the government within 12 months of the proposed haraam act becoming law. But the Shariah does not require such registration.

# CANCELLING THE QUR’AANIC PERMISSION

The Project Committee proposes:

“A husband in an Islamic marriage who wishes to enter into a further Islamic marriage with another woman after the commencement of this Act must make an application to the court for permission to do so, and to approve a written contract which will regulate the future matrimonial system of his marriages,”

In suggesting this measure, the Project Committee is seeking to override the unfettered and free permission which the Qur’aan gives a man to marry again and again up to four wives.

The Project Committee in this proposal desires to attach matrimonial property systems to marriages. But this is in conflict with the Shariah. Marriage does not give rise to such systems. Marriages produce the consequences of *huqooq* (rights and obligations) only. But in its proposal the Committee has conspired to interpolate the Qur’aanic Law.

The proposal to gain the permission of the kuffaar court for Nikah is also baatil and extremely repugnant. When permission from even an Islamic Court is entirely unnecessary for Nikah, it is

Islamically inconceivable that Ulama should propose that the permission of the kuffaar is necessary for Nikah.

The aforementioned are some of the baatil and un-Islamic proposals which the Project Committee has made under its facade of “Muslim” Personal Law. But their is nothing Muslim about this confounded MPL which is an attempt to wrought changes in the Divine Shariah.



# MUSLIMS ARE NOT IN NEED OF ‘MUSLIM’ PERSONAL LAW.

from page 6

stand well that MPL is not the Shariah. It is a new and a stupid concept at variance and in conflict with the Shariah of the Qur’aan. Muslims are not in need of it.

## DIVINE SHARIAH

By submitting to the MPL measures, Muslims will be abandoning the divine Shariah and adopting a baatil system which the Project Committee is attempting to sell to us under Deeni guise. Should the confounded proposals of the Project Committee ever become law and forced onto the Muslim community, our freedom of religion which the secular Constitution of the country guarantees will be eroded, in fact, denied.

## CONSTITUTION

The secular constitution permits freedom of religion. Although the constitution is secular and man-made, it contains ample scope for Muslims to manouvre themselves in ways to enable them to regulate their personal lives according to the pure Shariah of the Qur’aan. Hence, to this day Muslims are free to perform nikahs, issue talaqs, distribute their estates, etc. in accordance with Allah’s Shariah.

It is understandable and acceptable that we cannot expect 100% operation of the Shariah in a non-Muslim country. In fact, we have greater freedom of religion in this country than what Muslims have in most Muslim countries governed by munaafiqeen rulers. But, there is more freedom to practise Islam under the secular constitution than under the proposed new “shariah” of the Project Committee.

## CONCERNED MUSLIMS

If a Muslim is concerned with the Deen and has some fear for Allah Ta’ala, he has adequate room for regulating his life in accordance with the Shariah in this country notwithstanding its secular and baatil constitution. The country’s secular constitution safeguards our Shar’i rights to a large degree while the proposals of the Project Committee —its new “shariah”—denies our Shar’i rights.

According to the secular constitution, Muslims are:

- \* Free to enter into Islamic marriages without the need of state permission and interference.
- \* Free to marry second, third and fourth wives.
- \* Free to marry at any age.

Such amendments can be effected within the parameters of the secular constitution. For gaining such amendments, MPL is not needed. In fact, MPL complicates the issues and denies the free operation of the Shariah in almost every law related to marriage,divorce and custody

The authorities —the Law Commission and the government —should also be told that the Project Committee does not represent the Muslim community and the measures proposed by this Committee are not in conformity with Allah’s Shariah.

## KAAFIROON

We have to remind the Project Committe that Allah Ta’ala says in His glorious Qur’aan: “Those who do not decide according to what Allah has revealed, verily, they are the kaafiroon.” We trust that the message is loud and clear.

Under 18 year olds do not require state permission or court permission for Nikahs.  
\* Free to administer Talaq according to the Shariah without the need to register the talaqs and without any state interference.  
\* Free to draw up Islamic Wills and arrange for the Islamic distribution of their estates. The secular courts will ensure that the estate of a Muslim who leaves behind an Islamic Will, be distributed according to the Shariah. The secular authorities will enlist the assistance of the Ulama in such matters of the Shariah.  
\* Free to annul marriages of recalcitrant husbands in accordance with the Shariah without any state interference. Such annulment will have practical consequences in that the man will not be able to impose himself on his ex-wife. She will be able to enlist the aid of the police and secular court to protect her against the man from who she has been separated by a decree of the Ulama Committee.

This freedom which the secular constitution allows Muslims will be eroded and cancelled if ever the stupid draft bill of the Project Committee becomes law. Muslims should therefore be diligent and not blindly accept what the Project Committee is peddling under garb of the Shariah.

**In the presentt time, the students of even Deeni Madaaris are disobedient to Ustaadhs and the Principal. Anarchists have been given the lesson of freedom. (Hadhrat Thaanvi).**

# DISCRIMINA

It is difficult to understand how the secular authorities will ever accept proposals which run contrary to their constitution. The ‘draft bill’ presented by the Project Committee violates not only the Shariah, but is in conflict with the constitution of the country as well. The constitution allows freedom of religion, opinion, thought and idea. The ideas of a particular group or sect cannot be imposed on others. This would be discriminatory and unconstitutional.

If by some wild stretch of imagination, the ‘draft bill’ is accepted as law, then too, we cannot see how the fabricated ‘shariah’ can ever be imposed on unwilling citizens of the country. The majority of Muslims does not belong to the sect which the Project Committee represents. We do not subscribe to the concepts and religious ideas of the Project Committee. If the proposals of the Project Committee are made law, these cannot be imposed on Christians, Jews, Hindus, Bahais, Qadianis, etc. If then the state attempts to impose it on us -the Ahlus Sunnah Wal Jama’ah— it will be an act of discrimination and injustice. It will be unconstitutional and

will be challenged in the Constitutional Court and be struck down.

## CITIZENS

In terms of the secular constitution we are citizens of South Africa in the same category as non-Muslims are.. Therefore, the government has no constitutional right of discriminating against us by imposing on us such baatil and unwanted concepts and measures proposed by an errant fringe group claiming to represent us. We are of the opinion that this whole MPL exercise is a lot of hot air to keep some chaps busy in nonsense. But at the same time we need to be diligent because in this insane and immoral world of today, nonsense is also viewed as sense while sense is viewed as nonsense. We therefore should oppose the MPL measure and voice our concern and objections. Muslims - individuals as well as organisations - should write their objections to the S.A.Law Commission. The address is:  
The Secretary,  
South African Law Commission,  
Private Bag X668,  
Pretoria 0001

# WHAT IS NEEDED

While we do not need MPL, there is a need for some amendments to the existing secular laws. Certain laws need to be examined. If difficulties exist in the implementation of the Shariah’s laws in view of a conflict with certain secular laws, the Muslim community should make representations for amendments to be enacted. For example, one difficulty develops when a Muslim dies intestate, i.e. he dies without leaving an Islamic Will. In this instance, his estate will not be distributed in accordance with the Shariah. The law needs to be amended in this regard in order to accomodate Muslims and to allow them to derive the maximum benefit of the principle of freedom of religion enshrined in the constitution of the country.

# RISAAL SALVAT AT — A CONDI TION FOR

Allah Ta’ala commands in the Qur’aan Majeed:  
“Say (O Muhammad!) O mankind! Verily I am the Rasool (Messenger) of Allah to you all. (Allah) is He unto Whom belongs the sovereignty of the heavens and the earth. There is no god but He Who gives life and death. THerefore believe in Allah and His Rasool, the Ummi Nabi who believes in Allah and His Law. And (all of you) follow him (the Rasool) so that you achieve guidance.” (Surah A’raaf, Aayat 158)

In a number of Qur’aanic verses Allah Ta’ala stipulates the condition of Risaalat  
(Continued on page 8)

# RISAALAT — A

(Continued from page 7)

for the validity of Imaan and Najaat (Salvation in the Akhirah.) Without valid Imaan there is no Najaat in the Akhirah. Belief in the *Risaalat* (Prophethood) of Muhammadur Rasulullah (sallallahu alayhi wasallam) is imperative for the validity of Imaan.

### THREE GROUPS

There are three groups of people who deny the *Risaalat* of Rasulullah (sallallahu alayhi wasallam).

- (1) The one group consists of the kuffaar in general.
- (2) The second group consists the Zindeeqs or those who were at one stage Muslims and continue to proclaim themselves Muslims. They are generally in the ranks of the modernists. While they profess belief in Islam and its essential articles of Imaan, they believe that ‘good’ non-Muslims will also

enter Jannat and be saved in the Akhirah inspite of their denial of the *Risaalat* of Rasulullah (sallallahu alayhi wasallam).

In subscribing to this concept, they are actually denying the cardinal Islamic belief of *Risaalat*. Their profession of belief in the Qur’aan and Rasulullah (sallallahu alayhi wasallam) is self-contradictory and false since the very Qur’aan and the very Rasool whom they claim to believe in and follow, command the doctrine of *Risaalat*. They are in fact denying Allah Ta’ala because He commands repeatedly in the Qur’aan obedience to the Rasool. Such people who regard themselves to be Muslims are in fact out of the fold of Islam. They are murtadd.

- (3) The third group consists of those who profess belief in all the essential doctrines and teachings of Islam.

# EDUCATION, NOT MPL, IS THE ANSWER

The Qur’aan states with great emphasis that those who do not regulate their lives according to the decisions of the Shariah are *faasiqoon* (flagrant sinners), *zaalimoon* (oppressors) and *kaafiroon* (unbelievers). If a Muslim inclines towards the laws and culture of the kuffaar, he displays his inclination for kufr and his dislike for Allah’s Shariah. Such inclination and dislike are kufr.

### SECULAR LAWS

Many Muslims govern their own lives according to the secular laws of the kuffaar and show definite preference for the laws of the kuffaar. In consequence of this attitude they prefer to draw wills which are in total conflict with Islam’s Law of Inheritance. They prefer to resolve their marital issues in kuffaar courts and they adopt kuffaar matrimonial property systems. Some do so out of sheer ignorance. In fact, most Muslims adopt kuffaar laws due to gross ignorance.

### TA’LEEM

It is the duty of the Ulama to embark on massive *ta’leemi* (educational) programmes to ensure that the colossal ignorance prevailing in the ranks of the Ummah is dispelled. Instead of wasting time and effort, and institutions like the radio to make ta’leem and tableegh of the concepts of gays and rape victims; instead of getting bogged down in “Muslim:” Personal Law exercises of futility and kufr and instead of involvement in activities unrelated to the office which the Ulama are supposed to occupy, Ulama should educate the masses. Extensive and intensive Ta’leem will, Insha’Allah, bring Muslims closer to the Deen and create in them the awareness to regulate their affairs of their every day life according to the Shariah.

### THE AMBIYA

The profession of the Ambiya (alayhimus salaam) was Ta’leem and Tableegh. The Ulama are supposed to be the Representatives and Heirs of the Ambiya. Thus, for them to become involved in acts unrelated to their lofty office, is an abuse of

Amaanat. It is gross dereliction of the sacred obligation of Ta’leem and Tableegh which Allah Ta’ala has imposed on the shoulders of the Ulama.

But when Ulama themselves propagate evil, organise evil (musical shows and performances) and wrought change to the Shariah (MPL style), then Qiyaamah cannot be too distant. Instead of getting involved with down to earth Ta’leemi and Tableeghi programmes in the way in which the Akaabir Ulama had discharged their obligations, we find Ulama jetting around the world at great expense. They sit in elaborately fitted out conference halls and engage in futile ‘workshops’, blowing a lot of hot air.

Papers are read out, time is wasted in social gatherings, in sight-seeing and in activities unrelated to Ta’leem and Tableegh. Feasting and meeting officials and personalities are part of the agenda. Bowing to and flattering prominent personalities of government and wealth are all part of the farcical show which these ‘ilmi’ conferences are.

### “RESEARCH”

There is no goodness in these academies and conferences. The Ummah does not benefit in any way. The ‘research’ of these Ulama is generally hollow and heavily circumscribed by liberal influences and by concepts of the fussaag governments in sway in the lands of Islam.

This is not the way of the Muttaqeen. It is not the way of the Ambiya and their true Heirs. These Ulama should make a reappraisal of their lifestyle in the light of the *tareeqah* of our Akaabireen and they will then not fail to realise how far, very far from the Path of Taqwa and Siraatul Mustaqeem they have drifted.

# Abstaining from Thikr?

TRUE THIKR  
True thikr is a deterrent to evil and

*“He who ignores My (Allah’s) thikr, verily for him will be a constricted (worldly) life, and on the Day of Qiyaamah We shall raise him up blind.”*

(Surah Taahaa,

aayat 124)

Remembrance of Allah (Thikr), actively and passively, and constantly in all walks of everyday life, is an incumbent duty on every Muslim. This obligation is not the duty of only those who are technically called Auliya and Buzroogs. It is a duty which the Qur’aan and Hadith prescribe for all Muslims.

Those who abstain from such thikr will always fall into disobedience and transgression. In consequence, Allah Ta’ala imposes difficulties, frustration and despondency on them in this worldly life. This is the meaning of the ‘life of constriction’ mentioned in the the aayat cited above.

transgression. When thikr hass become embedded in the heart and the rooh is permeated by the Noor of Thikr, then the Mu’mín will always be diligent and not venture near to the confines of evil and sin. Explaining this, Rasulullah (sallallahu alayhi wasallam) said:

*“Every obedient person is a thaakir.”*

Thikr -constant and perpetual thikr - does not allow the Mu’mín to live and wallow in transgression. He is always alert. If by some misfortune and calamity of the nafs he is overwhelmed momentarily, he will be smitten with remorse. He will hasten to Allah Ta’ala with Taubah and restore his bond with his Khaaliq to a greater degree of strength and freshness — stronger than his relationship prior to the momentary lapse.

# Proclaim The Haqq

Rasulullah (sallallahu alayhi wasallam) commanded:

*“Do not allow the fear of people to prevent you from proclaiming the Haqq (the truth of Allah’s Deen).”*

This command in particular is directed to the Ulama who are supposed to be the Guardians of the Shariah. While there are many Ulama-e-Haqq, most have chosen silence in the face of baatil (falsehood). This silence is misconstrued and it misleads the Muslim masses. When the Ulama take refuge in silence in the face of baatil, ordinary Muslims believe that the baatil is correct. By their silence, the Ulama become unintentional aids for the mission of falsehood.

### CRITICISM

In these times the Ulama are not called on to make sacrifices of life in the way in which the former Muslims had to offer. In our time the persecution is confined to verbal criticism and villification. For the sake of Allah’s Deen, Imaan and Islam, to be the victim of such villification emanating from the enemies of the Deen and from the people of baatil, is not a great sacrifice.

Haraam, bid’ah, fisq and fujoor are openly displayed and propagated. The moral code of Islam is being eliminated. Aqaaid are distorted. In the hues of the Deen, learned people are leading unwary and ignorant

masses along the path of Jahannum. The Ulama-e-Haqq cannot afford to maintain silence in this situation. The Ship of the Ummah is sinking. The Ulama will sink along with the masses if they remain standing in the sidelines as idle observers. Amr Bil Ma’roof Nahy Anil Munkar which is the Waajib obligation of the Ulama has been abandoned.

In view of ths treacherous silence, the ulama-e-soo’ are becoming more and more brazen in the propagation of haraam and baatil. The activities and shaitaani ‘tableegh’ of radio shaitaan is a glaring example of the audacity and treachery of the ulama-e-soo’.

### PUNISHMENT

If the Ulama-e-Haqq will not abandon their attitude of apathy and speak up for the Pleasure of Allah Ta’ala, the Athaab of Allah Ta’ala will take its course and engulf the Ulama and the Buzroogs as well. Stating this

fact, the Qur’aan Majeed says:

*“Beware of a calamity (fitnah —Allah’s athaab) which will not befall only the transgressors among you.”*

This calamity will destroy all - the masses and the Ulama - the transgressors and the pious. All will be ruined and eliminated. The Shar’i principle underlying the destruction of all (transgressors and the pious), is that whoever condones with his presence or

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Proclaim The Haqq

(Continued from page 8)

silence sin and transgression, is regarded to be present in the arena of the evil and a participant. We should reflect on the calamities which have settled on other sections of the Ummah and take lesson before it is too late for regret and reformation.

ALLAH’S FRIENDSHIP

Hadhrat Ma’roof Karkhi (rahmatullah alayh) said: *“The sign that Allah Ta’ala has befriended a man is that He involves him in activities which are beneficial for him (in this world and the Hereafter), and He saves him from things which are futile and harmful.”*

FRIENDSHIP

Friendship is of two kinds —for the sake of the Aakhirah and for the sake of this world. Hadhrat Shaqeeq Balkhi (rahmatullah alayh), explaining these two types of friendship, said: “If the friend to whom you are presenting a gift is more beloved to you than the gift, then the friendship is for the Aakhirah. If the gift you are presenting is dearer to you than the

friend, then the friendship is for the sake of the dunya.”

*The former type of friendship exists amongst people of the Deen while the second type applies to relationships forged for the sake of worldly motives.Friendship for the sake of the Aakhirah, i.e. for Allah’s Pleasure, will, Insha’Allah, endure into the Aakhirah and be of considerable benefit there.*

HONOUR

Hadhrat Ma’roof Karkhi (rahmatullah alayh) said: “Honour is in three things:  
\* To fulfil pledges and promises.  
Never to violate them.

\*To always be grateful (to Allah) even if nothing is given. (That is, even if it appears that your supplications are not answered, to be grateful for all the bounties which Allah Ta’ala has bestowed and which He continues to bestow to you. However, man takes for granted all the ni’maat

he continuously receives from Allah Ta’ala without asking for these, hence does not perceive what he is acquiring every minute of his life.)

\* To give to others without them asking. (It is the Mu’min’s duty to search for those in need.)

CONTAMINATION OF THIKR

Just as physical substances are contaminated by the addition of najaasat (impurity), so too are spiritual things contaminated with haraam acts.

A shaitaani group of singers has been invited to exhibit their haraam acts in South Africa. One of their performances is ‘thikr’ with music. Thikr with the accompaniment of haraam music is like writing the Qur’aan Shareef with urine. Such contamination is kufr. Similarly, it is kufr to make thikr with music. All those who will be present at the foul performance to tantalize their bestiality will be participants in fisq, fujoor and kufr. They will all be participating in making a mockery of the Deen.

be made without music then too it is haraam to attend the shaitaani performance and exhibition. It is haraam to make thikr to entertain people. The purpose of thikr is to gain Allah’s Proximity and Pleasure, not to entertain people who attend as if they are going to a cinema or an opera performance. It is haraam to pay money to listen to thikr. No matter how dense one may be in the mind, one can understand that the performers are here not for ibaadat, but for making haraam money, hence their performance will be held in a place of immorality where other acts associated with carnivals will be taking place in abundance according to the manager of radio shaitaan.

ENTERTAINMENT

Even if the thikr will

WEALTH

Hadhrat Shaqeeq Balkhi (rahmatullah alayh) said:

“Wealth has three disadvantages:  
(1) A heart full of worry  
(2) Hardness of heart

(3) A difficult and fearful Reckoning (in Qiyaamah).”

*This is generally the condition of those wealthy people whose goal in life is the dunya. On the other hand, Rasulullah- sallallahu alayhi wasallam - said: “Halaal wealth is*

LIFE AND DEATH

“Allah Ta’ala enlivens the people of obedience at the time of death, and he kills

the people of sin even whilst they are alive.” (Shaqeeq Balkhi) *Even during their last moments of earthly life, the Friends of Allah remain mentally alert while those indulging in transgression become mentally deranged while they may be physically sound and healthy. Their thinking becomes stagnated and they are deprived of wisdom and insight.*

THE SIGNS OF.....

Hadhrat Shaqeeq Balkhi (rahmatullah alayh) said: Abstention from haraam acts is the sign of khauf (fear for Allah). Constant involvement in ibaadat is the sign of raja’ (hope in Allah’s mercy). Constant repentance (taubah) is the sign of Divine Love.”

rizq and virtues increase. He becomes generous and he is saved from waswasah (stray thoughts) in his ibaadat.”

eliminated completely. Whomever one observes is a worshipper of the nafs, a worshipper of custom,a worshipper of imagination, a worshipper of the world, a worshipper of wealth and a worshipper of fame. With difficulty is a worshipper of Allah and a worshipper of the truth discernable nowadays.”

FIRMNESS

“If a person is firm, he will muster up courage wherever he may be to act according to the Deen. There will be no obstacles for him. To abstain from performing Salaat or from Amr Bil Ma’roof on account of (imagined) reasons, is plain weakness.Either some motive or fear produces this

POVERTY

“Poverty has three advantages:  
(1) A heart free of worry  
(2) An easy Reckoning (in Qiyaamah)  
(3) Solace and peace”  
(Shaqeeq Balkhi)

*Obviously these spiritual treasures will be experienced by only the pious poor (the true Fuqara) who do not beg. Their*

UNREPENTANT

Hadhrat Shaqeeq Balkhi (rahmatullah alayh) said: “A man’s ruin is in three acts.

(1) He sins in the hope of repenting, but he refrains from taubah (i.e.he does not gain the taufeeq for taubah).

(2) He refrains from taubah hoping that he will gain long life.

(3) Relying on Divine Mercy, he refrains from taubah. Such a person never repents.”

*(He does not obtain the taufeeq for taubah).*

IBAADAT

Hadhrat Shaqeeq Balkhi (rahmatullah alayh ) said: “Nine tenths of ibaadat consists of fleeing from people and one tenth is to maintain silence.”

weakness....One needs to be firm. Firmness will have an influence on others. A very effective form of tableegh is that one should be firm (on the Deen).”  
(Maulana Ashraf Ali Thaanvi)

BELITTLEMENT OF THE DEEN

“People of the Deen should not maintain such a relationship with worldly people, especially with the wealthy, which displays subservience. In such a relationship is the belittlement of the people of the Deen.” (Maulana Ashraf Ali Thaanvi)

FEAR ALLAH!

“Turn in repentance to your Rabb before there come to you the Punishment (of Allah), for then you will not be aided. And follow the beautiful (Shariah) which has been revealed to you before there suddenly comes to you the Punishment without you even realising.” (Qur’a an)

TRUST IN ALLAH

Hashrat Shaqeeq Balkhi (rahmatullah alayh) said: “Once in a dream it was said to me: “He who has trust in Allah, his

OUR AKAABIR

Commenting on the truth and uprightness of the Akaabir (Senior Ulama), Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said: “In reality these Seniors were the worshippers of Allah and the worshippers of the Haqq. All things were maintained within their prescribed (Shar’i) limits. But now there is such a preponderance of customs that reality and truth are been



Declaring His Pledge to the Mu'mineen, Allah Ta'ala states in the Qur'aan Majeed:  
"Allah has promised those who have accepted Imaan amongst you and practise righteous deeds that He will most assuredly establish them as rulers in the earth just as He had made rulers those before them." (Surah Noor, aayat 55)  
  
"All the armies of the heavens and the earth belong to only Allah. And, Allah is The Mighty, The Wise." (Surah Fatah, aayat 7)  
  
"If the kuffaar wage war against you, they will turn their backs (on you and flee). Then they will find neither friend nor helper."  
(Surah Fatah, aayat 22)  
  
"Then We made you the rulers in the earth after them (the kuffaar who had ruled), so that We could see how you (O Believers!) will acquit yourselves."  
(Surah Yunoos, aayat 14)  
  
"Their Rabb (Allah) revealed to His Rusul (Messengers) : 'Most certainly, We shall destroy the oppressors, and We shall establish you (O Believers!) on earth (i.e.grant you political control) after them (i.e.after the destruction of the kuffaar). This (Promise) is for those who fear My Rank and they fear My Warning.'  
(Surah Ibraaheem, aayat 14)  
  
"(O Allah!) You bestow sovereignty (political power and control) to whomever You wish and You snatch away sovereignty from whomever You wish. You elevate whomever You wish and You disgrace whomever You wish. In Your power is all goodness. Verily You have power over all things."  
(Surah Aal-e-imraan, Aayat 26)  
  
"Verily, the earth belongs to only Allah. He grants it (i.e. its control) to whomever He wishes among His servants (whether they are Muslim or kaafir).And, the ultimate success (and victory) is for the Muttaqeen."  
Surah A'raaf, aayat 128)  
  
"He (will grant you) something else which you love, (namely) help from Allah and a quick victory (over the kuffaar). (O Nabi!) Give the glad tidings (of these bestowals) to the Mu'mineen."  
(Surah As-Saff, aayat 13)  
  
"Allah strengthens whomever He wills with His aid. Verily in this is a lesson for the people of wisdom."  
(Surah Aal-e-Imraan, aayat 13)  
  
\* "Soon will your Rabb destroy your enemies and establish you the rulers on earth. He will then observe how you act (i.e.how you will rule the land)." (Surah A'raaf, aayat 129)  
"And it is He (Allah) Who has made you to inherit their lands and their homes and their wealth and (even) such lands on which you had not set foot. Allah has power over everything." (Surah Ahzaab, aayat 27)  
  
"And if they (the kuffaar) plot to deceive (and trap) you, then (know)

# ONLY ALLAH GRANTS POWER AND

the lesser of the evils is to appoint fussaag and kuffaar to rule over them. The first 'evil', which they dare not proclaim, is the Law of Allah —the Shariah of the Qur'aan. The second evil is oppressive and tyrannical rulers - frauds, robbers, scoundrels and debauchers - who parasitically milk the resources of the land, who pillage the honour of the population, who rob the people of their wealth and who commit indescribable acts of brutality, immorality and villainy in the land. But, since the Muslim masses of today are averse to Shariah law, they rather choose the latter evil which for them is tolerable, but Shariah law is intolerable.  
  
They want their evil television. They want brothels. They want liquor stores. They want night clubs and casinos. They want to deal in interest. They want to ape western styles. They want to be like a drunken consumer-mad society like the western kuffaar. In short, they want all the haraam, fisq and fujoor which the West projects as enlightenment, progress, science and technology. To obtain this ruinous and haraam life style, it is better in their concept of life to suffer under the yoke of evil kuffaar than to submit to the Divine Shariah of Islam. May Allah Ta'ala save us from such mental derangement.  
  
ALLAH'S AID  
Since the Shariah of Allah has become detestable to Muslims, we should not expect His aid. There is no surprise in the victories which the kuffaar achieve over Muslims. The Ummah has become the scum of the nations of the world because they treat the Shariah as scum. May Allah protect our Imaan. The epithet of "scum" for Muslims of these times, was coined by Rasulullah (sallallahu alayhi wasallam). He said that a time will dawn when Muslims will abandon the Qur'aan and Sunnah. At that time the Ummah will become like 'ghuthaa' -muck brought down by floodwater in its surge downwards to the sea. Muslims should sit up and heed what Allah Ta'ala warns in the Qur'aan Majeed: "If Allah helps you, then no one can conquer you. And, if He withdraws His aid from you, then who is there besides Him Who can help you?"  
Muslims! Take lesson from the calamities which have befallen the Muslims in Palestine, Afghanistan, India and elsewhere before the Divine Whip strikes us too.

that, verily, Allah suffices for you.. It is He Who had fortified you (O Muhammad!) with His aid and with the Mu'mineen."  
(Surah Anfaal, aayat 63)  
  
"It is He (Allah) Who had made you the rulers of the earth. And He elevated some of you over others in ranks so that He may test you with regard to the (Favours) He had bestowed to you."  
(Surah An'aam, aayat 165)  
  
The aforementioned Qur'aanic declarations should be more than adequate to convince all true Muslims that the only Administrator of the heavens and earth is Rabbul Aalameen , Allah Azza Wa Jal - The Creator and Sustainer of all the worlds, the known and the unknown. These Qur'aanic verses as well as many others, and also many Ahadith of Nabi-e-Kareem (sallallahu alayhi wasallam) proclaim without the slightest ambiguity that political control on earth is bestowed by only Allah Azza Wa Jal. Regardless of the way a ruler, government, king, dictator, autocrat, just ruler, unjust ruler and oppressor gain power or usurp power, whether peacefully or by violence, and whether by any means whatsoever, in the final analysis, in terms of the Qur'aan and Hadith, it is Allah Ta'ala Who appoints the ruling authority.  
  
REVILING  
Precisely for this reason did Rasulullah (sallallahu alayhi wasallam) warn Muslims against the futile exercise of reviling the rulers. Villification of rulers serves no beneficial purpose. It will not produce a change of government and regime. That is the prerogative of the One Being Who has elevated the ruler to his position of authority and government, be the rulers fussaag or pious.  
  
Rasulullah (sallallahu alayhi wasallam) had made it categorically clear that rulers are the reflections of the deeds and misdeeds of the masses over whom they are appointed to rule. A pious population will be blessed with benign, pious and just rulers. An evil people will have evil, oppressive and unjust tyrants imposed over them to drive them along brutally.  
  
OUR ATTITUDE  
When things go haywire in the land, when calamities befall people, when anarchy and strife prevail and when the nation is pulverized and disgraced by external enemies, then people react emotionally. They are quick to villify the rulers and place all the blame for the calamities at the doorstep of the rulers, forgetting themselves and their rebellious and immoral conduct which occasions such disasters.  
  
We (and we include ourselves), tend to react emotionally and hurl epithets of villification against Mr.Bush, Mr.Blair and Mr.Musharraf. We

entirely forget that Mr.Bush, Mr.Blair and Mr.Sharon are manifestations of Allah's Athaab (Punishment). The Qur'aan states with clarity that the kuffaar are "Our servants " appointed to punish the Believers for their rebellious transgressions against Allah Ta'ala.  
  
THE MIRRORS  
Since according to the Qur'aan and Rasulullah (sallallahu alayhi wasallam), the kuffaar who are placed in domination over the Ummah, are the mirrors of our misdeeds, Muslims react unintelligently when they condemn and villify the mirrors which display their own ugly forms. Once an extremely ugly ignoramus who had never seen a mirror in his life, was passing through a wilderness. He saw something glittering on the ground. It was a broken piece of mirror. He picked it up and saw his own ugly image in the mirror. So appalled was he by the looks of the image that he threw the mirror with great force on the ground shattering it. He then commented: "You are so ugly. No wonder they threw you away in this desolate place."  
  
Our reaction is similar to the understanding and outburst of the ugly ignoramus. We fail to understand that the ugly rulers and tyrants ruling us and driving us along oppressively as if we all are asses, are in fact the images of our own ugly deeds.  
  
MUSHARRAF  
Consider Mr.Musharraf, the president of Pakistan. Everyone blames him for the debacle and disgrace which the Taliban suffered. No one blames the people of Pakistan. Yet, these very people who lambast Bush & Co., including Musharraf, have appointed this kaafir to the seat of government. While it is Allah Ta'ala Who has confirmed and established the regime of Musharraf, He has made the vile people of Pakistan do their own dirty work, He has left them to set up their own mirror in position so that they may view their own ugliness therein and be tortured by the visions of their own ugliness.  
  
In the recent referendum, approximately 45 million people voted to decide if Musharraf should be retained as president. Forty four and a half million so-called Muslims voted the kaafir to power. Who should now be blamed? Musharraf or those who have confirmed the tyrannical and un-Islamic regime of the kaafir?  
  
It should be abundantly clear that the Muslim masses, not only in Pakistan, but all over the world, are not at all interested in the rule and law of the Shariah. While they fear to say this in so many words for the fear of displaying their kufr, they demonstrate their hidden kufr by appointing as their rulers those who will steer them along like cattle with the whip of kufr and tyranny.  
  
LESSOR OF THE EVILS  
For the masses of today's Ummah,

<div><div>THE GUEST</div><div>The Mashaikh say that a guest is a messenger from Allah Ta’ala. It therefore behoves the host to be</div></div>		kind and hospitable to guests. Hadhrat Shaqeeq Balkhi (rahmatullah alayh) said: “I do not love anyone more than the guest because his rizq, aid and the reward (for caring for him) are the responsibilities of Allah Ta’ala. In
<div><div>MAUT</div><div>“Be prepared for Maut. When it arrives, it never returns.” (Hadhrat Shaqeeq Balkhi)</div></div>	<div><div>EVIL GREED</div><div>The greed that constrains a man to perpetually engross himself in the pursuit of wealth for the sake of pride is evil. This type of <i>hirs</i> (greed) makes man oblivious of Allah’s laws. Such a man does not distinguish between halaal and haraam. <i>(Faqeeh Abu Laith Samarqandi)</i></div></div>	
<div><div>A MAN OF ALLAH</div><div>Hadhrat Shaqeeq Balkhi (rahmatullah alayh) said: “If you wish to recognize a man of Allah, then look at his attitude to promises— does he generally ignore the promises of Allah and has he reliance on the promises of people.” <i>If his reliance is on the promises of Allah, not on the promises of people, he is a man of Allah.</i></div></div>	<div><div></div><div>Hadhrat Shaqeeq Balkhi (rahmatullah alayh) was among the senior Auliya. He flourished during the Tab-e-Taabieen epoch and he died in the year 153 Hijri.</div></div>	
<div><div>CONSENSUS OF 700 ULAMA</div><div>Hadhrat Shaqeeq Balkhi (rahmatullah alayh) said that 700 Ulama were asked: “Who is an intelligent man? Who is a wise man? Who is a wealthy man? Who is a durwaish (holy man)? Who is a miser? All of them unanimously replied: ‘He who does not befriend the world is an intelligent man. He who is not trapped in the deception of the world is a wise man. He who is contented with his taqdeer (what Allah has ordained for him) is a wealthy man. He who does not beg is a holy man. He who withholds Allah’s wealth from His creation is a miser.”</div></div>		
<div><div>SPEECH</div><div>Rasulullah (sallallahu alayhi wasallam) said: “Do not increase speech (talking) besides the Thikr of Allah. Verily, much speech besides the thikr of Allah hardens the heart, and the one who is furthest from Allah, is a man with a hard heart.” Once Hadhrat Haatim Asam (rahmatullah alayh) sought naseehat (advice) from Hadhrat Shaqeeq Balkhi (rahmatullah alayh).</div></div>	<div><div></div><div>He said: “If you want advice in general, then guard your tongue. Never speak until you are confident that what you intend saying is correct. If you wish for special advice, then as far as possible do not speak as long as you know that there will be no harm in silence.” <i>However, if in the silence someone’s rights will be violated or the Haqq of the Deen will suffer, then speaking becomes necessary.</i></div><div>Hadhrat Shaqeeq Balkhi (rahmatullah alayh) was among the senior Auliya. He flourished during the Tab-e-Taabieen epoch and he died in the year</div></div>	
<div><div>UMAR’S ZUHD</div><div>Hadhrat Abu Uthmaan Mehdi (rahmatullah alayh) said: “I saw Hadhrat Umar delivering a khutbah while he was wearing a kurtah with twelve patches.”</div></div>		

<div><div>ALLAH'S RAHMAT</div><div>Every act of goodness and piety which man does is the result of the taufeeq which Allah Ta’ala bestows to him. Man’s achievements are not the products of his efforts.It is purely on account of Allah’s rahmat (mercy) that we are able to do whatever goodness and virtue we offer to Him. To illustrate this, Hadhrat Jibraeel (alayhis salaam) narrated to Rasulullah (sallallahu alayhi wasallam) the following interesting episode in which there is much lesson. He narrated: “Once there was a durwaish (buzroog/wali/saint) who lived on a mountain peak on an island. Allah Ta’ala had bestowed long life to him. He spent five centuries in ibaadat on the mountain peak. All around was the salty waters of the ocean. For the sustenance of the durwaish, Allah Ta’ala created a spring of fresh and sweet water and a pomegranate tree near to him. The durwaish lived on this sweet and holy water and on the delicious pomegranates which the tree yielded. Of all his acts of ibaadat, he loved Sajdah the most. He supplicated to Allah Ta’ala to take his rooh at the time of maut while he is in Sajdah. Hadhrat Jibraeel (alayhis salaam) commented: “Allah Ta’ala accepted his dua. Whenever we (the Angels) descended from and ascended into the heavens, we would pass by the durwaish and find him in Sajdah.” Continuing the narrative, Hadhrat Jibraeel alayhis salaam) said: “On the Day of Qiyaamah Allah Ta’ala will say to him: “On account of My mercy take My servant to Jannat.” The durwaish will exclaim in surprise: ‘In fact, on account of my deeds!’” Allah Ta’ala will command: “Scale My bounties in wasallam) conspicuously in our times. Every second oerson and even every moron has become a mufti and a mujtahid. The places are glutted with supposed shaikhs of tasawwuf who are not properly versed in even the masaail of Tahaarat and Salaat. The process of the departure of Ilm from this world was already initiated towards the closing of the era of the Sahaabah. In this regard, Hadhrat Abu Darda (radhiyallahu anhu), a senior Sahaabi, said: “<i>I observe that Ilm will disappear very soon. The Ulama are increasingly departing (from the world), and the enthusiasm for Ilm is decreasing. Acquire Ilm before Ilm disappears with the departure of the Ulama. I can see that in you has developed the greed for something the responsibility of which Allah Ta’ala has assumed on Himself (i.e.rizq) while you are totally unconcerned with your own responsibility (i.e. Ilm and amal).</i>” which he will not again experience wealth. (2) One who has greed will be overtaken by such worldly involvement which will leave him with no leisure whatsoever. (3) One who is miserly with worldly wealth will be overtaken by such worry which will not allow him to experience a moment of happiness.</div></div>		
<div><div>DEPARTING OF ILM</div><div>The process of the elimination of Ilm — the Knowledge of the Qur’aan and Sunnah — is incremental with the march of time. The closer Qiyaamah approaches, the more and the swifter will be the departure of Ilm from this world. Rasulullah (sallallahu alayhi wasallam) said that a time will dawn when all the Ulama-e-Haqq will have departed from this world. There will remain then only Juhhaal (ignoramuses). The ignorant will refer to them, and these ignoramuses will issue fatwas on Deeni questions. Those who ask questions and those who issue the fatwas will be astray. The Ignoramuses will lead all into Jahannum. We can observe the materialisation of this prediction of Rasulullah (sallallahu alayhi</div></div>		
<div><div>THREE EVIL STATES</div><div>Rasulullah (sallallahu alayhi wasallam) declared with great emphasis that in three types of persons will develop three evil conditions. He emphasised this by saying that he guarantees the development of these evil conditions in these people. (1) A man who plunges headlong in worldly pursuits will be overtaken by such severe financial straits after</div></div>		
<div><div>THE WASIYYAT OF HADHRAT AADAM</div><div>Hadhrat Aadam (alayhis salaam) bequeathed to his son, Hadhrat Sheeth (alayhis salaam) five advices. He stressed that Hadhrat Sheeth (alayhis salaam) should deliver this wasiyyat to his sons as well. The following are the five advices: (1) Never have confidence in the world and its life. Allah did not approve of my confidence in Jannat, hence I had to leave. (2) Never fulfil the desires of women.I succumbed to the desire of my wife, ate of the forbidden fruit of Jannat, hence I was put to shame and remorse. (3) Before doing anything, reflect well on its consequences. If I had done this, I would not have been put to shame in Jannat. (4) If your heart is agitated by something, do not do it. When I was about to eat of the forbidden fruit, my heart agitated, but I did not heed it. (5) Before doing anything consult with people of wisdom. If I had consulted the Angels, I would not have suffered shame.</div></div>		
<div><div>QUR’AANIC ULAMA</div><div>Daarul Ulooms should concentrate on producing Qur’aanic Ulama. They are such Ulama about whom the Qur’aan Majeed says: “<i>Verily,among the servants of Allah, only the Ulama fear Him.</i>” Such Ulama have zaahiri and baatini khashiyat. To achieve this attribute, islaah of the nafs is essential. Students of the Deen should not be diverted from taqwa and khashiyat by extraneous activities such as lecturing, debating, writing, etc. The love for solitude and aversion for futility - sport and amusement - are essential attributes for gaining the Noor of Ilm. Students should understand that their final year at the Madrasah is their stepping stone to Ilm. They have only begun the journey along the Path of Ilm. But almost all Madrasah students nowadays labour under the huge deception of them being Allamahs and Muftis when they have learnt to tie a turban on their heads. The degree of takabbur and riya in them testifies that they are still grounded in jahaalat. When they have not recognized their nafs even after five years of studying Qur’aan and Hadith, it should then be clear that they are bereft of the Noor of Ilm. Ilm is a Noor in the heart of the Mu’min . This Noor is not gained without taqwa which in turn cannot be acquired with indulgence in futility.</div></div>		

QUESTIONS AND ANSWERS

excess of female hormones in him or for whatever reason the western establishment condones such behavior?

A. The Shariah does not condone unnatural and even natural acts of immorality. Even if in the ‘gay’ are an excess of female hormones and he sexually inclines to males, Allah Ta’ala has bestowed Aql (intelligence) to him. He is not mad. If a normal male who naturally inclines to females for sexual gratification commits zina, he is guilty of a crime and liable for punishment. A natural inclination to commit zina is not a mitigating factor. Similarly, a natural inclination to commit homosexuality is not a mitigating factor. The person has to employ his intelligence and struggle against his nafs. A Muslim is not allowed to become the slave of his nafs. These ‘gays’ have absolutely no justification and no valid grounds for indulging in unnatural sexual acts which had brought Allah’s Curse and Punishment on the nation of Hadhrat Loot (alayhis salaam).

Q. Two persons are performing Salaat. The one is standing directly behind the other. If the musalli infront completes his Salaat first, can he move away to either the right or left side?

A. It is permissible for him to move away whether to the right or left side.

Q. For some reason a muqtadi did not make the ruku’ in one raka’t. The Imaam had made an error, hence performed Sajdah Sahw. This muqtadi also joined in the Sajdah Sahw. Is his Salaat valid?

A. His Salaat is not valid. Ruku’ is Fardh. When a Fardh act is omitted, the Salaat is not valid and Sajdah Sahw does not rectify the Salaat. When a Fardh act is omitted, it should be done immediately one remembers. Sajdah Sahw should also be performed. This Muqtadi should have performed the ruku’ after the Salaam of the Imaam, then make Sajdah Sahw.

Q. On returning from a journey, I performed Qasr Zuhr Salaat just outside the city boundary. When I reached home the Zuhr Salaat had not yet been performed at the local Musjid. Was I supposed to have performed Zuhr again in the Musjid?

A. Your Qasr was valid. It is not necessary to repeat the Salaat.

Q. After dafan (burial) is it Sunnat to raise the hands when making dua?

A. On the occasion of burial dua is Sunnat. Raising the hands is not sunnat. Raising the hands in dua after burial is not based on any hadith. It is therefore bid’at.

Q. Some people believe that it is necessary to slaughter a sheep and to distribute the meat to the poor for gaining shifa (cure) from sickness. Is there a basis in the Shariah for this belief?

A. This practice is bid’ah. For shifa it is permissible to give Sadqah. Charity of any kind may be given to the poor. But to confine it to slaughtering an animal is bid’ah.

Q. What is the meaning of kashf quboor?

A. Revelation of the happenings in the grave are called kashf-e-quboor. Some people have a natural capacity in them to detect what is happening to the inmates of the grave. This should not be surprising

FUTILE KNOWLEDGE

Rasulullah (sallallahu alayhi wasallam) supplicated: “O Allah! I seek Your protection from such knowledge which is of no benefit.”

because according to the Hadith animals too have this propensity. In fact, most of them hear the wails and groans of those being punished in the graves.

Q. Is the waleemah valid if held prior to consummation of the nikah?

A. It is valid. Consummation is not a condition for the validity of the Waleemah.

Q. Will the wedding feast organised by the girl’s parents on the day of the nikah serve the purpose of the waleemah?

A. The customary wedding feasts organised by the girl’s party is not the waleemah. The husband has to arrange the waleemah.

Q. Is it permissible to listen to nazams and anaasheed if drums are beaten? Some nazams

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THE SUNNAH

Once in a dream, Rasulullah (Sallallahu alayhi wasallam) said: “Bishr, do you know why Allah Ta’ala has elevated you above your contemporaries?” Bishr Haafi said that he did not know. Rasulullah (Sallallahu alayhi wasallam) said: “Because you follow my Sunnah, honour the pious, admonish Muslims, and you love my



# QUESTIONS AND ANSWERS

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can ruin your life forever. Many women have ended up in misery by marrying unknown entities from other countries. Many have written to us about their predicament. It is extremely unintelligent to plunge into darkness without even knowing what dangers lie ahead in the darkness. If he is an honest Muslim, then he will and should speak with your father. Your father will or should then know what the next step will be. Our advice is that you should banish this unknown man from your mind and terminate this haraam relationship which can perpetually ruin your life. May Allah Ta'ala guide you and protect you from the snares of shaitaan and from the evil of your own nafs.

**Q. There is much controversy regarding animal gelatine. Most of the Ulama in South Africa say that animal gelatine made by even kuffaar is halaal. It is claimed that in the process of making gelatine, the haraam substances undergo a total transformation, hence become halaal. Please comment.**

**A.** While there is a principle of total transformation in the Shariah, it is utterly baseless to claim that this principle applies to the process of gelatine-manufacture. Gelatine which is made from animal hides used as the raw material, is in fact the product of all the impurities which are extracted from the haraam skins by the kuffaar. But those who have been duped into believing that total transformation (*tabdeel maahiyat*) occurs, labour under the wrong notion. The claim that most Ulama say that this filthy and impure substance is halaal may be true. But we can state categorically that most Ulama in South Africa are unaware of the process of gelatine-manufacture. A couple of them have done an investigation and have come to grossly erroneous conclusions. They have no Shar'i grounds for proclaiming gelatine halaal. The few who have made their defective investigation, then publicised their findings and their erroneous fatwa. Nowadays, you follow blindly the organisation to which you have offered allegiance. Regardless of the errors and blunders of the organisation, the members, even if they are Molvis, support the official stand of the organisation. But this should not be the attitude of Ulama. Ulama should speak on the basis of Knowledge. But there is a great dearth of sound Shar'i knowledge among the ranks of even the Molvis of this day. On account of the defective knowledge, they have no option other than to fall in line with what their chief says, whether right or wrong. In fact, these muqallideen of baatil are unable to distinguish between right and left. The majority falls in this category. On the otherhand, the Ulama-e-Haqq will always be a small minority right until the Last Day. About this small minority, Rasulullah (sallallahu alayhi wasallam) said:

*"There will always be a group of my Ummah who will fight on the Haqq. Those who oppose them and those who refrain from aiding them will not be able to harm them. They (the Group of the Haqq) will remain dominant until the Day of Qiyaamah...."*

The criterion of the Haqq is not majority. The Haqq of the Deen is based on Shar'i Dalaa-il. It has nothing to do with numbers and with howling and screaming.

**Q. I have been married for seven years. My husband has a medical problem. WE are therefore unable to get children. I have made lots of sabr and make dua for guidance and strength. My husband resents himself. He has**

**become very distant from me. I have come to accept that this is my Taqdeer and cannot be changed. In view of the attitude of my husband who shows no affection towards me, I am tempted to leave him. I don't know what else to do.**

**A.** Creation is Allah's prerogative. Those who are dissatisfied with Allah's decree are displaying traits of kufr. A Muslim is expected to accept his fate happily. While lawful efforts may be made, it is not permissible to complain and be frustrated when such efforts fail. Your husband is behaving irrationally and childishly if his lack of affection for you is caused by your childless state. It is not in your power nor in his power nor in the power of the doctors to create children for you. Perhaps he may have other reasons for his attitude. You should discuss the matter with him and try to ascertain what exactly causes his attitude. If he confirms that it is because you are childless, then obviously he will be extremely childish and irrational, especially when he has been told that the problem lies with him. You should continue with your Sabr. Sabr which is terminated is not true Sabr. Do not be hasty. Whatever is done in haste is always regretted after the damage has been done. As long as a man does not think intelligently, there is nothing that could be done about his irrational and childish behaviour. Sabr and Dua are the best measures for this situation.

**Q. I had sexual relations with my wife while she was menstruating. I regret what I have done and have repented and asked Allah Ta'ala to forgive me for having committed this despicable act. What else can or should I do to compensate for this evil?**

**A.** Taubah is the main requirement. However, it is good to give some Sadqah as well. Sadqah and good deeds in general aid Taubah and efface sins.

**Q. Is it proper for the first wife to recite wazeefas so that the husband inclines more to her, spends less time with the second wife and generally gives the first wife more benefits. The first wife feels that there is nothing wrong in this because the wazeefas consist of Qur'aanic verses, not sihr (jaadoo) or anything of that sort.**

**A.** It is haraam to misuse the Qur'aan Majeed. If a copy of the Qur'aan Majeed is flung at a person with the intention of hurting him, this despicable act will be haraam. It cannot be argued that the hurt is being caused with the Qur'aan and not with sihr, etc. The Qur'aan commands that the husband metes out equality of treatment to both wives, i.e. he has to give both equal expenses and spend an equal number of nights with both. Whether sihr or any lawful method is used to harm others or to commit injustice or a sin, it will be haraam. The method of causing the harm and sin is of no consequence. The act remains haraam. In fact, using a lawful method, especially a sacred object like the Qur'aan Majeed, for haraam is an aggravated haraam. If Qur'aanic verses are used in an *amal* to break up a marriage or for winning in gambling or for any other haraam act, it cannot be argued that the haraam act has become lawful in view of the *amal* consisting of Qur'aanic verses. The action of the first wife is haraam.

**Q. Is human cloning permissible?**

**A.** Human cloning is not permissible. It is a shaitaani act which comes within the scope of the Qur'aanic aayat (No.119 Surah An-aam): "(Iblees said): *'Most assuredly I shall mislead them, give*

*them false hopes, and I shall command them to pierce the ears of an'aam (cattle, etc.), and assuredly, I shall command them and they will change the khalq (creation) of Allah.'* Whoever takes shaitaan as a friend besides Allah, verily he has fallen into a great loss."

*Taghyeer li khalqillaah* (changing Allah's creation) is a shaitaani act which is haraam. Whether the change is externally or internally, it remains haraam. External acts of *taghyeer* are filing the teeth, tattooing the body, adding false hair to one's hair such as wigs, etc. In spite of these external acts of *taghyeer* being reversible, they are haraam. Cloning brings about an internal change in the personality of the person. Such *taghyeer* is worse than the external *taghyeer*. Certain acts of *taghyeer* to animals, e.g. castration, are permitted by Allah Ta'ala Himself, hence it will be incorrect to present this as an argument to legalize *taghyeer* in a human being because such *taghyeer* is prohibited by Allah Ta'ala. An exception made by the Shariah cannot be cited in negation of a Shar'i law.

**Q. What is the significance of kissing one's thumbs and rubbing it on the eyes when Rasullullah's name is recited during the Athaan?**

**A.** This is a bid'ah act. Some weak and fabricated narrations have been advanced by the Ahl-e-Bid'ah to substantiate this practice. If this practice was Sunnah as the Ahl-e-Bid'ah claim, the Fuqaha would have included it among the Aadaab (Etiquettes) of the Athaan. But none of the authorities of the Shariah nor their authentic works make any reference to this practice.

**Q. Many people benefit from organ transplantation. Is it permissible to bequeath one's organs for use in others after one's death?**

**A.** Organ transplantation is haraam. Regardless of the benefit, a haraam act cannot be legalized. There is benefit in liquor, gambling and according to the scientists and doctors of western medicine in excreta and urine as well. But such benefit does not render these impurities halaal. Similarly, the benefits of organ transplantation do not render this practice lawful. It is haraam to bequeath one's organs. Human organs may not be used for any purpose whatsoever.

**Q. It has been claimed that the Fiqh Academy based in Jeddah has issued the fatwa that organ transplantation and bequeathing organs are permissible. Please comment.**

**A.** This modernist academy consisting of liberals and semi-orthodox learned men who incline towards liberalism is not a Shar'i authority. Some Molvis when they are bereft of any Shar'i arguments seek refuge in the statements of such liberal organisations which make great use of personal opinion to even override the Shariah. The deviant Salafis who have renounced the Taqleed of the Four Math-habs at least have a bit more shame and sense than our modernist molvis of shallow learning. The Salafis cite the Qur'aan and Sunnah as their proof, albeit subject to their opinion. But they do say: Qur'aan and Sunnah. But our modernist molvis lack even the intelligence to say: "Qur'aan and Sunnah". They do not know whether they are coming or going, hence they irrationally blurt out drivel such as "the Arab Ulama say so and the Jeddah Fiqh Academy has passed this and that resolution..." Only men bereft of true Shari'i Ilm behave so irrationally and weakly. They bypass the Shariah's Proofs and the

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Fuqaha, and then cling to straws like the modernist academics. They dwell in deception and error manifest.

**Q. What is the meaning of one year passing before Zakaat becomes compulsory on one's wealth? If a person has R5000 on a particular day and during the course of the year this amount decreases and then increases, but after a year he has say R3000, on what amount does he have to pay Zakaat?**

**A.** He will pay Zakaat on R3000. That is, the amount which he has after one year. The initial amount of R5000 and the increase during the course of the year will be ignored. If on 5th Muharram, for example, the person has an amount in either cash, gold, silver or stock-in-trade, which equals the Nisaab of Zakaat or more, then he is described as Maalik-e-Nisaab (the owner of the Nisaab). If 12 Islamic months later, i.e. on 5th Muharram the next year, he still has the Nisaab amount or more, then he pays Zakaat on the amount he has on the day his Zakaat year has expired. In this example it is 5th Muharram. 612 gm silver is the Nisaab value. The present Nisaab of Zakaat appears on page 12.

**Q. Is it permissible to listen to Qur'aan recital on a cassette while one is busy sewing on a machine?**

**A.** It is permissible. As long as you pay attention to the recitation, it is permissible.

**Q. The only relatives a man has are two full brothers and three half sisters (same father, but different mothers). How should his estate be divided among them?**

**A.** Only his full-brothers inherit. The estate will be shared equally by them. The half-sisters do not inherit in this case.

**Q. If one of the brothers (in the above question) dies, leaving children, will they inherit in their uncle's estate. Their father died before the uncle.**

**A.** The children of the pre-deceased brother will not inherit in their uncle's estate. The whole estate will be inherited by the deceased's one brother.

**Q. Since childhood it has been taught to us females that in Sajdah our arms should be drawn in and put on the ground and not be held up in the way men do. Our mothers performed Salaat in this way and we were taught this way. No one ever had a different view. Now we hear on the radio a Maulana saying that women should position their bodies just like males and keep their arms away from the ground. Is this right?**

**A.** The ghair muqallid molvi is astray. He has picked up this baseless view from the Salafis who have an aversion for the Four Math-habs of Islam. The way you have performed Salaat since childhood is correct. It is not permissible for females to project their bodies like males. There is greater Hijaab for women in the Sunnah postures which the Shariah orders for them. Ignore the baseless claim of the errant molvi.

**Q. Should the heels be kept together in Sajdah? Some Ulama say that the heels and ankles should be held together in Sajdah. Is this correct?**

**A.** This rare view is erroneous. An unnecessary controversy is being created by some learned men with such rare views which have very little

credibility among the overwhelming majority of the Fuqaha. The heels and ankles should be kept apart in Sajdah just as they are kept apart throughout the Salaah.

**Q. When I was a non-Muslim I had an illicit affair with a non-Muslim woman. A child was born of this relationship. I have now embraced Islam. What are my obligations towards the child and what are my rights?**

**A.** You have no legal rights over the child according to the Shariah. The man who fathers an illegitimate child is not accepted as the legal father of the child. Legally in the Shariah, you have no right over the child nor any obligations towards him/her. However, if you wish to assist with the maintenance of the child, you may do so. But you may not have any contact with the child's mother unless she embraces Islam and you get married to her.

**Q. A woman left her husband's home in defiance and went to her parents. As she was leaving, the husband said: "Don't ever come back!" Is this statement a Talaaq?**

**A.** It will be a Talaaq only if the husband had the intention of Talaaq.

**Q. The husband says that he regrets having married his wife and that he does not want her back; she should stay by her parents. Are these statements Talaaq?**

**A.** These statements will be Talaaq only if the husband had the intention of Talaaq at the time when uttering them.

**Q. Is it permissible to use a real fur garment and a garment in which dog's hair has been used?**

**A.** Such garments are permissible.

**Q. If the underarm and below navel hair is longer than a rice grain but less than 40 days have passed, is it sinful not to remove it?**

**A.** It is compulsory to remove these hairs after 40 days. It is Sunnat to remove it once every seven days regardless of length. It is not sinful to abstain from removing these hairs if forty days have not yet passed.

**Q. Is it permissible to eat the food which is served at 40 day khatam functions?**

**A.** It is not permissible to participate in these bid'ah functions nor is it permissible to eat such food of bid'ah.

**Q. We have been taught that there are 14 Aayats of Sajdah in the Qur'aan Shareef. I counted these verses and found 15. Please explain.**

**A.** In Surah Hajj there are two Sajdah verses. The second one is for Shaafis and the first one for Hanafis. According to the Hanafi Math-hab, the second one is not an aayat of Sajdah.

**Q. When Hifz students recite an aayat of Sajdah a number of times to memorize it, do they have to make a number of Sajdahs equal to the number of times they have recited the aayat?**

**A.** If they are sitting in the same place while reciting the aayat, only one Sajdah is necessary. If they change to another place and repeat the aayat, then another Sajdah will be necessary.

**Q. At a Deeni school a sports day was organised. The students were classified into different groups and each group was given a kuffaar name such as Leopards, Torus, Virgo, etc. A variety of sporting activities took place. Is this not emulating the kuffaar?**

**A.** Undoubtedly it is emulation of the kuffaar. Rasulullah (sallallahu alayhi wasallam) said: "Whoever emulates a people becomes of them."

The school you have referred to cannot be a Deeni institution. Its outer 'deeni' facade is a deception. A Deeni institution does not so flagrantly organise haraam activities in emulation of the kuffaar. This school is a great danger to the morals of the Muslim children. Participation in such evil functions is haraam.

**Q. In the morning a person wakes up and finds mazi on his clothes, but he cannot remember having seen any sexual dream. Is ghushl fardh?**

**A.** Ghushl does not become fardh when mazi is released. The release of mani (sperm) with shahwat (lust) makes ghushl compulsory whether any dream was seen or not. If the person is sure that it is mazi and not mani, then ghushl is not necessary. Only the affected parts should be washed.

**Q. The deceased is survived by his parents, 2 brothers, 2 sisters, nephews and 4 nieces (from his brother's side). How should his estate be distributed?**

**A.** Only his parents will inherit. His mother gets one sixth of all the assets and the father takes the remaining five sixths.

**Q. Some people say that the face and arms should not be dried after wudhu. Is this correct?**

**A.** It is permissible to dry the face or to refrain from wiping it.

**Q. Some people in Pietermaritzburg claim that according to The Majlis a haafiz who trims his beard to less than a fist length can lead the Taraaweeh Salaat. Please comment?**

**A.** Either you have been misinformed or you have misunderstood what you have been told. A haafiz who trims his beard to less than a fist length is a faasiq. It is not permissible to appoint him to lead the Taraaweeh. We have reiterated this mas'alah in a number of issues of The Majlis.

**Q. Is it necessary for the marriage to be consummated before the Walimah?**

**A.** Consummation is not necessary. The Walimah may be organised at any time. (Walimah is the Sunnat feast which the man organises. It is not the customary wedding feast which is accompanied by haraam acts).

**Q. A widow cannot make ends meet. She is in considerable difficulty, but she has some gold jewellery the value of which is more than the Zakaat Nisaab. Is it permissible to give her Zakaat?**

**A.** As long as she has gold jewellery, the value of which equals the Zakaat Nisaab, it will not be permissible to give her Zakaat. She has to sell the jewellery and use the money for her needs. Thereafter Zakaat may be given to her.

**Q. Is the custom of the girl's family hosting a reception at their home after the nikah a valid Islamic custom?**

**A.** No, it is not an Islamic custom. It has no place in the Sunnah. Islamic customs are those which have their origin in the Sunnah.

**Q. At nikah functions, waleemahs and jalsahs there is much extravagance, show and pride. If invited, will I be sinful for not attending?**

**A.** It is not permissible to attend any function where these acts prevail. Besides the Waleemah, the other functions have no origin in the Sunnah. There is no need to attend. Furthermore, if any



# QUESTIONS AND ANSWERS

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haraam activities occur there, then it will not be permissible to attend. This includes even a Waleemah.

**Q.** These days, even Ulama, at the time of nikah, send jewellery and money enclosed in envelopes (which I think is called Salaami) to the prospective bride even before nikah. Is this proper?

**A.** It is improper. This 'salaami' custom is a practice of riya. There is no goodness in it.

**Q.** What should our belief be regarding the parents of Rasulullah (sallallahu alayhi wasallam) and their position in the Aakhirah?

**A.** The Akaabireen have emphasised that we maintain silence on this delicate subject. It is not part of Imaan to entertain any belief in this regard. It is highly improper for us to discuss this topic.

**Q.** Some Imaams when completing the Salaat say 'Salaamu Alaikum...' instead of 'Assalaamu...' Is the Salaat valid?

**A.** Saying only "Salaamu..." is Makrooh, but the Salaat is valid. Sajdah Sahw is not necessary. It is Sunnat to say: "Assalaamu Alaikum..."

**Q.** Recently in our city a Muslim boy got married to a Hindu girl. In addition to the Nikah in the Masjid, he went through the Hindu wedding ceremony in their temple. He put on the Hindu outfit and got married according to Hindu custom. What is the state of this boy?

**A.** By putting on the Hindu religious outfit and participating in the Hindu religious ceremony in their temple, this boy became a murtadd. He has lost his Imaan. It is incumbent that he renews his Imaan and repents.

**Q.** Nowadays Muslim females are wearing pants and very short tops which end just where the zip of the pants is situated. The pants have long slits which begin below the knees or half way down the knees. There is no lining nor a slip under these pants. They are also wearing dresses with big slits with no lining or anything whatsoever under the dresses. When they walk their bare legs show. I am aware that this type of dress is immoral and not permissible. What is the Shariah's ruling when they perform Salaat with such ugly garments?

**A.** Rasulullah (sallallahu alayhi wasallam) said that there will be numerous women who used to wear garments on earth but will be naked on the Day of Qiyaamah. Women who wear see-through clothes, tight-fitting garments and the type of immoral dress described in the question all come within the purview of this Hadith. Such women are lewd and are within the category of adultresses. Having lining or a slip under these immoral garments makes no difference. Wearing such evil dress even under the jilbaab is haraam. Performing Salaat with such immoral dress is Makrooh even if the entire body is covered with a jilbaab. Muslim women should never wear such evil styles of garments.

**Q.** Is fidyah paid for only the Ramadhaan fasts which one is unable to keep or does it have to be kept for Nafl fasts which were broken but not discharged afterwards?

**A.** If a Nafl fast is broken, qadha of it is Waajib. If due to ill-health or extreme weakness and old age, one is unable to keep the qadha, then fidyah

has to be paid for even such unkept qadha obligation.

**Q.** After the death of a man who had not fasted for several years nor had he made a wasiyyat for Fidyah to be paid for his unkept fasts, will it be permissible for his sons or other relatives to fast on his behalf to fulfil his qadha obligation?

**A.** This is not permissible. The fasting by his relatives will not compensate for his obligation. They can only make dua of maghfirah (forgiveness) for him and perform acts of charity and ibaadat with the intention that Allah Ta'ala will bestow the thawaab to him and forgive him.

**Q.** A daughter worked several years in her father's shop. No wage was agreed on. He would give her sums of money as she required. She lived with him and did not have to pay for food, etc. Now after the death of the father she claims that his estate owes her for the few years she had worked in her father's shop as she was not paid any wages. Is her claim rightful?

**A.** She has no valid claim in her father's estate with regard to wages. She is not entitled to any wages since no such agreement was made with her father. While she will inherit in his estate, her claim for wages is baseless and should be dismissed.

## ALLAH'S FRIEND

When Allah befriends a person, he opens up the paths of virtue for him and saves him from speaking ill."

(Ma'roof Karkhi-rahmatullah alayh).

**Q.** Some people say that it is permissible to use perfume which contains alcohol. They claim that the alcohol evaporates before the sprayed perfume reaches one's body.

**A.** It is not permissible to use such perfume. The evaporation argument has no validity.

**Q.** Non-Muslim supermarkets sell meat products which bear the halaal certification of some Muslim organisations. Is it permissible to consume such meat?

**A.** Such meat is haraam. Any meat which non-Muslims sell is haraam irrespective of whose 'halaal' certification is displayed.

**Q.** I have purchased a product with interest money. Can I take this product for myself and compensate for it with my halaal money which I shall give to the poor?

**A.** This is not permissible. You have to give the product to the poor. Once a poor person has taken possession of the product, he becomes its owner. You may then purchase it from him.

**Q.** I want to pay Zakaat for several past years. I had neglected this obligation. However, I have no records and I do not know on what amounts to pay Zakaat. What should I do?

**A.** If you have no records for the past years, you should employ the Shar'i principle of Taharri, i.e. you should reflect and honestly reach a decision. Make an estimate of your past financial state as best as you can. Then calculate your Zakaat obligation.

## FUTILITY AND DEVIATION

Futile speech is a sign of dhalaal (deviation from the Straight Path). The sign of healthy Imaan is to refrain from hurting others. (Ma'roof Karkhi - rahmatullah)

**Q.** My husband has transferred the house on my name. He says that he has done so to protect me. Have I become the owner of this property? Will any of my husband's heirs inherit in the house after his death?

**A.** You do not become the owner of the house simply by the transfer into your name. Your husband may have some other reason for having transferred the property into your name. His statement: "To protect you.", does not make you the owner. If he wants to make you the owner, he has to make an explicit declaration stating that he has gifted the house to you and that you are its owner now. You have to verbally state your acceptance of the gift. He should also have a written document drawn up to clearly confirm that he has gifted the property to you. Let witnesses also sign the document. His heirs should be notified. If these measures are not taken, your husband will remain the owner and all his heirs will inherit in the house.

**Q.** Is it permissible to work as a valuator of properties? These valuations are then used by commercial banks.

**A.** It is permissible. It does not matter who uses these valuations.

**Q.** A man passes away leaving no wife, no parents, no grandparents, no brothers, but 9 sisters, and no paternal uncles, but one paternal aunt. How will his estate be distributed?

**A.** His estate will be divided into nine equal shares. Each sister will get one share.

**Q.** I have married a lady who has two minor children from her previous marriage. I am not a relative of the children. Their father-claims that the mother has forfeited her custody right and the children should be handed over to him. Is his demand in accordance with the Shariah?

**A.** When a woman marries a man who is not a very close blood relative of the children, then she loses the right of custody. However, this forfeited right does not pass to the children's father. The maternal grandmother is entitled to custody. If she is not alive or for some reason does not or cannot take custody of the children, then this right devolves to the maternal aunts. If there are no females on the mother's side to take custody, then the right devolves to the paternal grandmother. When the boy is seven years old, the father has the right of taking him, and the girl when she is 10.

**Q.** If acts of charity and ibaadat (Tilaawat, etc.) are done with the intention of the thawaab being for a deceased minor, does he/she benefit from such acts?

**A.** Deceased minors also benefit from the acts of Isaal-e-Thawaab done for them.

**Q.** Is it permissible to appoint a woman as a Qaadhi (Judge)?

**A.** In the unanimous ruling of the Four Math-habs of Islam, it is not permissible to appoint a

(Continued on page 12)



# MPL is not the answer

In the name of 'Muslim Personal Law' some people are advocating that the Shariah be drastically tampered with in order to impose on Muslims alien concepts spawned by the desire to placate modernist ideas and to make Islam more compatible and acceptable to non-Muslims and the kuffaar constitution of the country. In a special edition of The Majlis we had explained in some detail the corruption of the so-called MPL draft bill which the committee of deviants is hell-bent on getting accepted by the government. Anyone who has not read the special edition of The Majlis, may write to us for a copy.

## WHAT IS MPL

Muslim Personal Law purports to bring within its scope the following :

- \* The Islamic system of marriage
- \* The Islamic system of divorce
- \* The Islamic system of annulment of marriages
- \* The Islamic system of maintenance for divorcees and children
- \* The Islamic system of custody and guardianship of minors.

The committee appointed by the government at the behest of the selfsame committee members lays much stress on their concept of MPL. The degree of the emphasis which is given by them to their MPL conveys the impression that Islam is only a system of marriage, divorce and related issues.

What excludes Inheritance from Muslim Personal Law? What excludes the institutions of Salaat, Zakaat and Hajj from Muslim Personal Law? What excludes Islamic education from Muslim Personal Law. And, what excludes from Muslim Personal Law all the other branches of the Shariah related to everyday life for all Muslims?

## OBSESSED

Why is the Project Committee which has spawned the kufr MPL draft bill so obsessed with only marriages and divorces? If they are genuinely concerned about the Deeni life of Muslims, why have they excised everything else and chosen only marriage and divorce? Are the other departments of Allah's Deen insignificant and of no importance? All laws of the Shariah are related to Muslims and as such should be included within the purview of any genuine concept of Muslim Personal Law acceptable to Islam.

## ACCEPTABLE

Speaking of acceptability, it should be borne in mind that no matter in what type of flowery and deceptive hues the Project Committee may paint their peculiar un-Islamic concepts and proposals about marriage and divorce, it can never succeed to make the Shariah compatible with the secular constitution of the country nor can the constitution be compatible with the Shariah. For any brand of Muslim Personal Law to be compatible with the secular constitution and be accepted by the government, the imperative requirement is that the Shariah's laws pertaining to Nikah, Ta-

laaq, Hidhaanah, etc., be changed to the degree that there be no conflict between the secular and the Shar'i system. But this entails tampering with the immutable Shariah of Allah Ta'ala and abrogating Shar'i laws at whim and fancy.

The draft bill which the deviant committee has submitted to the Law Commission for approval bears ample testimony to the kufr manipulation of the Shariah. The shocking reality is that this kufr manipulation and fabrication of alien laws are in diametric conflict with the Qur'aan and Sunnah. And, this hotch-potch of kufr has been cooked up by a committee of supposed Muslims led and guided by a senior Molvi of South Africa.

## PERCULIAR

Putting it in a very mild form, we have to say that the obsession with 'rights of women' betrayed by the Project Committee, is indeed peculiar. If someone concludes that it is sinister, such a conclusion will also be valid. Islam has its own apparatus and forums for dealing with marriages, divorces and related matters, so what is the imperative need for the drastic measure of mutilating the Shariah in a vain bid to make it compatible with the secular constitution?

The argument that the Islamic Forum in this non-Muslim country has no court and its rulings cannot be enforced is drivel and an attempt to deliberately mislead and deceive the community. Nothing prevents the aggrieved woman from acting in accordance with a decision handed down by an Islamic forum or by an Islamic tribunal as some like to call it. In fact, the woman can even summon the law-enforcing agencies to assist her if the errant and spiteful man refuses to abide by the decision handed down by the Islamic 'court' notwithstanding the fact that such a 'court' has no legal power in this country.

## ISLAMIC COMMITTEES

Islamic committees, whether of Ulama or of senior members of the community, have Islamic right and power to investigate marital problems, to appoint arbitrators, to appoint counsellors, to listen to applications for annulment of marriages, to annul marriages, to rule on custody and maintenance, etc.

If an Islamic committee annuls a marriage in accordance with the procedure laid down by the Shariah, the woman is free to leave the marital home after her iddat and marry someone else. The man has no right, neither Islamic nor legal in terms of the country's constitution, to prevent the woman from leaving his house. If he does attempt to prevent her physically, she can call in the police. The man is powerless.

If the ex-husband refuses to maintain her and his children in accordance with what the Shariah prescribes, the woman can resort to the court of the land for relief. If she so much as threatens to go to court—in fact, most divorced Muslim women behave like kuffaar women by proceeding to court and extracting haraam money from their ex-husbands—the man will quickly settle

and agree to submit to the Shariah because he is fully aware that the imposition of the Shariah is just and comparatively speaking, he will have to pay considerably less than the exorbitant amount the court will impose on him. Furthermore, if he fails to comply with the court's order he is liable for imprisonment. Therefore it is in his own interest to comply with the ruling issued by the Islamic committee.

## CUSTODY

As far as custody of minors is concerned, the woman has the upperhand in this sphere as well. If the woman is Deeni inclined she will accept the ruling of the Islamic committee. The husband too will accept it because he knows that if he refuses and the woman enlists the aid of the kuffaar courts, then he will be totally deprived of custody of his children and for almost two decades, depending on the ages of the minors; he will have to pay very high amounts as maintenance for his children, long beyond the age that they are capable of earning. In fact he will have to pay for even their haraam expenses such as university education and the haraam paraphernalia associated with such institutions.

## THE MAN IS THE LOSER

In every sphere of so-called Muslim Personal Law, the man is the loser if he refuses to submit to the decision of the Islamic court, that is, if his wife has brought an application to the Committee. If he rejects the decision of the Islamic 'court', he opens up the way for his wife to proceed to the kuffaar court which will almost certainly issue a verdict against him and put him to great hardship with its haraam and unjust decrees of extortion.

In spite of this reality, the Project Committee paints a dismal picture of the woman being the victim of suffering. But this is untrue. Even in a non-Muslim country there are sufficient Shar'i instruments to apply pressure on the husband. Either he mends his ways or honourably releases the woman to go her way. If he refuses, the Islamic committee set up for this purpose has the full Shar'i right to annul the nikah and set the woman free. When this can be executed in compliance with the Shariah, then of what purpose and need is this confounded MPL measure which has taken it upon itself to interpolate and tamper with the Shariah in the way in which the ulama of Bani Isra-eel were adept?

And on the assumption that there is no way of enforcing the decree of the Shar'i committee, then too it is haraam to act in accordance with the kind of measures proposed in the MPL draft bill because such measures are in conflict with the immutable Shariah of Allah Ta'ala. The name Muslim Personal Law is thus highly misleading.

## EDUCATION

The Muslim community is not in need of a kufr piece of proposed legislation (i.e. the proposed MPL draft bill). The injustices of this un-Islamic

(Continued on page 8)

## True Purdah And Obedience

The seat of true Purdah (Hijaab) is the heart, not the external physical parts of the body. If Purdah is not embedded in the heart for the Sake of Allah Ta'ala, the external items of Purdah such as jilbaab and nikaab, will be a deceptive facade to hood-wink others. A woman who has no Purdah in her heart will labour in self-deception by believing that she has fulfilled Allah's command of Purdah by only donning jilbaab and nikaab.

### LICENCE

Many women who don the outer-facade of Purdah (jilbaab and nikaab) remain lewd and immoral in their hearts and in their eyes. They believe that the nikaab is a licence to stare at males, and the jilbaab is a licence to wander around public places and drive around in cars and going to places just as the nafs desires.

Although the jilbaab and nikaab are important and Waajib requirements of the Islamic system of Hijaab, the rooh (soul) of Hijaab is the heart. If haya (shame) is lacking in the heart and if the woman is bereft of Taqwa and if she does not understand what exactly is the meaning of Purdah, her ideas will not be much different than her western kuffaar counterparts who display their bodies to all and sundry in public. The Muslim woman whose heart is bereft of Purdah lags behind the kuffaar women in only external dress. But they share common ideas in their minds.

### OBEDIENCE

In the same way true obedience to the husband — an obedience commanded by Allah Ta'ala and His Rasool — is obedience in his absence. A woman who pretends to obey her husband in his presence and does the opposite in his absence is most

treacherous. She cannot hope to escape the Wrath and Curse of Allah Ta'ala and His Malaaiikah.

### PURDAH OF A SAHAABIYYAH

Hadhrat Anas (radhiyallahu anhu), a senior Sahaabi, narrates that a Sahaabi had gone on a journey. When he departed he prohibited his wife from ever leaving the house during his absence. After some time her father became ill. Since her husband was not present and he had prohibited her from emerging from the house, she sent someone to seek permission from Rasulullah (sallallahu alayhi wasallam) to visit her ailing father. In response, Rasulullah (sallallahu alayhi wasallam) said:

*"Fear Allah! Do not disobey your husband."*

The Sahaabiyyah obeyed and remained at home. Soon news of her father's death was brought to her. She again sought permission from Rasulullah (sallallahu alayhi wasallam) to visit her parents home to be present at her father's Janaazah. Rasulullah (sallallahu alayhi wasallam) sent the following message to her:

*"Fear Allah! Do not disobey your husband."*

The pious lady obeyed and remained at home. Allah Ta'ala revealed the following to Rasulullah (sallallahu alayhi wasallam):

*"Verily, I have forgiven her on account of her obedience to her husband."*

Those who claim and believe that they are observing Purdah and are obedient to their husbands should reflect and look into their hearts to ascertain whether they are truthful in their claim and in their understanding of the Purdah and obedience which the Shariah commands.

Maintenance (*nafqah*) for the wife is Waajib on the husband as long as she remains within the home and does not leave its precincts without his permission. When a woman leaves the house without her husband's permission, the curse and wrath of Allah Ta'ala and His Angels settle on her. She remains under this La'nat (Curse) as long as she has not returned to her husband's home.

If the wife leaves the house without her husband's consent, he is then entitled by the Shariah to withhold *nafqah*. He is then under no obligation to maintain her. Emerging from the home without her husband's consent is a crime of the utmost gravity since such action is expected of only immoral women who are entirely bereft of shame and Islamic moral character.

If a woman is disobedient to her husband, causing him much

## The Wife's Maintenance

pain by her acts and statements of indiscretion or by her conduct in general, but she does not leave the house without his permission, then he may not withhold maintenance. As long as she remains inside the house, *nafqah* remains Waajib. He will have to resort to other measures in his endeavour to reform her evil disposition. Such measures are stated in the following Qur'aanic aayat:

*"And if you fear their disobedience, then admonish them (with wisdom). Then (if this fails), shun them in bed (i.e. do not sleep with them). (If this too fails), then beat them (lightly without injuring them)...."*

These measures will bring a descent, respectable Muslim woman to her senses and con-

strain her to abandon her disobedience. But if the woman is lewd, shameless and has no understanding of the meaning of fear for Allah, His La'nat and His Athaab, then none of the foregoing measures will reform her. The marriage will necessarily end in divorce.

The Fuqaha (the illustrious senior Ulama and Jurists) have said that the measure of beating should be employed only if the husband has the hope that it will drive sense into his wife. If he discerns that her obstinacy and evil are of such a degree that even light beating will be of no avail, then beating is futile and should be avoided because the purpose of the beating is to reform her, not to extract vengeance.

## RASULULLAH'S INTERCESSION

The *Shafaa'at* (Intercession) of Rasulullah (sallallahu alayhi wasallam) will be for the sinners of his Ummah. This is the belief of the Ahlus Sunnah Wal Jama'ah. Hadhrat Ma'roof Karkhi (rahmatullah alayh) said:

*"To hope for Shafaa'at (of Rasulullah - sallallahu alayhi wasallam) without obedience to his Sunnah is stupidity."*

To gain the *Shafaa'at* of Rasulullah (sallallahu alayhi wasallam) it is incumbent to

follow his Sunnah. Only the ignorant believe that *Shafaa'at* can be obtained without following the Sunnah.

On the Day of Qiyaamah when the Malaaiikah will be buffeting away from *Haudh-e-Kauthar* (the Fountain of Kauthar) many people who will have gathered there to drink of its water, Rasulullah (sallallahu alayhi wasallam) will exclaim: "They are my Ummah!" The Malaaiikah will respond: "O Rasulullah! You do not know what they had fabricated after you." Thus they will be driven away from the Fountain of Kauthar.

## LEADERSHIP

Hadhrat Ma'roof Karkhi (rahmatullah alayh) said:

*"He who hankers after leadership will never prosper nor be successful."*

The crave for leadership

is motivated by pride and vanity. A person suffering from this craving, if he happens to become a leader or he manages to usurp some public post, is denied Allah's aid. He is left to his own nafsani devices. He will ruin himself and be unsuccessful in both worlds.

it. The wife should therefore exercise excessive caution. She should not in anger or in her stupidity violate his instruction, for then she and her husband will regret. However, if it is her firm intention to break up her home, then ofcourse, there is no naseehat for such a woman. If the husband had already issued two Talaqs prior to this, then as soon as the Talaq-e-Muallaq takes effect, the nikah will be irrevocably and finally terminated.

### THE SUNNAH

There are many Muslims who are indifferent to the Sunnah of Rasulullah (sallallahu alayhi wasallam). Having abandoned his Sunnah they emulate the kuffaar in every walk of life. They should take lesson and understand that on that Day when they will be most in need of

Rasulullah's *shafaa'at*, it will be denied to them. As for those who claim that they are Muslims but at the same time have an aversion for the Sunnah and even mock at the ways, practices and styles of Rasulullah (sallallahu alayhi wasallam), they are not even Muslims. Their attitude effaces their Imaan.

## A FEARFUL EPISODE

Jurham was the name of the very first Arab tribe which settled in Makkah during the childhood of Hadhrat Ismaaeel (alayhis salaam). At that time the city of Makkah had not yet developed. In this tribe was an evil woman by the name of Naa-ilah and an evil man whose name was Asaaf.

Their immorality led them to commit fornication right inside the Ka'bah Shareef. Allah's Wrath overtook them. Both were

transformed into two rocks. Their tribes-people placed one rock on Mount Safa and one on Mount Marwah to serve as a lesson of Allah's curse and wrath. Others who would see these rocks would be overcome with fear and refrain from sin.

After an age had passed the ignorant people who had fallen into paganism, began worshipping these two rocks. They became idols of worship. Rasulullah (sallallahu alayhi wasallam) ordered these two rocks to be removed and thrown away in some remote place.

## Talaq-e-Muallaq

Talaq-e-Muallaq is a Talaq suspended on a condition. As soon as the condition materialises, the Talaq comes into effect. If the husband, for example, says to his wife: "If you leave the house without my permission, you are divorced." As soon as she emerges outside the house to go somewhere without his

permission, the Talaq comes into effect.

If the husband says: "If you go to your parents home, you are divorced." As soon as she enters her parents house, the divorce comes into effect.

Once the husband has issued Talaq-e-Muallaq, he cannot retract

## WHAT IS SIN

Sin is not only such acts which people generally believe to be sinful, e.g. stealing, killing, fornication and the many other well-known acts of sin. Every futile act which leads to sin is also a sin. For example, ignoring Rasulullah's instruction of remembering Maut or the Qur'aan's command to engage in perpetual thikr, is also sinful because it leads to *ghaflat* (indifference) and hardness of heart which in turn lead to the commission of flagrant acts of sin.

## SOME NASEEHAT

\* The Ahl-e-Haqq (the Ulama who uphold the Sunnah) will always be in a minority. This is the Sunnah of Allah Ta'ala.

\* Conflicting ta'leem (teaching) given by parents to their children create confusion in them. If the father's and mother's teachings conflict, the children will grow up with split personalities and be slaves of the nafs. They will follow the parent (be it the mother or father) whose ta'leem conforms to the nafs.

\* The purpose of Jihaad is Da'wat and Tableegh, not the elimination of the kuffaar.

\* The Janaazah should be carried to the Qabrustaan in accordance with the Sunnah style, not passed from hands to hands with people forming rows on either side. This is in conflict with the Sunnah.

\* Obedience to the husband is Waajib even if he orders the wife to do something which is Mustahab or permissible and which does not form part of her duties although it is wrong for the husband to make such impositions on the wife for no valid reason.

\* A man cannot become a qaadhi after doing a three month crash course.

\* The in-laws have no right to barge into the private quarters of their daughter-in-law without her consent. They should not take offense if they find that she has locked her room preventing their entry.

## NOT FOR THE SHAIKH

*A Shaikh (Moral Guide) should not delve into the private affairs of his mureeds nor act as a marriage counsellor nor arbitrate in a dispute.*

## Abstention from Thikr

The Mu'min is required to always be in the state of *Thikrullah* (Remembrance of Allah). In all walks and conditions of life he should maintain his tongue moist with the Name of Allah Ta'ala. Whether walking, sitting, laying down, working, etc., he should be in perpetual Thikr. In this regard Rasulullah (sallallahu alayhi wasallam) said: "Maintain your tongue moist with the Thikr of

Allah."

Calamity and spiritual disaster befall such Muslims who are averse to Thikr or who become indifferent towards it. The Qur'aan states:

*"He who ignores My Thikr, verily, for him will be a constricted (difficult) life (on earth) and*

*on the Day of Qiyaamah We shall raise him up blind."*

## A WAZEFAH

A Sunnat Wazeefah is to recite the following Dua seven times after the Fardh of Fajr and after the Fardh of Maghrib:

**ALLAAHUMMA AJIR-NI MINAN NAAR**  
(O Allah! Save me from the Fire.)

It should be preferably recited while still in the Tashahhud position after the Fardh Salaat. If the person who recited this wazeefah in the morning dies during the course of the day, he will enter Jannat. If he dies during the night after having recited the wazeefah after Maghrib, he will enter Jannat. Thus, reciting it morning and evening, ensures entry into Jannat.

## GHAIR MUQALLIDEEN

Ghair Muqallideen — those who have rejected the Taqleed of the Four Math-habs of Islam — always lack in piety. They are bereft of Taqwa. Their salient feature is to denigrate and speak ill of the Salf-e-Saaliheen. They attribute a vile falsehood to the illustrious Salf-e-

Saaliheen, namely, that these illustrious authorities of the Shariah issued rulings in conflict with the Ahadith. While they criticize the Aimmah Mujtahideen in general, they are averse to Imaam Abu Hanifah (rahmatullah alayh) in particular. May Allah save us from this calamitous disease which is extremely harmful for Imaan.

## MPL is not the answer

(Continued from page 6)

MPL measure with its Shar'i contraventions will only serve to impose unnecessary hardship on many Muslims should it ever be accepted. But we cannot see this stupid draft bill being accepted and imposed on Muslims.

### CONSTITUTIONAL RIGHTS

Besides it being anti-Islam, it is incompatible with even the secular constitution of this country. To seek to impose it on any unwilling segment of the population of South Africa will be a gross violation of the constitutional rights of that segment of the people of this land who have chosen to be governed by the secular constitution, not by any hybrid concept of imagined 'islam'. And, why should Muslims accept the baatil MPL when it completely fetters the hands of Muslims and prevents them from acting according to the Shariah? On the other hand, the secular constitution has adequate loopholes in addition to its freedom of religion principle to allow Muslims to attend to their marital affairs as well as inheritance and other issues in accordance with the Shariah.

The Project Committee, if it is sincere and has Islam at heart, should rather embark on a programme of

mass education. The Muslim community needs to be educated about the Shariah. This will be more fruitful for gaining compliance of Muslims to act in accord with Allah's Shariah. It is for this reason that Rasulullah (sallallahu alayhi wasallam) said:

*"The quest for (Deeni) Knowledge is obligatory on every Muslim."*

### SUBMISSION

Willing and true submission to Allah's Law is possible only if Muslims acquire Knowledge of the Shariah, and develop Taqwa by implementing the Shariah.

### SOUL SEARCHING

The Muslims sitting on the Project Committee should reassess their position on the committee. They should do some soul searching to discover whether they are serving Allah Ta'ala in what they are perpetrating or whether they have some hidden agenda. This agenda, judging from the trend of the MPL draft bill, is the desire to jump onto the shaitaani band wagon of 'equality gender' to promote the satanic concept of 'equality of rights' for men and women. It is time for the sincere Muslim members of this committee to bid farewell to this Project Committee and go home. May Allah Ta'ala guide them and save us all from dhalaal, baatil and kuffr.

## RESTRAINING THE NAFS

Restraining the nafs from evil and transgression is an act of high piety and great merit. By means of constant and perpetual restraining of the nafs from evil a man gains close proximity to Allah Ta'ala even if he perhaps have few acts of ibaadat to his name. Abstention from sin and transgression is of greater importance and

has greater merit than Nafil acts of ibaadat.

Restraining the nafs from evil is an Amal Baatin (a spiritual act) which is not generally considered to be an act of ibaadat by those who lack understanding. Considerable barkat and piety are achieved as a result of always restraining the nafs from sin and transgression.

## Sunnatul Muakkadah

Hadhrat Aishah (radhiyallahu anha) narrated that none of the Sunnat and Nafil Salaat which are performed during the daytime is as significant as Tahajjud Salaat except the four raka'ts Sunnatul Muakkadah of Zuhr.

After Zawwaal time Rasulullah (sallallahu alayhi wasallam) would begin with the four raka'ts Sunnatul Muakkadah of Zuhr. It was his practice to recite very long qiraa'at in these four raka'ts. Nabi-e-

Kareem (sallallahu alayhi wasallam) said that after Zawwaal the portals of the heavens are opened up. It is a time for the quick acceptance of ibaadat.

In view of the importance of these four raka'ts it is essential to perform them on time, i.e. before the Fardh Salaat, not afterwards. Many people, due to carelessness, come to the Musjid a few moments prior to the commencement of the Fardh Salaat. They rush with their wudhu in order to join the Jamaat. They miss the

four raka'ts Sunnatul Muakkadah and perform it after the Fardh. Although the Salaat is discharged, it was not performed in its proper time. The thawaab will obviously be reduced. It is necessary to perform the Sunnatul Muakkadah at the times specified by the Shariah. Only then will the full thawaab and benefit of the Salaat be obtained.

### ON THE JOURNEY

Most people neglect the Sunnatul Muakkadah Salaat when on a journey in spite of them having ample time. It is improper to abandon the Sunnatul Muakkadah when on a journey if there is no valid reason.



# The Ummah's fall and disgrace-- The problem is not the kuffaar

(Continued from page 1)

Mujaahideen languishing in cages in the middle of the Pacific Ocean, and the brutal Hindu repression and murder of thousands of Muslims in India, and the defeats which Muslims are suffering on all fronts at the hands of the kuffaar are adequately explained by the two Qur'aanic verses of Surah Bani Israaeel (Aayat 5 and 7).

Muslims are defeated, not because of the superiority of the American military power nor because the Taalibaan lacked air defences, etc. But purely on account of the Ummah's transgression and violation of the sacred Pledge of Imaan.

## PALESTINE

Allah Ta'ala had bestowed to the Palestinian Muslims a good few years of peace. During the peace treaty with Israel regardless of the humiliating terms of the pact granting them limited independence and self-rule, it was a golden opportunity to consolidate themselves and prepare. But without Deeni progress—without moral reformation and spiritual development—it is inconceivable that Muslims can ever consolidate their position and prepare themselves to meet the kuffaar head-on.

## EMULATION

Instead of emulating the Sunnah of Rasulullah (sallallahu alayhi wasalam) and turning to Islam, they went overboard in their emulation of the American kuffaar. The kuffaar life-style was adopted in entirety. More and more dens of vice mushroomed in Palestine. Masjidul Aqsaa was neglected and starved of Musallis. Only on Jumuah would the Masjid fill up. But for the five daily Salaat, the Masjid stood a silent witness shedding its tears and invoking la'nat on the Muslims who were desecrating and defiling it with their absence and their evil which they perpetrated right within the environment of the Masjid.

The Deen was increasingly driven out and displaced from the lives of the Muslim Palestinians. In almost every aspect they emulated the very Yahood and Christians whom they were supposedly fighting and who were proclaimed as their enemies.

## THE DIVINE TEST

In Surah Bani Israaeel the Qur'aan speaks of the defeat, disgrace and destruction of the Ummah at the hands of the kuffaar sent against the

Muslims by Allah Ta'ala. After Bani Israaeel was thoroughly humiliated and punished severely with kuffaar brutality, they repented and made many promises of reforming themselves. Allah Ta'ala accepted their Taubah, and granted them victory over the kuffaar. But Allah Ta'ala along with bestowing His mercy on them, warned them of dire consequences should they again lapse into transgression. Thus the Qur'aan Majeed states"

*"Soon will your Rabb have mercy on you. However, if you return (to your transgression), then We too will return (to our punishment."*

(Aayat Bani Israaeel)  
**OPPORTUNITY**

Generally the punishment which Allah Ta'ala inflicts on Muslims in this world is not the ultimate punishment designed to eliminate them. It is a lesser punishment brought to jolt Muslims into realisation, taubah (repentance) and inaabat (turning to Allah Ta'ala in obedience). The Qur'aan Majeed states in this regard,

*"We did not send a Nabi to a city, but We afflicted its inhabitants (on account of their rejection and transgression) with calamities and hardships, so that they become humble."*

(Aayat 94 Surah A'raaf)

*"Anarchy (and corruption) has appeared on the land and in the ocean because of the (evil deeds) which the hands of people have earned, so that He (Allah) causes them to taste (the consequences) of some of (their mischief) which they had committed. Perhaps they will return (to the obedience of Allah)." (Aayat 41 Sura Room)*

*"And We shall most assuredly afflict them with the lesser punishment before the greater punishment, so that they return (to the obedience of Allah)." (Aayat 21 Surah As-Sajdah)*

In the wake of inordinate transgression comes Allah's lesser punishment to jolt people into realisation and to make them humble so that they submit to the Shariah of Allah Ta'ala. But when they ignore this trial, Allah's Athaab settles on them permanently and effaces them. This was the fate of great and powerful people and empires of the past. The same fate overtook the the Empire and Ummah of Islam. Now in this era, Allah Ta'ala had given some

selves and turn to Allah Ta'ala in submission. But the Palestinians turned their backs on the golden opportunity which Allah Ta'ala had bestowed to them.

## PEACE

Their peace pact with Israel had the ingredients of Rasulullah's Treaty of Hudaibiyah. But they scattered it to the winds and they are today tasting Allah's punishment in the form of anarchy and misery stemming from the brutality of "Allah's Servants" (the Qur'aanic description), the kuffaar of Israel.

So utterly demoralising and severe is this punishment on the Arabs that inspite of their great numerical superiority (200 million Arabs compared to 3 million Yahood), and inspite of their military superiority (the combined armies, navies and airforces of a dozen or more countries), the Palestinians and the whole Arab World lay prostrate in disgrace and defeat at the feet of Israeli women. More than half of Israel's armed forces consist of women. Undoubtedly, the description which Allah Ta'ala gives to the kuffaar armies which He had despatched against the by-gone Muslim Ummah, i.e the description of "Ulee ba'sin shadeed" (powerful in warefare) fits the Israeli kuffaar. It now pays no dividends to hurl vituperation against Israel.

## SELF-CRITICISM

Rather, the appropriate action in these circumstances will be self-appraisal, self-criticism and shame for our own humiliation—that we have sunk to such vile and pitiable levels of degradation and cowardice that, we whose forefathers (the Sa-haabah, Taabieen and Tabi-Taabieen) had raised the Flag of Islam, on the hilltops of the world and who had crushed the might of the Roman and Christian empires, have become so impotent that we are unable to fight and defeat a handful of Yahoodi girls. Shame on these disobedient servants of Allah Ta'ala. We deserve the kuffaar spitting in our faces. When we, ourselves,

have become spineless, jelly-like cowards as a consequence of trampling on the Qur'aan Majeed and mocking the Divine Shariah with our flagrant disobedience. We have no right to villify those kuffaar whom Allah Ta'ala has sent against us and whom He has designated with the appellation, "Servants unto Us"—to punish us, just as we have no right for vituperation against an earthquake which stikes us as an act of Divine punishment. Why? "For perhaps you, O Believers, will get some sense, open your eyes, return to Islam, repent and take up the Standard of Islam and place it on the hilltops of the world from where the kuffaar have torn it off in disgrace and substituted it with their own flags of kufr.

## PAKISTAN

Allah Ta'ala had presented on a platter a golden opportunity to Pakistan some decades ago when this state was carved out from the Indian sub-continent. The Pledge which ALL the Pakistanis (the religious and the irreligious), had made at that time was that "this land will be the Land of Islam in which Allah's Law and the Sunnah of His Rasool will reign supreme and prevail."

## BETRAYED

Pakistanis have violated and betrayed that sacred pledge. Today, inspite of its military might and nuclear capability, Pakistan trembles with fear over the noises which the Hindu idol-worshippers and the dhoti-wearers are making. It is an utter disgrace. The shaitaani army of Pakistan had all the 'courage' and 'power' to brutalize their Muslim Bengali bretheren when Bangladesh was still part of Pakistan. Then

(Continued on page 10)

# LOUD DUA

It is Sunnat to recite the Dua after Salaat silently, not aloud as has become the permanent practice in many places. Since the practice of the loud dua has displaced the actual Sunnat method, it is regarded as bid'ah in the Shariah.

Some molvis in defence of the loud dua present the lame excuse of 'the unity of the community'. They argue that for the sake of preserving unity it is better to make loud dua. This utterly baseless and stupid argument is not expected from men of knowledge.

Unity cannot be achieved on the basis of baatil. Confound such a unity which requires the displacement of the Sunnah. The disunity and controversy which are a consequence of proclaiming the Haqq and adhering to the Sunnah are far superior to the false 'unity' imagined on the basis of baatil and at the cost of displacing the Sunnah of Rasulullah (sallallahu alayhi wasalam). The unity which Muslims require is the unity which is achieved on the basis of the Shariah about which the Qur'aan Shareef states:

*"And, hold firmly onto the Rope of Allah, all of you."*

The Rope of Allah is the Shariah and the Sunnah.

# *The Ummah's fall and disgrace-- The problem is not the kuffaar*

(Continued from page 9)

Allah sent the Hindu idol-worshippers to humble the Pakistan military. 90,000 Pakistani soldiers, fully armed bowed their heads in disgrace and laid down their arms in a miserable and unparalleled episode of surrender at the feet of the idol-worshippers.

## THE TAALIBAAN

In this era no one was given a better opportunity to raise the Flag of Islam than the Taalibaan. It is cause for eternal regret and shedding of tears that they had ignored this divine opportunity and have now tasted the consequences thereof. Insha'Allah, if Allah Ta'ala gives us the taufeeq and the time, we shall deal with this missed opportunity in a future issue of The Majlis or Al-Haq.

## THE OPPORTUNITY

When the Sahaabah (ridhwaanullah alayhim ajma-een) were given the opportunity to capture the kuffaar empires and to assert their political control and domination over the lands of the kuffaar, they (the Sahaabah) acquitted themselves admirably and honourably. We need not delve into their history. Everyone, even the kuffaar, are aware of the noble and virtuous reign of those noble and virtuous Sons of Islam.

When Allah Ta'ala bestows the opportunity of political sovereignty to a people, He in fact, bestows to them the opportunity to establish Divine Justice (i.e. the Shariah of Islam) and to raise the glory of His Word on this earth. He then watches how we proceed in the wake of having been awarded political control over a territorial region. The Qur'aan Majeed explicitly states:

*"He (Hadhrat Musaa- alayhis salaam) said (to his people): Soon will your Rabb destroy your enemies and grant you sovereignty (or political power) on earth. Then He (Allah) will watch how you act on earth."* (Aayat 129 Surah A'raaf)

Bani Israaeel (the Ummat-e-Muslimah of that time) —the enslaved, humiliated and downtrodden people—were given the opportunity to rule. Their enemy (Fir'oun with his army) was destroyed by Allah Ta'ala. Bani Israaeel was not required to even fight a war against this enemy. Allah Ta'ala directly intervened and destroyed the kuffaar. When Bani Israaeel violated the sacred Pledge and abused their political power, Allah Ta'ala eliminated them and snatched away His bestowal of Political Power, and once again reduced them to disposable objects for the kuffaar to handle and mishandle at their pleasure. This is the fate of the Muslim Ummah of this age. In the words of Nabi (Sallallahu alayhi wasallam) we have become *"the muck"* which flood waters bring down, and so we will remain until such time that we gain the intelligence to cleanse ourselves of the spiritual muck which we have acquired from the Western kuffaar.

## NO THREAT

If Allah's aid is with us, the nuclear might and satellite technology and the vast military arsenals of America, Britain, France and the kuffaar in general pose absolutely no threat for an obedient and humble Ummah —humble in their hearts and obedient to the Shariah. The Qur'aan Majeed declares this truth and issues the following ultimatum to the U.S.A. and to all kuffaar:

*"....."And, never will your army avail you in any way whatsoever, in spite of its numerical (and technological) superiority, for most assuredly, Allah is with the Mu'mineen."*

(Aayat 19 Surah Anfaal).

The Mu'mineen referred to in this Aayat are such Mu'mineen who walk in the Shadow of the Sahaabah, not those who grovel at the feet of the kuffaar in emulation of their kufr way of life.

But at the same time the Divine Association (*ma-ayyat*) stated in this Qur'aanic verse is conditioned with obedience to the Shariah of Allah Ta'ala. Hence, the Qur'aan Majeed says:

*"O People of Imaan! If you aid (the Deen of) Allah, He will aid you and plant your feet firmly (against your enemies)."*

*"And, if Allah should help you, then there is no one who can over-power you. But should He withhold His aid from you, then who is there besides Him to help you?"*

Yes, who is there to help Muslims when Allah Ta'ala has withdrawn His aid? Withdrawal of His aid signifies disaster, disgrace and defeat for Muslims. Our Taalibaan brethren had shifted their tawakkul to the U.S.A —to the United Nations —to China —to the evil faasiq government of Pakistan. The bitter fruits of such misdirected tawakkul (trust) and treachery have been tasted by them and we all are still shedding tears and stunned by what we thought would never happen.

In their dying moments, our brothers, the Taalibaan, were pleading with Allah's enemies—the communists of China—for missiles to knock out from the skies the warplanes of America. But this aid from the kuffaar was not forthcoming. While they were pleading with kuffaar and clutching at miserable straws, they entirely forgot that they had the power of Imaan and they had Allah Ta'ala to aid them. But they missed that opportunity. May Allah Ta'ala help us. May He once again give this Ummah an opportunity. May He wake up this sleeping Giant —this Ummah—from its drunken stupor of disobedience and kuffaar emulation. Perhaps this opportunity will come only with the advent of Imaam Mahdi (alayhis salaam) and Hadhrat Nabi Isaa

## ATTAINMENT OF VIRTUE

*"You will not attain virtue (or piety) as long as you (abstain) from spending (that wealth) which you love."* (Qur'aan)

(alayhis salaam). And, Allah knows best.

# THE MAKTAB STRUGGLE IS THE SOLUTION FOR THE EROSION OF THE UMMAH

Western modernism and secularism have ruined this Ummah of Islam. All over the world, the onslaught of kufr, modernism and secularism is directed against Islam and the Muslims. Countries in Africa which were at one time Muslim-majority regions are today Christian-majority areas. Jahaalat (ignorance) coupled with poverty and the embrace of westernism by Muslims have alienated them from Islam. This is an incremental process. To most Muslims, even to the Ulama and religiously concerned Muslims, the process of kufzation and alienation of the Ummah is not discernable.

## RURAL AREAS

While in the urban areas (towns, cities and developed villages) some Islamic activity exists and the process of kufzation of the Ummah is somewhat combated and the Islamic bond held intact, albeit with great difficulty, the same cannot be said for tens of thousands of remote villages in the rural areas of both Muslim and non-Muslim countries where Muslims live. In these remote areas Muslims in general, and the children in particular, are cut off from Islam and its institutions, and exposed to the depredations of the kuffaar missionaries.

## CONVERSIONS

Some decades ago, *irtidaad* (becoming murtadd) and converting to a kufr religion, Christianity in particular, was an active process instituted by the proselytising Christian missionaries who had flooded the continent of Africa as well as Asia. With their material allurements and deceitful methods they preyed on the ignorance and poverty of the illiterate village masses. Innumerable Muslims were subtly drawn into the net and trap of kufr which the agents of shaitaan had laid. At the same time these agents had the strong support of the Christian governments of the West. Presently they enjoy the support of not only their own governments, but of the kuffaar governments which are governing all the lands of Islam. These governments and rulers are the agents of kufr and fronts of the Western governments whose active support they enjoy.

## PASSIVE CONVERSION

In this age the process of kufzation has changed its tactic and threatens to surpass its forerunner, namely, active conversion. Today in the villages of Muslim countries, especially in Africa, the threat of alienation from Islam by way of passive conversion and embrace of kufr is extremely serious and great.

Passive conversion is *irtidaad* (becoming murtadd) without one even perceiving it. Muslim names are retained and in spite of the murtadd thinking that he/she is a Muslim, has in fact abandoned Islam without having formally accepted the religion of the kuffaar. This is achieved by ignorance, by cutting off Muslims from their Islamic bearings, and by the indoctrination of Western secularism. In addition the Western libertine and immoral cult exercises a powerful influence on the nafs of the youngsters

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# The Majlis

"VOICE of ISLAM"

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## SUBSCRIPTION RATES TWELVE ISSUES

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## Signs of Qiyaamah

Of the signs of Qiyaamah is the appearance of an abundance of singing women and musical instruments. (Hadith)

## THE SAUDI EXHIBITION OF JAAHILIYYAH

Recently the South African Muslim community suffered the misfortune of being the victim of another political stunt of the Saudi authorities.

This time the stunt was presented as an "Islamic Exhibition" which in reality was an exhibition of *Jaahiliyyah* (Ignorance). While the shaitaani exhibition was billed 'Islamic', it embodied almost all factors of western immorality.

### THE IMMORALITY

The immorality of this evil and haraam exhibition comprised of the following acts of haraam:

- (1) Intermingling of sexes
- (2) Inviting women to leave the holy precincts of their homes in flagrant violation of the Qur'aanic prohibition.
- (3) Women parading lewdly in their provocative kuffaar garments.
- (4) Taking pictures (photography)
- (5) Colossal waste of millions of rand.
- (6) Handing Zam Zam water to the kuffaar

Every one of the acts mentioned above is a flagrant violation of Allah's Law. The perpetration of these major sins in the name of Islam, is a mockery of the Deen. It is not hidden from Muslims of intelligence who understand the meaning and goals of Islam that the exhibition of *jaahiliyyah* was organized by the Saudis to boost the political image of the Saudi government — an image which is fast failing and disappearing from the estimation of even the former kuffaar allies and friends of the Saudi government.

Now that the relationship with America and other kuffaar has soured, the Saudi government is turning its gaze to South Africa and some other pastures in a bid to boost its political image. But in this process of searching for honour and respect from kuffaar, the Saudi authorities are maligning Islam and hoodwinking silly Muslim communities with its political stunts in the name of Islam. It is for this reason that the lavish and shaitaani exhibition of *jaahiliyyah* was organized in South Africa.

### GULLIBLE

In all fairness, the blame for this type of exhibition has to be shared by local Muslims who graced the shaitaani show. This type of satanic exhibition attracts only those who have loosened their ties with Islam. Those who have already abandoned the culture of Islam — the Sunnah — are the supporters of this type of exhibition. They usually attend worse displays of the kuffaar, hence for them this so-called Islamic exhibition was a 'holy' event simply on account of it being billed "Islamic" and being organized by the

so-called custodians of the Holy Cities of Islam. But, it should be understood that neither this nor the distribution of Qur'aan copies and Zam Zam water makes the exhibition Islamic. Indulgence in transgression with the understanding of it being a sin is safer than indulgence in sin and immorality advertised as holy acts in the way the Saudis have presented their *Jaahiliyyah* stunt and in the way the gullible Muslim community has supported this haraam event.

## THE MAKTAB EFFORT— TO SAVE THE UMMAH

A curse greater than the kuffaar missionary threat is the *jahaalat* of Muslims. While kuffaar missionaries have spun their satanic web to snatch from Islam ignorant Muslims afflicted with poverty, the *jahaalat* of Muslims threaten to be more effective than the missionary activity in achieving the goal which the missionaries have set to themselves. Their goal is the conversion of the Ummah to their cult of kufr.

### THE LANDS OF ISLAM

Ironical but true, is the fact that there is greater ignorance of Islam among Muslims in the lands of Islam than in the lands of the kuffaar. In non-Muslim countries, minority Muslim communities have made some arrangements for the basic Deeni education of their children. But in Muslim countries and in such non-Muslim lands where the Muslim communities constitute very large segments of the population, Deeni education has been completely abandoned — in fact, regarded as obsolete, unnecessary and even an obstacle in the attainment of worldly goals.

As a result of this attitude millions of Muslim children all over the world, especially in remote villages, have been alienated from Islam. The present generations of Muslim children are ready fodder for the vast kufr machinery of Shaitaan and his agents, the missionaries.

### JAAHALAT

*Jahaalat* has taken such a toll of Muslims in general and of the children in particular, that the need for missionaries to achieve the kufriization of the present generations of Muslim children is no longer an essential requirement of the Kufr Machine. Once these children who have been totally alienated from Islam by sheer ignorance,

attend secular institutions, their abandonment of Islam needs no formality because they are already confirmed renegades — their ties with Islam having been severed even before they gained admission to the secular schools.

### THE URGENT NEED

The urgent and imperative need is for concerned Muslims to come to the aid of this stricken Ummah. It is our Waajib duty to embark on the effort to save the millions of Muslim children — the Ummah of tomorrow — from the cauldron of kufr and from being lost to Islam. The Effort to redeem them has already been put into motion by several groups of concerned Ulama. One such group is the Mujlisul Ulama of South Africa which is engaged in its Maktab project and struggle.

### THE STRUGGLE

This Struggle involves the establishment of Maktab — small Madrasahs — in villages to cater for elementary Islamic education in a bid to save the Imaan of the children. Alhamdulillah, we are presently operating in more than a thousand villages and providing by the fadhl of Allah Ta'ala Deeni Ta'leem for over a hundred thousand children who a couple of years ago were ready fodder for the Kufr Machine.

There is no other way - no better way than these Maktab for educating the children and safeguarding their Imaan and fortifying them against the onslaught of the kuffaar missionaries operating under guise of relief agencies offering bread for Imaan.

The answer for this calamity of kufr which is raging through the lands of Islam is not feeding schemes and relief work. Although these activities too are of importance and necessary, the lasting cure for the malady of kufr threatening to wipe out large segments of the Ummah is Deeni education.

### OUR DUTY

The Muslim community snug in its affluence and in its deceptive refuge of safety in the prosperous lands, has forgotten their obligation to the suffering Ummah. It is our Islamic and incumbent duty to utilize part of the wealth Allah Ta'ala has bestowed to us for saving the children of the Ummah. The cost of operating a hut-type Maktab in a village is about R6000 (\$600) for a whole year. This is indeed a paltry sum for a noble purpose, the thawaab of which cannot be computed in any terms.

### WASTE AND EXTRAVAGANCE

Every wealthy Muslim should examine his heart and seek an honest answer from his soul regarding the large sums of money he squanders in haraam and unnecessary luxuries and comparatively speaking the negligible amount he spends to

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# QUESTIONS AND ANSWERS

MUJLISUL ULAMA  
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**Q. What type of corporal punishment is the Ameer (leader) of a Muslim community in a non-Muslim country allowed to inflict on a Muslim who commits crimes such as fornication, sodomy, etc.?**

**A.** The Islamic Penal Code and prescribed punishments known as Hudood cannot be meted out in a non-Muslim country. The leader of the Muslim community in a non-Muslim country has no political status whatsoever, hence he lacks coercive power. He has no Shar'i right of administering corporal punishment to criminals and sinners. The only right he has is the right of *Amr Bil Ma'roof Nahy anil Munkar* (i.e. commanding righteousness and prohibiting evil). This duty has to be executed by way of naseehat (counselling, admonition and advice). This duty is waajib (compulsory) on all those who have this ability and who have subordinates under their jurisdiction.

**Q. A Muslim joined a kuffaar gang and he indulges in their haraam and evil activities. The Imaam of our Masjid who is also the leader of our community has banned the Muslim gangster from the Masjid. He is now not allowed to come to the Masjid for any Salaat. Is the Imaam's action condoned by the Shariah?**

**A.** The Imaam has acted in conflict with the Shariah. The Muslim gangster is a faasiq. While his misdeeds are evil and haraam, he still remains a Muslim, albeit a faasiq. The Masjid is not the private property of any person. The faasiq has the same right to worship in the Masjid as the Imaam. The Imaam has prevented the faasiq from discharging his Waajib duty of performing Salaat with Jamaat in the Masjid. In so doing, the Imaam is guilty of a great sin. The Imaam is also blocking a wonderful avenue for the reformation of the faasiq. His attendance of the Masjid and performance of Salaat will have a beneficial effect. He may gain hidaayat from his Salaat which may be the avenue by which he will acquire taufeeq to abandon his evil association and misdeeds. The Qur'aan Majeed says: "*Verily, Salaat prevents from immorality and evil.*"

**Q. Some ghair muqallideen claim that the soles of the feet do not have to be washed during wudhu. Is this correct?**

**A.** It is utterly false and baseless. Wudhu will not be valid if even one millimetre of the soles remains dry. It is Fardh to wash the soles as well.

**Q. The Ghair muqallideen say that the Hadith does not prohibit the game of chess. The Hadith states 'nard', not chess. Nard, they contend, is backgammon. Please explain.**

**A.** Ghair Muqallideen (those who refute the Four Math-habs) are ignorant. While they do not follow any of the Four Math-habs of Islam, they make taqleed of their desires and opinions. Their claim regarding chess and 'nard' displays their ignorance and their inability to understand Aha-dith. They lack in entirety in the knowledge of the Usool (Principles) which govern the laws of the Shariah. Even the Ghair Muqallideen believe, at least until now, that whisky, vodka, gin and the numerous brands of liquor available, are all haraam. But neither the Qur'aan nor the Ahadith mentions any of these liquors. The Qur'aan prohibits 'khamr' (grape wine), not wine made from other substances. On the basis of the stupid

arguments of these ignoramuses, all forms of liquor which are not *khamr* should be lawful. Whatever cause renders *khamr* haraam, renders all forms of liquor haraam. Similarly, whatever cause renders *nard* (backgammon) haraam, to a greater degree applies to chess. Thus, there is no dispute among the authorities of the Shariah regarding the prohibition of chess. Furthermore, some Hadith narrations explicitly mention chess (shatranj) as well.

**Q. Is it haraam to have fish and milk together?**

**A.** While it is not haraam, the Sages of the Ummah have warned of contracting the disease known as whiteliver if milk and fish are consumed together. Caution therefore lies in abstaining from this combination. If a doctor advises abstention from a certain food and says that the illness will deteriorate if the food is consumed, then although it will not be haraam, the patient will practically treat such food as haraam and abstain.

**Q. Are witnesses necessary when a person embraces Islam? In our community it is regarded necessary to declare one's Shahaadat in the Masjid in the presence of witnesses.**

**A.** Neither are witnesses necessary nor is it necessary to make any declaration in the Masjid. A person becomes a Muslim when he/she believes sincerely that Islam is the only true Deen. Once this is accepted, then the person should verbally recite the Kalimah: *Laa ilaha il lallaahu Muhammadur Rasoolullah*. (There is no deity (god or being of worship)—besides Allah, and Muhammad is His Rasool—Messenger). On having recited this Kalimah, one becomes a fully-fledged Muslim. Now it is incumbent to learn the rules of Tahaarat (Purification) and Salaat.

**Q. If there is only one minute left for the time to expire, should one perform the Salaat omitting all the Sunnat and Waajib acts?**

**A.** If there remains only one minute, one may commence only Asr Salaat, no other Salaat. In one minute even if the Sunnat and Waajib acts are omitted, then also two raka'ts cannot be performed. The exception applies to only Asr Salaat. Irrespective of one minute, as far as Asr is concerned, it should be performed, and all the Waajib and Sunnat acts should be executed even while the sun is setting. But to delay the Salaat for such a time is a major sin.

**Q. Is it true that some verses of the Qur'aan were abrogated?**

**A.** Yes, some verses were abrogated by Allah Ta'ala Himself. The Qur'aan is His Wahi (Revelation). He reveals and abrogates as He deems fit. In this regard, the Qur'aan Majeed states: "*Whatever aayat We abrogate and cause it to be forgotten, We bring another (aayat) better than it or like it. What, do you not know that Allah has power over all things?*" (Aayat 106 Surah Baqarah)

**Q. A colleague says that we should not eat with our hands in front of non-Muslims since they will gain a bad impression of us. Please comment.**

**A.** Once the senior Sahaabi, Hadhrat Huzaifah (radhiyallahu anhu) together with some other Muslims were invited by the Christian king of Irbal for meals. While eating, a morsel of food slipped from Hadhrat Huzaifah's hand. He

picked it up and while he was cleaning it with his hand, a colleague commented that the king and his noblemen will gain a bad impression of Muslims. Hadhrat Huzaifah (radhiyallahu anhu) sharply reprimanding his colleague said: "Shall I abandon the Sunnat of my Beloved for the sake of these ignoramuses?" He then proceeded to eat the morsel of food. By 'Beloved' he was referring to Rasulullah (sallallahu alayhi wasallam) whom he had seen doing the same act, i.e. picking up a fallen morsel of food. Food is a wonderful ni'mat of Allah Ta'ala which should be honoured.

Every Sunnat of Rasulullah (sallallahu alayhi wasallam) is honourable. Every teaching of Islam is honourable. The honour of Muslims is with Islam, not in the impression the kuffaar gain of us for following our Deen. The kuffaar detest everything of Islam—our beliefs, our insistence on halaal, our observance of Hijaab, our appearance and our everything. Should we abandon Islam because they hold us in low esteem on account of our adherence to Islam? Hadhrat Umar (radhiyallahu anhu) said: "We are a nation whom Allah has elevated by means of Islam." Furthermore, most kuffaar, in fact all kuffaar, eat a variety of foodstuff with even dirty hands. You will see them eating their sandwiches, fruit and other foods with even their unwashed hands. But Islam insists that we wash our hands before and after eating whereas kuffaar hardly wash before eating and don't wash at all after eating. We should not be concerned with the impressions of those who follow an immoral cult of life in which libertinism reigns supreme.

**Q. If someone says that there are more important things than Islam, will his statement be proper?**

**A.** This is a statement of kufr which will expel him from the fold of Islam. He has to repent and renew his Imaan and his nikah if he happens to be a married person. There is absolutely nothing more important than Islam.

**Q. Is it permissible to perform Salaat with Tayammum in a prison cell if the time is expiring and there is no water in the cell?**

**A.** Tayammum should be made and the Salaat performed. However, as soon as water is available, wudhu has to be made and the Salaat repeated. When the Tayammum is the consequence of prevention by people, then Salaat should be repeated.

**Q. Does the discharge of seminal fluid necessitate ghusl in all circumstances?**

**A.** The term seminal fluid is ambiguous. There are three types of such fluid which is released—mathi, mani and wadi. Mani is the semen which is released when orgasm (climax) is attained during sexual relations. After the release of mani, sexual gratification has been attained. This mani necessitates ghusl. The fluid which is released while sexual lust is in the process of building up is called mathi. Wadi is a urine-like fluid which is caused by some ailment. Mathi and Wadi break wudhu and the affected parts should be washed. But ghusl is not necessary.

**Q. What is the difference between Samaa' and Jannat?**

**A.** Samaa' (plural samaawaat). Samaawaat are the seven heavens. These are solid objects, worlds or whatever one may call them. These

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heavens are inhabited by the Malaikah and whatever other creatures Allah Ta'ala may have created and allowed to live there. Jannat (Paradise) is the Abode which is for Muslims to live in forever after the disappearance of this world in which we are presently living. Jannat is high above the seven heavens. These are different abodes.

**Q. Muslim bookshops generally sell all types of Islamic books. Books of deviates, of Shiahs, Qadianis, Ghair Muqallideen and the baatil commentary of Yusuf Ali, etc. are sold. Is it permissible to sell such books?**

**A.** It is haraam to sell books which propagate kufr. Such books ruin the Imaan of ignorant and unsuspecting Muslims. The earnings derived from the sale of such books are not permissible.

**Q. What is the position of a man who says that the nude women appearing on television are "good"? He praises these immoral pictures.**

**A.** Praising immorality and whatever Allah Ta'ala has made haraam is kufr. This man has lost his Imaan as a consequence of praising immorality and implying thereby its permissibility.

**Q. A man denies the importance of the beard. He claims that it is not necessary to keep a beard. What is his position according to the Shariah?**

**A.** Such a claim renders him a murtadd. Keeping a beard is compulsory.

**Q. If there is space in the front saff, will it be permissible for a musalli to stand alone behind?**

**A.** He has to occupy the space in the front saff. It is not permissible for him to stand alone behind the saff.

**Q. If a person forgets to sit in Tashahhud in the second raka't of a two raka't Sunnat Salaat such as the two Sunnats of Zuhr, what should he do if he is already in qiyaam (standing)?**

**A.** As long as he has not completed the third raka't with Sajdah, he should sit down and after Attahiyaat perform Sajdah Sahw and complete the Salaat as usual. If he has completed the third raka't, he should add another raka't, making it four. In this case too he should make Sajdah Sahw. All four raka'ts will become Nafl. He should repeat his two raka'ts Sunnatul Muakkadah.

**Q. If a person dies on a Friday but is buried after Maghrib (Saturday night according to Islam), will the mayyit obtain the same virtues of Friday?**

**A.** Insha' Allah, the same virtues will be obtained. The virtues are for the one who dies on a Friday irrespective of the occasion of burial and even if the body is not buried.

**Q. The second Sajdah Tilaawat in Surah Hajj is for Shaafis. Is it permissible for a Hanafi to make Sajdah when this aayat is recited?**

**A.** It is permissible.

**Q. Are the Afghanis who had fought against the Taalibaan on the side of the kuffaar, murtadds?**

**A.** No, they are not murtadds. Fighting against Muslims is a heinous crime, but it is not irtidaad. They remain Muslims.

**Q. The Qur'aan proclaims the meat of the**

**Ahl-e-Kitaab (People of the Book) halaal. In view of this, will it be correct to claim that all kosher meat and products are halaal?**

**A.** In fact all meat and products certified as 'halaal' by even Muslim organisations today are not necessarily halaal. How can we then say that all products certified 'kosher' or halaal by the Yahood of today are halaal? Even 'halaal' certification is motivated by pecuniary concerns. What about the kuffaar's motives? Numerous 'halaal' certified products were proven to be haraam. In this matter even learned men are careless in this day. It is incumbent to abstain from all meat products sold by non-Muslims regardless of whose and what halaal and kosher certification is displayed.

**Q. Regarding celebration of Rasulullah's birthday, the supporters of this custom say: "We say that the celebration of the Prophet's Mawlid must be on the 12th of Rabiul Awwal, in order for people to feel the light of Islam and the light of the Shariah in their hearts." Is this a valid argument for the practice of meelaad?**

**A.** Anyone with some intelligence and understanding, provided he has no bias, will have to concede the utter stupidity of this argument. Every averment made in this statement is baseless. Who and on what Shar'i authority has observance of meelaad become a "must" on 12th Rabiul Awwal or on any other date? When Rasulullah (sallallahu alayhi wasallam) himself did not teach this "must", nor did any of the Sahaabah observe this bid'ah custom, then by what stretch of Islamic reasoning can it be accepted that this innovation should not only be tolerated, but considered a waajib custom as is evident from the term "must" which the bid'atis use? Bid'ah is precisely the imposition of a practice which has no origin in Islam. The "light of Islam" cannot be felt and experienced by observing all the drivel accompanying these bid'ah functions. The "Light of Islam" is felt only by practising the teachings of Islam; by observing the Sunnah of Rasulullah (sallallahu alayhi wasallam). The "Light of Islam" cannot be experienced by dagga-smoking qawwaals and grave-worshippers who sing the praises of the Nabi (sallallahu alayhi wasallam) while acting in diametric conflict with his Sunnah. People who worship graves, smoke dagga at the gravesides of the 'peers' and sing the whole night songs of praise, but just before the Athaan for Fajr is sounded, they flee like shayaateen into their beds, cannot know what the "light of Islam" is. It is a salient feature of the Ahl-e-Bid'ah and the meelaad clique that they are always bereft of piety. They are devoid of the Sunnah. They do not follow the Sunnah, but they boisterously and vociferously shout slogans of 'Hubb-e-Rasool (Love of the Rasool). If such enemies of the Sunnah are born again, they will not understand the meaning of Love for the Rasool. Only those who follow the Sunnah meticulously understand what is meant by love for Rasulullah (sallallahu alayhi wasallam), hence the Sunnah of Rasulullah (sallallahu alayhi wasallam) can be observed in their everyday life and in every department of life.

**Q. An agreement of sale between two persons for a house has been made. The buyer makes an advance payment of an amount and agrees to pay the balance within three months. Thereafter transfer of the house will be ar-**

**ranged. However, the buyer fails to meet his obligation and the three months have lapsed. The buyer requests that the deposit be returned to him since he is unable to raise the cash to pay the balance of the purchase price. The seller refuses to refund the deposit and insists that the advance payment has been forfeited. What is the Shariah's ruling? Both seller and buyer are Muslims.**

**A.** According to the Shariah, the deposit has to be compulsorily refunded. The seller has no right to retain the deposit.

**Q. Is it permissible for a Muslim worker to accept wages which his employer pays with haraam money, e.g. money won by gambling? The worker works in a lawful capacity, for example, he is a driver doing only halaal work. At the end of the day, the employer wants to pay the wages with haraam money.**

**A.** It is not permissible for the worker to accept his wages if paid with haraam money. He should remonstrate with his employer and insist on being paid with halaal money. One should not work for a person who deals in haraam.

**Q. Is it permissible to sell lawful items such as brown bread, brown sugar and malt when it is known that these items are being bought to brew liquor?**

**A.** It is not permissible to sell any items to anyone if it is known that the purpose is for committing haraam.

**Q. What is the Shariah's ruling pertaining to the registration of copyrights to prevent others from publishing the book?**

**A.** Copyright is not permissible.

**Q. Is it permissible to sell the same type of merchandise to different people at different prices?**

**A.** It is permissible.

**Q. I am a young woman at university. I want to get married to a pious man who is among our relatives. But my parents insist that I should complete my university career first, then talk about marriage. I am fearful of being involved in sin. I am of the opinion that it is unjust and un-Islamic for my parents to insist that I wait for several years and first complete my university career. In fact, I have come to understand the immorality of university life and I want to get out of it. Is it permissible to have my nikah performed without the consent of my parents?**

**A.** In the circumstances, if the man you wish to marry is an uprighteous Muslim, then you may get married without the consent of your parents. Your parents are behaving extremely childishly and unislamically. They have no regard for your Deeni well-being. It is haraam for females to attend university. Universities are beds of vice as you have observed. It is perfectly permissible, in fact Waajib, for girls to refuse to attend university even if their parents pressurize them.

**Q. What should one do if one sees a jinn, ghost or something of this nature?**

**A.** According to the Hadith, one should recite the Athaan loudly. Insha'Allah, the evil apparition will take flight. Aayatul Kursi should also be repeatedly recited.

**Q. I suffer from frequent nocturnal emission (ihtilaam). Is there any remedy for this?**

**A.** Before retiring to bed, recite Surah Nooh.



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**(Hadhrat Hakimul Ummat)**

**A. How can it be permissible when the backs of the pupils are towards the Qur'aan Majeed. This**



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kuffaar system is good for secular education, not for teaching the Qur'aan Shareef. It is highly disrespectful and sacrilegious to sit with one's back towards the Qur'aan Shareef. The Madrasah authorities and the Ustaadh are failing in their duty. They all are participants in the crime of dishonouring the Qur'aan Shareef. The Qur'aan Shareef will speak on the Day of Qiyaamah against those who had made it an object of insignificance.

**Q. Is it permissible to take back a gift which one gave to someone?**

**A.** It is not permissible. Rasulullah (sallallahu alayhi wasallam) said that the one who takes back a gift is like a dog which vomits and then licks up its vomit.

**Q. It has been said that recitation of Surah Mulk will save one from the questioning in the grave. Is this correct?**

**A.** Yes, it is true. A person who recites Surah Mulk every night will, Insha'Allah, be saved from the ordeal of Munkar and Naakeer's interrogation.

## CORRECTION

The following question and answer appeared in The Majlis, Vol.15 No.1:

**Q. When should the Masbooq stand up to complete the raka'ts he has missed — after the first Salaam or after the second Salaam?**

**A.** After the first Salaam. If one delays until after the second Salaam, Sajdah Sahw will be necessary.

### COMMENT AND CORRECTION

While there is a view that the Masbooq should stand up after the first Salaam, the more authoritative and accepted view to which our Senior Ulama adhere, is that the Masbooq should stand up after the second Salaam, not the first Salaam. This is the view which also appears in our Kitaabus Salaat as well as in most of the authoritative Fataawa Kitaabs of our Akaabireen (Senior Ulama). As such, we retract the view which appeared in The Majlis, Vol.15 No.1.

Nevertheless, if anyone had acted according to the view which appeared in the Majlis, Vol.15 No.1, his Salaat remains valid. No Sajdah Sahw is needed.

Furthermore, the delay after the second Salaam should not be for a duration of three Subhaanallaah recitations. What we had stated in Vol.15 No.1, namely, if one delays until after the second Salaam, Sajdah Sahw will be necessary, has to be qualified with: *If the delay after the second Salaam is the duration of three Subhaanallaah, then Sajdah Sahw is necessary.*

**Q. When a Masbooq joins the Jamaat Salaat during the course of the Imaam's qiraa't, should he recite Thana?**

**A.** If it is a Sirri (Silent) Salaat, namely, Zuhr and

Asr, the Masbooq should recite Thana immediately he joins the Jamaat. Furthermore, when he fulfils the missed raka'ts after the Imaam has ended the Salaat, then the Masbooq should again recite Thana in the first raka't, i.e. the first raka't which he will begin with after the Imaam has completed.

**Q. When the Masbooq performs the missed raka'ts of Maghrib, Isha or Fajr, should he recite the qiraa't audibly or silently?**

**A.** He has the choice to recite it either audibly or silently. If he recites it audibly, it should be in a low voice which is sufficient for him to hear.

**Q. A woman has a son of about 35 years of age from a previous marriage. The son has been convicted for fraud. He has also stolen a large sum of money from his stepfather. His character is Islamically immoral. He dealt in liquor which he used to defraud from the wineries. On one occasion he conspired with his mother to take her away from her husband. When the husband was not at home, he surreptitiously came to the house and ran away with his mother. However, the mother, having realised the hardship she had placed herself in, pleaded to be taken back. The husband agreed and she returned home.**

**In view of the character of the son and the danger he poses, the husband has debarred him from his home. But at the same time he has not debarred his wife from seeing, meeting and spending even the whole day with her son at another venue, namely, at the home of one of the other sons. The woman is up in arms. She claims that her husband is unjust and demands that her son be allowed to come to the house where she lives with her husband. But the husband refuses. She claims that he is in gross violation of the Shariah. She says that if her son is not allowed to visit her in her husband's home, he should give her Talaaq. According to the Shariah is she justified in her claims and demands?**

**A.** One does not need to be an Aalim or a Mufti or a person with much intelligence to understand the notriety of the woman's claims and demands. The husband is acting fully with the ambit of the rights which the Shariah has granted him in a situation of this nature. The husband has the full Shar'i right to debar this woman's son from entering his home. His character and acts of fraud and theft are more than sufficient to warrant the action taken by the husband. The woman should be grateful for the kindness of her husband in allowing her to meet her son at her own son's home. Her intransigence, misconduct and rudeness are such vile acts which warrant the descent of Allah's *la'nat* on her. Her demand for talaaq is haraam and according to the Hadith of Rasulullah (sallallahu alayhi wasallam), such an ungrateful woman will not smell the fragrance of Jannat. She will first have to enter Jahannum to purify herself of her evil, and only after serving her sentence will she enter Jannat, that is, if she died with Imaan. According to the Shariah, if the husband has genuine fear for the bad influence which his wife's relatives may have on her, then he can debar even her parents and her children from her other marriages from coming to his home. Not only this, he has the Shar'i right to prevent his wife from even speaking to them. She cannot claim that it is her right to have her

relatives visit her in her husband's home when the husband has valid Shar'i reasons such as are clear in the case of this nature.

**Q. A man claims that it is compulsory for Muslim women to cover even their hair and arms in front of non-Muslim women. On the basis of this claim, he compels his wife and daughters to cover their hair when the non-Muslim maid is in the house. The wife detests this. When her husband is present, she covers her hair. But when he is out of the home, she exposes her hair in front of the non-Muslim maid. When the husband discovered this hypocrisy of his wife, he first gave her repeated naseehat. The process of naseehat continued for several years, but the wife did not reform herself. She continued with her hypocritical act. Then the husband refused to eat her food. When this too was of no avail, he would for several days sleep in another room. When this too had no effect, he displayed great anger, scolded the wife and severely reprimanded her for her hypocrisy. But the wife feels that her husband is unjustified in the commotion he creates over something which in her opinion is "insignificant". In short she refuses to accept this mas'alah of the Shariah. Please comment on this state of affairs.**

**A.** It appears that there is nifaaq (hypocrisy) in this woman's heart. Her claim of this mas'alah being 'insignificant' is termed *Istikhfaaf* in Shar'i terminology, and *Istikhfaaf* is kufr. A person who commits *Istikhfaaf* with any of the teachings, beliefs, practices, etc. of the Deen becomes a murtadd forthwith. It is compulsory for Muslim females to conceal their hair and arms when they appear in front of non-Muslim women. The husband is acting within the bounds of the Shariah by displaying annoyance and by even punishing this errant woman who displays kufr. The method of punishment adopted by the husband is in accord with the Qur'aanic instruction of incremental punishment in an endeavour to reform the intransigence of the wife. Thus, the Qur'aan Majeed states:

*"And those women whose disobedience (nushooz) you fear, admonish them, and separate (yourselves) from them in bed, and beat them (lightly). Then if they obey you, do not search for a way (of oppression) against them. Verily Allah is Lofty and Great."*

(Aayat 34 Surah Nisaa')

**Q. The Imaam, instead of sitting in the last raka't, went straight into qiyaam from the Sajdah. Despite the 'Subhaanallaah' exclamations of the muqtadis, the Imaam continued with the fifth raka't. When he had already commenced the qiraa't, the muqtadis got up from qa'dah and joined the Imaam in the fifth raka't. The Salaat was completed with five raka'ts. But the Imaam did make Sajdah Sahw. Was the Fardh Salaat properly discharged?**

**A.** No, the Fardh was not discharged. Four raka'ts were Nafl and one raka't had gone wasted. Since the Imaam had omitted Qa'dah Akheerah (the last sitting) which is Fardh, the Fardh Salaat is not valid. The Fardh has to be repeated in this case. If the Fardh was not repeated, then qadha has to be made. In an error of

(Continued on page 12)

# The Demands of Justice

Allah Ta'ala states in the Qur'aan Majeed:

**"O People of Imaan! Be the establishers of justice and witnesses for the sake of Allah even if it be against yourselves, your parents and your relatives."**

(Aayat 135 Surah Nisaa')

Allah Ta'ala is Just. Justice is one of His Attributes. He has created in man an attribute of justice which he has to uphold even if it goes against his own interests and his beloved ones. Justice is a divine value which transcends all considerations, affiliations and ties.

Justice does not tolerate the slightest partiality, hence the Qur'aan emphasises that justice has to be upheld even if one's personal interests have to suffer and even if the decision has to go against one's parents and close relatives. A son is not allowed to support the unjust demands of his parents or brothers against others. And, parents cannot support their children if such support is in conflict with the demand of justice. A person who is treated unjustly, is a *mazloom* (one against whom oppression has been committed). Rasulullah (sallallahu alayhi wasallam) said that the dua and curse of the

*mazloom* arise above and reaches Allah Ta'ala Who takes an oath to aid the *mazloom*. The curse of the *mazloom* is something to beware of. Calamities and misfortunes come swiftly in its wake.

Emphasising justice in another aayat, the Qur'aan Majeed states:

**"O People of Imaan! Become upholders for the sake of Allah, witnesses with justice. Never allow hatred for people to cause you to be unjust. Be just. This is nearer to taqwa. And, fear Allah. Verily Allah is aware of what you are doing."**

(Aayat 8 Surah Al-Maaidah)

## Eliminators of Sins

Allah Ta'ala states in the Qur'aan Majeed:

**"Verily, virtuous deeds eliminate evil deeds."**

The evil deeds mentioned in this aayat refer to *Sagheerah* (minor) sins. After a minor sin, if a good deed is done, the sin

is eliminated. It is therefore essential to always render deeds of virtue so that the numerous sins we commit are eliminated. Even after *Kabaa-ir* (major sins) have been committed, virtuous deeds should be done in addition to *Taubah* (repenting).

## WITH THOSE WHOM YOU LOVE

Hadhrat Abu Hurairah (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

**"On the Day of Qiyaamah one will be resurrected with those whom he/she had loved."**

Those who have a preference for *kuffaar* and befriend them, should heed this warning.

## ONLY ALLAH DEFENDS THE MU'MINEEN

The defence and safety of Muslims are not by virtue of numerical superiority or abundance of armies and possession of sophisticated weaponry and technological advancement. All these worldly agencies are subservient to the commands and decrees of Allah Ta'ala. When Allah Ta'ala decides to protect a people, no power on earth can harm them. Stating this fact, the Qur'aan Majeed says:

**"O People of Imaan! Remember the ni'mat (favour) of Allah on you when a community had plotted to spread their hands towards you i.e. to attack you. Then He (Allah) prevented their hands from you. Fear Allah and on Him should the Believers have trust."**

(Aayat 11 Surah Al-Maaidah)

Although the revelation of this aayat was occasioned by a specific incident, its application is general and valid for all time. If Muslims adopt

taqwa as this aayat commands, they will enjoy Divine assistance. Allah Ta'ala will thwart and neutralize the enemies of the Believers. But the condition for this divine aid is taqwa—to fear Allah Ta'ala.

### TAQWA

The first stage of Taqwa for the Mu'mineen is obedience to the Shariah of Allah Ta'ala. Every aspect of the Shariah has to be adhered to and implemented. Taqwa cannot be acquired without strict obedience to the Sunnah and the Shariah.

As long as Allah Ta'ala withholds His aid, Muslims will never achieve any success against the *kuffaar*. While the *kuffaar* can be successful if they correctly harness the natural ways and means of worldly life, Muslims will fail miserably and be defeated if they emulate the *kuffaar* in their methods while they lack taqwa. Muslims devoid of taqwa become spineless followers of the *kuffaar*. Far from gaining success and victory, they become the lackeys and serfs of the *kuffaar*. Such followers of the *kuffaar* are addressed in the following Qur'aanic verse:

**"O People of Imaan! If you obey the kuffaar, they will turn you on your heels (away from the Deen). You will then become the losers."**

## ANGER

Hadhrat Anas (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

**"Whoever restrains anger, Allah will withhold His punishment from him, and whoever restrains his tongue, Allah will conceal his faults."**

In another Hadith Rasulullah (sallallahu alayhi wasallam) said that anger despoils Imaan just as aloe despoils the taste of honey. Anger for the sake of satisfying the emotional demand of the nafs is evil and haraam. Generally such anger - *nafsaani* anger - is the product of *takabbur* (pride). When a man's ego is deflated by an insult or criticism or an assault on his reputation, he reacts with anger. This is because he believes that he is pure and holy, hence the insult and criticism are unwarranted. In other words, he holds himself in esteem.

If man reflects and brings to mind his past and present sins and the many misdeeds which he conceals from people, then he will understand that he

is worthy of the worst criticism and insult. There is, therefore, no need to display anger when one is personally insulted or criticized.

### FOR ALLAH'S SAKE

Ofcourse, the Hadith excludes *Bughd lillaah* (anger for the sake of Allah) from the strictures which appear in the Qur'aan and Ahadith against anger. *Bughd lillaah* is an ibaadat of the highest merit. While anger for personal issues is the prompting of the nafs, anger for the sake of Allah Ta'ala is the product and necessary corollary of Imaan. One who is not angered when Allah's laws and Shariah are violated, needs to examine his Imaan.

Once Allah Ta'ala asked Hadhrat Musaa (alayhis salaam) if he had ever rendered any act purely for His Sake. Nabi Musaa (alayhis salaam) mentioned Salaat. Allah Ta'ala responded that he had performed Salaat for his own benefit. Allah Ta'ala pointed out the benefits of Salaat for the

musalli. Then Hadhrat Musaa (alayhis salaam) mentioned Saum (fasting). Again Allah Ta'ala said that this too was not purely for His Sake. He pointed out the benefits of fasting for the *saa-im* (fasting person). Allah Ta'ala answered similarly when Hadhrat Musaa (alayhis salaam) mentioned Zakaat, Tilaawat and the other acts of ibaadat. Finally Nabi Musaa (alayhis salaam) asked Allah Ta'ala which act of ibaadat would be purely for His Sake. Allah Ta'ala said: **"O Musaa! Did you ever love anyone purely for My Sake or hated anyone purely for My Sake?"** Hadhrat Musaa (alayhis salaam) conceded that this was the first time that he realised how important and pure is the ibaadat of *Hubb lillaah* (Love for Allah's Sake) and *Bughd lillaah* (Hatred for Allah's Sake).

### BUGHD

An example of *Bughd lillaah* is when a Mu'min of healthy Imaan sets eyes on a clean-shaven man. Although wisdom and the times demand that one be circumspect in one's public reaction,

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## MALICE

Hadhrat Muaaz Bin Jabal (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

**"On the 15th Night of Sha'baan Allah Ta'ala focusses (His Special Gaze of) Rahmat on His servants. He forgives all His servants except those who harbour malice in their hearts."**

**THE SO-CALLED SMALL SINS**  
**Rasulullah (sallallahu alayhi wasallam) said:**  
**"Do not regard minor sins to be insignificant. An accumulation of such sins will destroy a person."**



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there will immediately develop a powerful aversion in the heart of the Mu'min when he views such an ugly face. Depending on the degree of Imaani elevation, the true Mu'min will be able to discern the *la'nat* and *ghadhab* of Allah Ta'ala written on the clean-shaven face of the *zaalim* who stabs and cuts the heart of Rasulullah (sallallahu alayhi wasallam) each time he shaves his ugly face.

If a Muslim finds that there is no aversion in his heart when his eyes fall on the face of such a vile criminal, then he should understand, i.e. if he is a true Mu'min, that mingling

and association with such people have desensitized his Imaani attributes. He needs to reflect, do some soul searching, increase his thikr and supplicate to Allah Ta'ala to restore the health of his Imaan. Desensitization is an incremental disease which ultimately obliterates even Imaan or at a minimum such persons notwithstanding their outward piety and abundance of acts of ibaadat, will be overtaken by the Athaab of Allah Ta'ala right here in this world.

# ANGER

## DIVINE PUNISHMENT

Once Allah Ta'ala revealed to Hadhrat Yoosha' Bin Noon (alayhis salaam) - one of the Ambiya of Bani Israaeel:

*"My punishment will soon be destroying 60,000 transgressors of your community and one thousand pious ones (buzrugs)."*

Nabi Yoosha' (alayhis salaam), pleaded with Allah Ta'ala:

**"O Allah! Your punishment for the transgressors is understandable. But what is the fault of the pious ones?"**

Allah Ta'ala said:

*"They refrained from admonishing the transgressors. They became so desensitized that they freely mingled with them. They sat with them. They ate and drank with them."*

In short, their attribute of *bughd lillaah* was completely eroded and obliterated by their association with the flagrant violaters of Allah's Shariah. This is the disease which is today gripping even our Ulama. May Allah Ta'ala save us from the calamity of His Athaab.

## WHEN THE GATEWAY OF ATHAAB OPENS

**The Qur'aan Shareef declares:**

*"Beware of such a calamity (Divine Punishment which will not befall only the transgressors.)"*

This Qur'aanic aayat as well as many Ahadith of Rasulullah (sallallahu alayhi wasallam) explicitly and emphatically sound the warning of the universal — general (*aam*)—punishment of Allah Ta'ala, which will overtake and obliterate the entire community — the transgressors as well as the pious. The sure sign for the impending universal Athaab of Allah Ta'ala is the abandonment of the Waajib obligation of Amr Bil Ma'roof Nahy anil Munkar (Commanding righteousness and prohibiting evil) by the Ulama and the Mashaaikh.

### BETRAYAL

When Ulama abandon this sacred obligation and mingle freely with the transgressors, they are guilty of betraying the sacred Pledge of Imaan and Ilm. Rasulullah (sallallahu alayhi wasallam) said:

*"The Ulama are the Heirs of the Ambiya."*

Being the Representatives of Rasulullah (sallallahu alayhi wasallam), it is the incumbent duty of the Ulama to defend the Sunnah by vigorously sustain-

ing the sacred obligation of Amr Bil Ma'roof. It does not behove Ulama of the Haqq to adopt a policy of acquiescence with the transgressors - with those who flagrantly violate the Shariah.

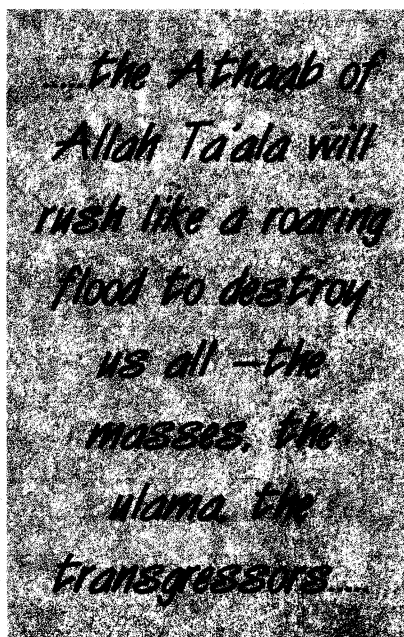
### THEIR PRACTICE

But today the practice of the Ulama - most Ulama - is to curry favour with the people of the world. They conceal the Haqq. They distort the Haqq. They water down the Haqq. They even deny the Haqq. All this in order to gain the pleasure and the money of the people whose slaves they have become. They have come to believe that their employers - Musjid trustees and Jamaat officials - are their raaziqeen - that their daily bread is linked to the pleasure of the phantoms whom they have appointed as their feeders.

### INDULGENCES

Leave alone the abandonment of Amr Bil Ma'roof, the Ulama of today have not contented themselves with this one, albeit colossal, act of betrayal of Allah Ta'ala. They have degenerated into haraam indulgences. They actively indulge in haraam practices. The worse and most dangerous facet of their evil betrayal is that they perpetrate their haraam indulgences under the guise and

banner of the Deen. Imaams in the employ of Musjid and Madrasah committees stoop to the despicable ebb of misusing and abusing the Musjid mimbar at the behest of unqualified trustees to peddle their policies, desires and anti-Islamic ideas. Thus, we find Ulama ruining the Akhlaaq and contaminating the Imaan of the rank and file of the Ummah.



They brazenly present Shar'i basis and arguments to promote haraam so-called "Islamic" schools which are no better than kuffaar schools. In fact, we can say with the firmest conviction that kuffaar secular schools for cogent reasons, are better than these vile, hybrid, so-called 'Islamic' schools.

The Ulama, in flagrant violation of Rasulullah's em-

phasis to abstain from Mushtabaat (Doubtful things) which coalesce ultimately in haraam, condone and actively support the 'haraam certificate' syndicates thereby having opened up wide avenues for the consumption of haraam. Today the entire community, barring a few, have become so addicted to the consumption of haraam that they have absolutely no qualms nor the slightest prick of conscience when they buy haraam meat directly from the kuffaar. Ulama support this evil for percuniary gains.

### NIKAH

We find Ulama performing the Nikahs of such fussaag who indulge in evil wedding practices immediately after the nikah in the Musjid. But Ulama will perform the nikah and bless such *mal'oon* (accursed) weddings with their presence in shaitaani halls. They will even dare to deliver a Deeni lecture in the haraam hall without even fearing or thinking that they qualify for the punishment of the earth splitting and swallowing them in the way in which Qaaron was swallowed with all his wealth by the earth at the Command of Allah Azza Wa Jal.

### RUINING

The Ulama have ruined and are still diligently ruining the Akhlaaq of the Muslim community with their shaitaani programmes and evil women broadcasters. Their shaitaani radio channels have become organs of Shaitaan-in-Chief. Is there anything more lamentable

than so-called muftis and moulanas who sell and betray Allah's Deen on their evil radio channels for monetary gain - for a miserable job to earn a miserable salary? They condone music and jazz groups. They honour homosexuals and make tableegh of sodomy. These lewd agents of Iblees encourage women to broadcast to the public their experiences of childbirth. Shame on these vile ulama-e-soo'. They are ulama-e-soo of the worst order. They have surpassed the Ulama of Bani Israaeel in villainy and betrayal of the Deen and betrayal of the Ummah.

### FEMALE VOICE

They utilize their haraam radio channels to publicise and prostitute the voices of females - voices which the Qur'aan and Sunnah command to be concealed. Instead of executing their duty of Amr bil Ma'roof, they indulge in stupidity, silliness and plain haraam. They make a mockery, not only of themselves, but of the Deen of Allah Ta'ala.

### DISTORTING THE DEEN

Then there are those Ulama who under the very name of Islam, seek to abrogate the Shariah. They present kuffar concepts and ideas in the hues of the Deen to hoodwink the Ummah with their Muslim Personal Law proposals which are nothing but veiled attempts to give Islamic acceptability to the shaitaani theory dubbed, 'gender equality'

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# KUFR IS THE DIVIDING LINE

The Qur'aan Majeed says:

**"O People of Imaan! Do not take as friends your fathers and your brothers if they love kufr over Imaan."**

In another aayat, the Qur'aan states:

**"We have created you. Among you are kaafir and among you are Mu'min."**

According to Islam, there are only two divisions in mankind: Mu'mineen and kuffaar. Blood ties, family relationship, nationality and geographic divisions have no share in the categorization of mankind. If one's relatives are kuffaar, there are no ties of brotherhood between the Muslim and his kuffaar relatives notwithstanding any worldly dealings and relationship with them. Brotherhood is confined to the Mu'mineen as the Qur'aan Majeed states:

**"Verily the Mu'minoon are brothers."**

For the sake of Allah Ta'ala and His Deen, a Muslim has necessarily to become the enemy of his brothers, his parents, his wife and his children if they prefer kufr to Imaan. The aforementioned Qur'aanic aayat explicitly commands that the kuffaar should not be befriended even if they happen to

be parents and relatives.

## FRATERNIZING

Nowadays, on account of defective Imaan, many Muslims - those who have embraced Islam - maintain close family ties with their kuffaar relatives. They freely mingle and fraternize with them. They eat with them and they attend their functions and parties. They sit and wile away the time with them becoming involved in all the futility and morally destructive activities of their kuffaar relatives. Then they even attend the funerals of such relatives who had died as kuffaar. Without perceiving the creeping and contagious disease of kufr and immorality emanating from kuffaar relatives, the new Muslim finds himself slipping. Some leave the fold of Islam. Others lapse into all the haraam of the kuffaar.

## KUFR PREFERENCE

When a Muslim inclines towards his kuffaar relatives, he betrays signs of his own kufr. If his Imaan is healthy, he will have an aversion for his kuffaar relatives, be they his parents although he will conduct himself with dignity and even assist them and display good mannerism towards them. But never can he have any love for kuf-

faar even if they are relatives if his Imaan has reached perfection. Kufr and Imaan cannot co-exist. There is no common platform for these opposites.

When the son of Nabi Nooh (alayhis salaam) was struck down by a wave in the roaring flood, he (Nabi Nooh) supplicated to Allah Ta'ala: **"O my Rabb! Verily he is of my family."** Allah Ta'ala replied: **"O Nooh! Verily, he is not of your family."**

Since his son was a kaafir, Allah Ta'ala refuted the idea that he was a member of Hadhrat Nooh's family.

## KUFR

Muslims who freely associate and fraternize with their kuffaar relatives should take lesson and not expose their Imaan to the kufr of kuffaar relatives. While it is permissible to be of service to them if they are not inimical and openly malicious towards Islam, and if they do not attempt to wean their Muslim relative away from Islam, it is not permissible to fraternize with them nor take them as bosom friends. Remember that according to Islam, a faasiq, evil and immoral Muslim is infinitely superior to an ostensibly good and virtuous non-Muslim. The dividing line is kufr. Kufr has been created for Jahannum.

## WHEN THE GATEWAY OF ATHAAB OPENS

(Continued from page 7)

and 'women's rights'. Their endeavours in this field are a conspiracy to distort and scuttle the immutable Shariah which stems from the Qur'aan and Sunnah.

## THE WORST OF CREATION

Truly, we have entered that era about which Rasullullah (sallallahu alayhi wasallam) had predicted that it will be a time when the worst of Allah's creatures on the surface of the earth will be the ulama. Fitnah will emanate from them and this same fitnah will rebound on them and hem them in. The terrible state of the ulama of this age is cause for trembling with fear. It signifies the opening of the gateway through which the Athaab of Allah Ta'ala will rush like a roaring flood to destroy us all—the masses, the ulama, the transgressors and the pious. This is the Warning in the aayat mentioned at the beginning of this Naseehat.

Hadhrat Aishah (radhiyallahu anha) narrated that in bygone times there was a city. Among the inhabitants of this city were 20,000 such pious men whose deeds of worship were like the righteous deeds of the Ambiya. In spite of this, Allah Ta'ala commanded Jibraeel (alayhis salaam) to destroy the city along

with all its inhabitants, including the twenty thousand pious men. Since they had abandoned the sacred duty of Amr Bil Ma'roof Nahy anil Munkar, the Athaab of Allah Ta'ala became halaal for them as well. The Ulama in our time should heed this warning. Allah Ta'ala says in the Qur'aan Shaareef: **"Only the intelligent people take lesson."**

## OBLIGATION

Taking offense at our castigation and naseehat will not avail the Ulama in any way whatsoever. Men of Ilm should reflect, do some muraaqabah, fear Allah and remedy their diseases before it is too late. They should have mercy on Allah's servants. They can display this mercy by faithfully discharging their obligation of Amr Bil Ma'roof.

## HALAAL INSPECTORS?

The function of Ulama is not to become 'halaal' inspectors to wander in the abattoirs of the kuffaar. The function of Ulama is not to promote kuffaar-type secular schools which ruin the Imaan and Akhlaaq of Muslim children. The sacred function of the Ulama is to defend the Deen—to protect the Shariah - to uproot bid'ah and to fight the waves of immorality, kufr and irtidaad which are engulfing us.

## HONOUR THE FAQEER

Rasullullah (sallallahu alayhi wasallam) said: **"Frequently (a faqeer) with disheveled hair is driven away from the doors (of the wealthy).**

Should he take a qasm (oath) by Allah, He (Allah) will fulfil it."

Beware of despising those whom you perceive to have no worldly rank. Outwardly they may appear to you to be despicable, while they may be holding a lofty rank by Allah Ta'ala

## THE SIGN OF MU'MINEEN

**The conspicuous sign of true Mu'mineen is their adherence to the obligation of Amr Bil Ma'roof. In this regard the Qur'aan Majeed says:**

**"The Mu'mineen are friends unto one another. (Among themselves) they command righteousness and prohibit evil....."**

## A TREACHEROUS WOMAN

Ja'dah Bint Ash'ab was the wife of Hadhrat Hasan (radhiyallahu anhu), the son of Hadhrat Ali and Hadhrat Faatimah (radhiyallahu anhumah). This treacherous woman became a victim of Yazeed's deception. Yazeed was the implacable enemy of Hadhrat Hasan (radhiyallahu anhu).

Yazeed who was the king of the Islamic world, had promised to marry her and award her with 100,000 dirhams (silver coins) if she poisoned her husband, Hadhrat Hasan (radhiyallahu anhu). These

worldly allurements exercised their evil influence on the treacherous woman. Since by nature she was evil and treacherous, she accepted Yazeed's offer and administered poison to Hadhrat Hasan (radhiyallahu anhu). The lethal effect of the poison was such that the internal organs of Hadhrat Hasan (radhiyallahu anhu) were cut into bits. He suffered for 40 days until his death.

After having executed her evil plot,

she sent message of her vile accomplishment to Yazeed. She now demanded that he fulfils his promise. Yazeed emphatically rejected her demands. He knew that such a treacherous woman who had poisoned such a pious and illustrious husband could never be trusted. She would do the same to him if an expediency developed. Thus, the evil and unfortunate woman lost both this world and the Akhirah.

# THE SOURCE OF HIJAAB

**H**ijaab or Purdah is the Islamic concept and system of modesty and shame. It has its outward (*zaahiri*) as well as inward (*baatini*) dimensions just as all the other *ahkaam* (laws) of the Shariah. Minus the baatini (spiritual or inward) aspect, every law becomes an empty ritual devoid of vitality and true effect.

In the present era, while many females have adopted the *zaahiri* (outward) dimension of Hijaab, they are bankrupt regarding the *baatini* (inward) aspect. Their hijaab is restricted to partial body-concealment with types of dress which do not measure up to the standard demanded by both the *baatini* and *zaahiri* dimensions of Hijaab. The cause for the defective outward display of purdah lies in the defective *baatini* state. In other words, there is no true Purdah - no real modesty and shame - in the heart which is the seat or the source of Hijaab.

## MODESTY

Rasulullah (sallallahu alayhi wasallam) said:

*"Hayaa (modesty or shame) is a branch of Imaan."*

The receptacle in which Imaan resides is the heart. Just as the source of Imaan is the heart, so too is the heart the repository of all the lofty attributes of Imaan. As long as there is no true purdah in the heart, there will be no true purdah on the body. The *zaahiri* dimension of

purdah will then be a deceptive facade to hoodwink or befuddle either oneself or the people.

## TO PURIFY

According to the Qur'aan Ma-  
**A**ccorded the purpose of Hijaab is moral purification and protection against immoral elements. By means of Hijaab Allah Ta'ala has provided a wonderful safeguard against all agencies of moral turpitude. However, if Hijaab is bereft of its rooh (its baatini dimension)—i.e. it is confined to an outward display, then it will not serve the divine purpose for which it was ordained.

Many of the 'purdah' ladies of today will be seen wandering in public places, believing that their hijaab-dress and the 'niqaab' which puts their eyes up for public exhibition, satisfy the Qur'aanic system of Hijaab. But they dwell in deception. This deception has constrained them to drive around in cars like males and their kuffaar counterparts. Such women are not in posi-

tion to restrain their eyes from looking at haraam. Such evil gazes extinguish the *baatini* dimension - the soul - of Hijaab. The heart is then bereft of Purdah.

## TRUE PURDAH

**T**ue purdah is possible only if there is *khauf* (fear) of Allah Ta'ala in the heart. When there is *khauf* of Allah Ta'ala in the heart of a Muslim female, she becomes the

embodiment of *hayaa* (shame and modesty). Her natural attribute of haya will glitter with a Noor which is bestowed to her by Allah Ta'ala. The lesson of true Purdah can be adequately gained from Hadhrat *Faatimah* (radhiyallahu anhaa), the beloved daughter of Rasulullah (sallallahu alayhi wasallam).

## CONCEALMENT

**O**nce when Rasulullah (sallallahu alayhi wasallam) asked her: "What is best for women". She spontaneously responded: "That no male sees her nor does she see any male." So elated was Nabi-e-Kareem (sallallahu alayhi wasallam) with this apt response that he commented: "Faaimah is a piece of my flesh." In other words, her opinion

on this issue was in complete agreement with Rasulullah's opinion. She said exactly what Rasulullah (sallallahu alayhi wasallam) had on his mind.

## HER CONCERN

**H**er modesty was of such a lofty and pure standard that she felt greatly concerned with the type of purdah which will or will not be observed for her dead body. It should be understood that a dead body is not a medium of fitnah. On the contrary, it is a medium of fear and a reminder of Death. Furthermore, the body of a woman is draped in five large sheets which conceal the form of the body thoroughly. Yet she was 'obsessed' with a fear that ghair mahram males would see her dead body. It was precisely for this reason that she had made the wasiyyat that her enshrouded body be covered with a Purdah of date palms and that she be buried in the middle of the night with no man other than her husband, Hadhrat Ali (radhiyallahu anhu) being present.

## A LESSON

**O**ur sisters and mothers should take lesson from the advice and style of Purdah of Hadhrat Faaimah (radhiyallahu anha). They should understand that their appearance in the public, in supermarkets, in the streets, driving cars and donning a so-called niqaab which exposes the eyes and which defeats the very purpose of wearing a niqaab, are all in conflict with not only the *baatini* dimension of Hijaab, but also with the *zaahiri* dimension. May Allah Ta'ala bestow *hidaayat* to the ladies of Islam.

## Janaazah Salaat

In some quarters there is the misunderstanding that it is necessary to bring the mayyit to the Musjid for Janaazah Salaat. There is no such necessity. The Janaazah Salaat may be performed at home or in the yard or in any place. After the Salaat it should be taken di-

rectly for burial. The Janaazah may also be taken directly to the qabrustaan (cemetery) and the Salaat be performed anywhere inside or outside the Qabrustaan. However, when performing the Janaazah Salaat, the graves should not be in front of the musallis.

## The Grave Danger of MPL

**M**ost Muslims, including the Ulama, have not fully comprehended the gravity of the danger inherent in the proposals submitted in the name of Muslim Personal Law. The idea has been traded that the Muslim Personal Law measure is an endeavour to introduce the laws of the Shariah pertaining to marriage, divorce, etc. But this is a blatantly false notion. The danger which it poses has escaped most people and even many

Ulama.

## COMPROMISE

The fact that even concerned Ulama who have seen through the deception of the MPL measure to a certain degree, are prepared to compromise with the proposed bill by offering ways and means of bringing the highly erroneous and un-Islamic proposals more or less in line with the Shariah, is evidence that the gravity of the danger has not been understood.

Any compromise will not satisfy the Shariah. Compromise with the MPL is compromise with Baatil.

The proposals of the Project Committee responsible for the MPL kufr, are violently in conflict with the Shariah. In fact the

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## ASKING FOR 'DALEEL'

Nowadays, in view of the spread of free-lancing in the Deen, i.e. abandoning the Math-habs of the Sunnah, we find ignorant people

seeking '*dalaail*' (proofs) for the masaa-il of the Shariah. Most of those seeking proofs lack knowledge of even the masaa-il of Tahaarat and Salaat. In spite of such ignorance, they demand *daleel* for any law of the Shariah which does not find approval with their whims, fancies and nafsani

opinion.

Imagine a person who cannot even recite the Qur'aan nor perform Salaat correctly demanding *dalaail* for the validity of Taqleed. The ignorance and deviation of such persons are conspicuous for those who possess some understanding of the Shariah.

# THE GRAVE DANGER OF MPL

(Continued from page 9)

proposals are a subtle attempt to abrogate the Shariah's laws on the issues described as 'personal law'. The only answer for proposals of kufr should be outright rejection. To offer some sort of compromise and to attempt to spawn 'qaadhis' and 'Islamic courts' fettered by the bill of kufr, is to aid and abet in the destruction of the Shariah. Those who aid in such a process come by implication within the purview of the following Hadith of Rasulullah (sallallahu alayhi wasallam)

*"He who honours a man of bid'ah aids in the destruction of the Deen."*

## DISSOCIATE

It is vital that Ulama who are concerned with the preservation of the purity of our Deen, should completely dissociate from the MPL plan which proposes to subvert the Shariah and make Allah's laws inoperative and subject to the ap-

proval and sanction of the non-Muslim secular authorities of the country. It is not sufficient to offer weak opposition which is tantamount to a flabby acquiescence of the kufr which has been proposed by the Project Committee set up by forces which are inimical to Islam.

It is Islamically unimaginable that men who purportively have the Deen at heart, proposing muck which constitutes the very antithesis of the immutable Law of Allah Ta'ala. The muck consists of the proposals which seek to cancel Allah's laws. Among these evil proposals are the following:

- \* That the legal age of marriage be fixed at 18. It will be a crime for a Muslim adult of under 18 to enter into nikah without the consent of the non-Muslim minister of Home Affairs.
- \* That polygamy without the consent of the

non-Muslim authorities be made a crime punishable with imprisonment or a fine of R50,000.

\* That failure to register with the non-Muslim authority the Talaq given be a crime which can lead to imprisonment or a R50,000 fine.

\* That non-Muslim courts be given the right to decide on Shar'i issues.

\* That the husband's right of custody of children in terms of the Shariah be abrogated.

\* That only nikahs which comply with the provisions of the Act of the kuffaar law be considered legal notwithstanding the fact that in Allah's Law the nikah is valid.

When the Project Committee has deemed it necessary to propose that a Muslim be fined R50,000 or be imprisoned for a long period if he avails himself of his Qur'aanic right to marry a second wife, then we need not say much to emphasise the gravity of the danger which the so-called Muslim Personal Law measure poses. It is indeed the Waajib and incumbent obligation of all Muslims to dissociate from the MPL idea and to reject it as alien and kufr which its authors are attempting to push through the back door into the body of the Shar'ih.

## STAMPS

The postage cost for The Majlis and our other literature has reached exorbitant levels. The post office has consistently and annually increased its postal tariffs. The subscription fee does not cover the cost of printing, posting, and other related expenses. The bulk of the expenses for The Majlis are met by the contributions of a few well-wishers.

In addition to the cost involved, thou-

sands of copies are distributed by post free to foreign 'subscribers'. While they are extremely keen for The Majlis, making repeated requests, they cannot afford the subscription. Since we are not in this business for profit, we continue supplying The Majlis gratis to most foreign brothers and sisters.

If every South African who receives The Majlis, becomes a little more concerned and sends a R2 stamp for each issue, it will relieve us of a big expenditure. While for the individual it will be only R2 for each issue, for us it will mean a saving of about a quarter mil-

lion rand annually — a substantial amount which we can divert to the Maktab Project. Thus, your R2 stamp for each Majlis issue will serve the following functions of thawaab for you:

- \* Diverting the funds to the Waajib Maktab Project.
- \* Enabling us to increase the distribution of The Majlis to foreign subscribers. In this way you will gain more and more thawaab as more and more Muslims learn and practice the Deen.

## Love Of The World

Rasulullah (sallallahu alayhi wasallam) said:

*"Love of the world is the root of all evil."*

Abu Hurairah (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) cursed the slave of dinaars and dirhams (i.e. the slave of wealth)."

Rasulullah (sallallahu alayhi wasallam) said:

*"Verily, every Ummah had its trial. The trial of my Ummah is wealth."*

When wealth is acquired unlawfully, spent recklessly and unlawfully, squandered in haraam and withheld from the Path of Allah and from the execution of duties and obligations, then such wealth is a calamity in both this world and the Akhirah. When wealth is hoarded and not utilized constructively for securing one's place in Jannat, it is evidence of the love of the world which has overwhelmed the heart. Such wealth will become a serpent which will curl around the neck of the hoarder and squanderer.

## Temporary Trial

Set-backs, loss, calamity, difficulty and hardship are generally imposed on Muslims as a temporary measure to create an awakening in them. These are not intended to be total defeat. Only when there is no hope

for the reformation of the deviated community of Muslims, does the trial become an enduring and a permanent punishment to efface that community. If the afflicted people repent and turn to Allah Ta'ala in obedience, He removes the calamity and aids them, adding strength to their strength. This is the message of the Qur'aan Majeed.

## JAZAAKUMULLAAH!

We express our shukr (thanks) for the exceptionally good response which readers of The Majlis had made to our request for stamps in the Special Edition of The Majlis. Alhamdulillah, the full cost of the

postage for all issues posted locally was recovered from the stamp-contributions. One sister had sent stamps in excess of R2000 (two thousand rands). May Allah Ta'ala accept everyone's contribution and secure it for the contributors in the Akhirah. Jazaakumullaah!

## THE MU'MIN'S PREFERENCE

Rasulullah (sallallahu alayhi wasallam) said:

*"He who loves his world, harms his Akhirah, and he who loves his Akhirah, harms his world. Therefore give preference to the everlasting life over the perishable life (of this world)."*

Even if we perceive worldly loss in following the teachings of the Deen, we should understand that it is the test for our Imaan. The Mu'min has no option other than to accept the loss and give preference to the Akhirah.

## MODERATION

Rasulullah (sallallahu alayhi wasallam) said that moderation in spending is half (one's) earning.

## EXPENDITURE

Rasulullah (sallallahu alayhi wasallam) said:

*"All (lawful and necessary)*

*expenditure is in the Path of Allah except building (expenditure), for there is no goodness in it."*

Building expenditure refers to unnecessary building structures which people erect because of

pride and show. The expensive Musjids and Daarul Uloom buildings constructed at huge costs in places where there is no need for these structures come within the scope of the prohibition and criticism of this Hadith.



# THE IBAADAT OF IFTAAR

A very important act related to *Saum* (Fasting) is *Iftaar* or to break the fast at its appropriate time. Rasulullah (sallallahu alayhi wasallam) emphasised the importance and the virtues of correct observance of *Iftaar*. Correct observance of *Iftaar* means to observe it in the Sunnat way.

Although *Iftaar* is ostensibly a mundane act of eating some food, it is an ibaadat of much *thawaab* (reward) as well. However, *Iftaar* will be bereft of its spirituality and ibaadat dimension if it is not observed in the Masnoon manner.

## THE MASNOON MANNER

It should be well understood that *Iftaar* is not feasting. It is not an act to discharge gluttonously or with impatience. It is a spiritually pleasurable act or should be so. Rasulullah (sallallahu alayhi wasallam) said that the *Saa-im* (the fasting person) experiences two moments of happiness or pleasure. The one moment is when he makes *Iftaar* and the other moment will be the occasion when he meets his Rabb (in the Aakhirah).

This pleasurable exercise should not be contaminated and ruined with greed and impatience when it is time to end the fast. The Masnoon method of breaking the fast is to eat some dates or to drink some water. It should not be transformed in a veritable feast with heavy foods as has become the norm in most places. Instead of the light *Iftaar* which was the prac-

tice of Rasulullah (sallallahu alayhi wasallam) and his Sahaabah, people have developed the greedy and impatient habit of stuffing their bellies with food of a variety of kinds while the *Athaan* is in progress. They are consequently deprived of the *thawaab* of responding to the *Athaan*. They suffer the loss of the Sunnat acts of responding to the *Athaan* and of the Masnoon light *Iftaar* which is not only spiritually beneficial but which is physically beneficial as well. The sudden avalanche of food which descends into the stomach which has become contracted as a result of the day-long abstention from food and water, leads to disorders in the body. The repercussion of such disorders can be severe and very harmful for even the physical health.

The excessive feasting at the time of *Iftaar* leads to spiritual lethargy, indigestion and delay in beginning of the Maghrib Salaat. To gain the best rewards of *Iftaar*, spiritual and physical, it is necessary to break the fast with only some dates or water. The Maghrib Salaat should then commence almost immediately after the *Athaan*, perhaps three or four minutes after the *Athaan*, not 10, 15 and even 20 minutes after the *Athaan* as has been observed in some places where people feast like gluttons. In this way, they detract from the benefits of the *Saum*. The best results of ibaadat can be acquired only if the proper Masnoon method is adopted.

*"Beware of Allah, The One to Whom you supplicate for your needs, and beware of (breaking) family ties."*  
(Qur'aan)

*"And give to the relatives (family members) their rights (which are due to them)."*  
(Qur'aan)

The sustainment and maintenance of family ties are Waajib commands which have to be observed with great care. As long as this sustainment does not infringe on any laws of Allah Ta'ala, it has to be incumbently observed. The punishment in both worlds is severe for violating the rights of relatives and family members. Family members (*Zul Qurbaa*) in this context does not refer to only the wife and children. The term brings within its scope all relatives. Parents, brothers, sisters, step-parents, step brothers and sisters, cousins, aunts, etc., are all within the ambit of *Zul Qurbaa*. All these relatives have rights on a man.

## OPPONENT

Usually the biggest stumbling block and opponent of a man in his endeavour to serve his parents and fulfil the rights of other relatives thereby conforming to the Qur'aanic command of sustaining family ties, is the wife. Most wives are averse to the relatives of their husbands. They develop considerable *hasad* (jealousy) for the relatives of their husbands. In her nefarious bid to thwart and prevent the husband from rendering service and spending part of his wealth in upholding the Shariah's commands to sustain family ties, the wife engages in intrigue and

# Family Ties

conspiracy. She creates a great upheaval in the home bringing bitterness which may lead to even the break-up of the marriage.

She maintains a constant barrage of pressure in her shaitaani plot to prevent her husband from maintaining close ties and from offering aid and service to his relatives. Many husbands, due to their own weakness, submit to the evil dictates of the evil woman and either sever ties with their family or refrain from fulfilling their rights which the Shariah has imposed on them. Other men again ignore the tantrums of their wives and refuse to buckle under the haraam pressure their wives exercise. They choose the option of a tumultuous married life, but remain steadfast in the execution of the Waajib duty to sustain family ties.

## THE MEANING OF FAMILY TIES

Sustainment of family ties should not be misunderstood. In many quarters there exists the misunderstanding that family ties should be sustained at all costs, even at the cost of violating the Shariah and invoking the Wrath of Allah Ta'ala. It is haraam to go to this extreme. Rasulullah (sallallahu alayhi wasallam) clearly stated that it is not permissible to obey anyone in any act which involves transgression. When Allah's Shariah is being flouted by rela-

tives, e.g. at wedding functions, etc., then it is not permissible to accept their invitation to attend. If family ties have to be severed in such cases, the sin devolves on those who commit haraam and invite others to haraam as well. Non-participation in haraam activities cannot be equated to severance of family ties.

Sustainment of family ties means to render service to family members. To be kind and helpful to them. To go to their aid when they are in need. To spend on them within the limits of one's income. To give them Deeni Naseehat. To overlook their faults. Not to fight with them when it is reported that they had spoken ill of one.

The significance and great importance of sustaining family ties will be understood better from the following Hadith of Rasulullah (sallallahu alayhi wasallam): Ibn Umar (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said: "The superior rank of kindness to one's father is that one is kind to the friends of one's father after his demise. (Mishkaat)

When sustainment of family ties brings within its scope even the friends of one's father after his death, it will be readily understood how important and necessary is this Waajib sustainment during the lifetime of one's parents and other members of the family.

## THE CALAMITY OF ABSTAINING FROM AMR BIL MA'ROOF

Once Allah Ta'ala revealed to Nabi Yoosha' Bin Noon (alayhis salaam) that He (Allah Ta'ala) was about to destroy 20,000 people in his (the Nabi's) community. These 20,000 were confirmed transgressors. In addition to the transgressors, Allah Ta'ala informed the Nabi that He would also be destroying 1000 pious men (buzrugs). Nabi Yoosha' (alayhis salaam) in surprise said: "O Allah! The destruction of the transgressors is understandable. But why will the pious people also be destroyed?"

Allah Ta'ala informed His Nabi that these pious people had abandoned the duty of proclaiming virtue and prohibiting vice. They associated and mingled with the transgressors. They ate and fraternized with them. In view of this attitude of the pious men, they too were classified as transgressors, hence the punishment.

## THE AIM IS WORLDLY GAIN

"It is with great regret that I have to say that nowadays the purpose in even Deeni service is the world. Few are the people who render Deeni service for the sake of the Deen. It has been observed that a man may have been involved in Deeni service for a number of years in a particular place. But as soon as he has been offered a substantial increment in salary by another institution, he abandons his post regardless of the distress and difficulty he causes by his abandonment....."  
(Hadhrat Maulana Siddique Bandwi)

## Firmness on the Haqq

A man of Allah should never buckle under the unjust and oppressive pressure which his wife or even mother may apply in a bid to gain compliance for their haraam desires.

Hadhrat Sa'd (radhiyallahu anhu) who was a senior Sahaabi was most obedient and kind to his mother. He was always engaged in serving his mother. When he embraced Islam, his mother became extremely annoyed with him. She threatened to commit suicide by starvation if he does not abandon Islam. She told him that if she had to die in this manner, all people will attribute her death to him. He will be seen

as the cause of his mother's death.

When Hadhrat Sa'd (radhiyallahu anhu) refused to heed her command, she commenced her hunger strike. On the second day of her hunger strike, Hadhrat Sa'd (radhiyallahu anhu) said to his mother:

"O mother! Even if you have a hundred lives and give up one life at a time until all the hundred lives have died (in your effort to get me to abandon Islam) I shall never abandon it." When his mother realised his firmness and the futility of her act, she abandoned her hunger strike.

duty to assist us to uphold this Standard of Jihad.

## LOST

The Ummah has lost all its political domination. The Jihad in the political field is lost and will remain so until Allah Ta'ala decides a different course and to turn the tables. But the Jihad in the field to sustain the Imaan of the future Ummah is alive and being carried on a variety of fronts. See page 12 for our banking details.

(Continued from page 1)

## The Maktab Effort—To Save The Ummah

build his Palaces in Jannat. It is your duty to put your shoulder to this incumbent Struggle and Project of the Deen to save the Children of Islam from being lost to Islam. It is your Waajib

# QUESTIONS AND ANSWERS

**CALAMITY**  
No calamity befalls you except  
with the permission of Allah.

(Continued from page 5)

this kind, the muqtadis should not follow the Imaam. They were supposed to have remained seated and wait in expectation of the Imaam realising his error and returning to the Qa'dah of the fourth raka't before making the Sajdah of the fifth raka't. If he realises his error and returns to the Qa'dah before completing the fifth raka't, then the muqtadis will be with him. Sajdah Sahw has to be performed, and the four raka'ts Fardh will be valid. However if the Imaam, instead of returning to the fourth raka't, completes the fifth raka't with Sajdah, then the waiting muqtadis should make Salaam and complete their Salaat. In this case their Fardh will be valid.

**Q. Someone performing Umrah forgot to make the two raka'ts Waajib Salaat of Tawaaf. He is still in Makkah. What should he do?**

**A.** He should perform the two raka'ts. These two raka'ts will be valid even if performed after some time.

**Q. Someone bought an Ihraam garb which had metal fasteners. However, he did not use the fasteners. He donned the ihraam the proper way. Does he have to give some sort of Sadqah for such an ihraam?**

**A.** No, there is no compulsory Sadqah to give. It is makrooh to tie the ihram sheet with fasteners or pins.

**Q. Is it permissible to perm the hair, i.e. to make curly hair straight or to curl straight hair?**

**A.** It is not permissible to perm hair. Women should learn to accept their hair and look the way Allah Ta'ala has created them. They should not ruin their morals by emulating the ways of the kuffaar.

**Q. I was involved in a relationship with a Hindu girl who had promised to embrace Islam. However, I discovered that she was treacherous. In spite of elders and friends warning me against this relationship, I was emotionally overwhelmed, hence I ignored all their advice. Finally, she brought false criminal charges against me and I was sentenced to 25 years in jail. Are there any special duas to recite for gaining an early release? Please make special dua for me.**

**A.** Perhaps the jail sentence is a blessing in disguise. It is also a blessing (ni'mat) of Allah Ta'ala. It is quite possible that you would have lost your Imaan if you had continued the haraam relationship with the idolatrous and treacherous woman. Allah Ta'ala has saved you from her clutches and He has imposed on you the jail sentence as a trial and a punishment. You should repent, recite Istighfaar in abundance, reform yourself, be obdient to Allah's Shariah and make thikr in abundance. If Allah Ta'ala wills, He will open up the way for your release. In the ultimate end, it is only He Who decrees. No one can thwart His decrees. Some Wazeefahs and Duas will be forwarded to you by post, Insha'Allah. Young people intoxicated with emotional desires should take lesson and heed the advice of their seniors.

**Q. What should one recite when a person is afflicted with jaadoo?**

**A.** Surah Falaq and Surah Naas were revealed specially to neutralise the effects of sihr (jaadoo/witchcraft/magic). Recite these Surahs much and

constantly, and also blow on the affected person after reciting these Surahs. Continue with this and supplicate to Allah Ta'ala to remove the affliction. It is only Allah Ta'ala Who can aid.

**Q. In Durban many Musjid notice boards were plastered with posters of the Raihan 'Jazz group'. These posters even had the pictures of the singers. Is it not the duty of the Imaam and trustees of the Musjids to prevent this type of defilement of the Musjid?**

**A.** Undoubtedly, it is the Waajib duty of the Imaam and trustees to prohibit the pasting up of such haraam posters anywhere on Musjid premises even if it happens to be the toilet walls. The Imaam and the trustees who had not taken action to remove these haraam posters, aided in the sin. The Qur'aan Majeed states: "Do not aid one another with transgression and sin."

**Q. A man performed Salaat immediately after using extremely foul and abusive language. Someone said that his Salaat is not valid since he was required to have taken wudhu. Is this correct?**

**A.** Abusive language does not break wudhu. The Salaat is valid. However, it is Mustahab to take wudhu after one has indulged in any evil deed.

**Q. Is it compulsory to make ghusl after bathing the mayyit?**

**A.** After bathing the mayyit (deceased) it is not Waajib to make ghusl. It is Mustahab.

**Q. If some of the Tasbeehs are omitted by error in Salaatut Tasbeeh, should Sajdah Sahw be made?**

**A.** Sajdah Sahw should not be made. The Tasbeehaat which have been missed, should be recited in the next rukn of the Salaat, e.g. if the Tasbeehaat were not recited in Ruku', then these should be recited in Sajdah at the time of reciting these special Tasbeehaat during Sajdah. If the Tasbeehaat are omitted in the second Sajdah, these should be recited in Qiyaam when the Tasbeehaat of the Qiyaam position are recited. Qadha of the omitted Tasbeehaat should not be made in Qaumah, i.e. the short standing after Ruku', nor in Jalsah, i.e. the sitting between two Sajdahs.

**Q. What is the ruling regarding the imaamate of a man who insults the Imaams of the four Math-habs?**

**A.** The Imaan of this man is dangling on a thread. He is a faasiq of the highest and worst order. His imaamate is not permissible.

**Q. Should the munfarid recite Takbeers of Salaat, the Tasmiah and the Tahmeed silently or audibly in the Jahri Salaat?**

**A.** Whether Jahri (Audible) or Sirri (Silent) Salaat, the Munfarid will always recite the Takbeers; Tasmiah (Sami Allaahu liman hamidah) and Tahmeed (Rabbana lakal hamd) silently. (Munfarid is a musalli who performs Salaat)

**Q. A divorced woman claims that according to Islam her ex-husband has to maintain her for the rest of her life. Please comment.**

**A.** Her claim is the product of kufr mentality. According to the Shariah, the ex-husband is responsible for her maintenance only for the iddat period. Thereafter if he wishes to continue with the maintenance it will be his goodwill and favour. But after expiry of the iddat, she will have absolutely no Shar'i right to demand anything from him. She will then be a strange woman to him just like the multitudes of other women.

## TO SEEK FORGIVENESS

"We did not send to any town a Nabi, but We afflicted its inhabitants with misfortune and hardship so that they become humble."

(Aayat 94 Surah Al-A'raaf)

Initially the purpose of Divine Punishment is to induce humility in the transgressors so that they realise their errors and repent. Trials on earth are also designed for our betterment and reformation. When afflicted with misfortune, the Mu'min is required to repent, recite Istighfaar in abundance and reform himself.

SHA'BAAN 1423 — OCTOBER 2002  
**ZAKAAT NISAAB R1100**  
**MEHR-E-FATIMI R3210**

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Please let us know the designation of the contribution, whether it is Zakaat, Lillah, Majlis contribution, etc.

## CONSULTATION

The Qur'aan Majeed commands:

"And consult them in affairs."

Shuraa or consultation is Sunnat. It is therefore essential to consult with seniors when one intends embarking on any activity or project, be it business, employment, travel or marriage. Such shuraa brings barkat into one's decision. Insha'Allah, the decision will be correct. Those who rush into affairs only on the basis of their opinion are usually frustrated and they end in dismal failure.



# The Majlis

"VOICE of ISLAM"

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## SUBSCRIPTION RATES TWELVE ISSUES

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## DECEPTIVE APPEARANCE

"O Allah! I seek your protection from an outward appearance of piety while my heart is soiled with corruption."  
(Ibraaheem Adham)

# MPL AND THE SHARIAH

A new deceptive term which is nowadays on the tongues of Ulama is 'shariah-compliant'. We are unaware of the one who has pioneered this phrase. But the manner in which this term is being used and manipulated conveys the distinct impression that the user wishes to project himself as being a man of knowledge. One of the new fangled things which they are trying to make 'shariah-compliant' is the kufr concept of so-called Muslim Personal Law (MPL). While the idea being peddled is that MPL is shariah-compliant, the opposite is true. Instead of MPL being shariah compliant, the Shariah is being made MPL-compliant.

And, in this confounded 'compliance' exercise, an abortive and desperate attempt is being made to make MPL constitution-compliant

## BATTERING THE SHARIAH

In the attempt to get governmental approval for MPL, the authors of this innocuous proposal are labouring to force the Shariah to comply to the kufr demands of the secular constitution of the country. Proposals are being made and have been made to change and batter the laws of the Shariah to make these comply with the constitution of the country.

MPL is the battering ram to batter the Shariah of Islam into compliance with the secular law. But with all its battering, mutilating and distortion of Allah's Shariah, the Project Committee responsible for the disfiguration of the Shariah will fail in its evil exercise of making Islam compliant with the secular constitution. It must necessarily fail because of the wide divergence of

the respective paths of the two ideologies and of the differences in their aims and goals.

If by some hook or crook the votaries of MPL succeed in gaining acceptance for their proposals of kufr which they may have rendered totally subservient to kufr law, they will labour to deceive Muslims into believing that the secular authorities have accepted Shariah law. Only people with dense minds will swallow such a blatant and vile falsehood

## ANTITHESIS

Islam is the very antithesis of kufr and all that kufr gives rise to. No one should therefore be fooled and tricked into accepting that the Immutable Shariah of Allah Ta'ala can ever be made constitution-compliant. Whoever puts forward this claim is a liar and is in entirety bereft of any fear for Allah Ta'ala. Such a liar has no understanding of Accountability in Allah's Court on the Day of Qiyaamah.

If any aspect or mas'alah of the Shariah is forced to comply with the secular constitution or the laws formulated in the light of the kufr constitution, such a fusion of opposites will not be the Shariah. Consider for example the the age of marriage which the secular law fixes at 18 years. According to the Shariah, a *baaligh* (adult) of less than 18 is entitled to contract marriage without anyone's consent. But MPL in its attempt to make the Shariah compliant with the secular law accepts this secular law and proposes that the Shariah's law on this issue be scuttled and the 18 year age be implemented as law. Here is no Shariah-compliance in the acceptance of this secular law. Such accep-

tance simply means rejection of the Shariah's law pertaining to the age when a person can marry without anyone's consent.

The MPL proposals which the Project Committee has initiated invariably lead to the rejection of the Shariah's laws on such issues.

It should be understood clearly that it is impossible to make the Shariah comply with the secular constitution. Any claim to the contrary will be an attempt to sell falsehood by deception and by preying on the ignorance of the people. The Project Committee should desist from the falsehood that in its proposals the Shariah is being vindicated and presented to the government for

acceptance.

## WHY MPL?

A lot of hot air is being blown about the need for MPL and of its benefits. However, thus far none of the members of the project committee nor any of the fans of MPL has outlined with any clarity the benefits of MPL. How will Muslims gain Islamically by accepting MPL? Although we realize that this question is superfluous, we nevertheless pose it since the people responsible for MPL have not as yet informed the Muslim community why exactly they are so desperate to have laws which twist, distort and displace the *masaa-il* of the Shariah on the issues and aspects they are dabbled in.

## SUPERFLUOUS

When a measure is in conflict with the Shariah, it is then improper to even attempt to ascertain its benefits. There are benefits in gambling, in *riba*, in haraam food, etc. But, it is superfluous and improper for

*Continued on page 6*

## "Legalizing" Riba-Nothing new

According to press reports, the Azhar university in Cairo, Egypt has issued a 'fatwa' (sic) declaring the permissibility of fixed interest. One such report says:

*"Islam's highest authority, the Al-Azhar Institute in Cairo, has given a green light to fixed banking interest in Egypt."*

*"Sabar Talaab, the head of the secretariat, said on Sunday that Al-Azhar's Islamic theological research committee had reached the verdict on*

*October 31."*

*"Religious jurisprudence means change and it is illogical to remain frozen while the world changes around us," said Talaab."*

While the shayaateen masquerading as Muslims make such comments and 'legalize' what Allah has made Haraam, the Qur'aan Majeed unequivocally declares:

*"Those who devour interest do not stand except as stands one who has been driven to madness by the touch of shaitaan."*

*(Continued on page 6)*



# Questions and Answers

MUJLISUL ULAMA  
OF SOUTH AFRICA  
P.O. BOX 3393,  
PORT ELIZABETH

**Q. Some Madrasahs insist that the students remove all their hair on their heads. In spite of the permissibility of keeping long hair, why the insistence on bald heads?**

**A.** It is not sinful to abstain from a permissible act. The insistence of the Madaaris is motivated by the moral interests of the pupils. Maintenance of moral discipline is among the duties of the Madaaris. The nafs employs a variety of tricks to detract students from Ilm and to cast them into the cauldron of moral turpitude. Students who keep long hair do so, not because they believe that they are emulating the Sunnah. They do so for nafsani reasons. This deception is not peculiar with students. Even some molvis, especially young molvis, suffer from this disease of *nafsani* deception. They deceive others and themselves into believing that they are keeping long hair in emulation of a Sunnat style when in reality they are victims of their nafsaniyat. They keep long hair for *riya* — to show off — to convey to others that they are handsome with their long hair. If their concern was truly the Sunnah, they would have exercised greater care with their trousers. It is observed that those who keep long hair generally wear their trousers on or below the ankles. In spite of the Sunnah's *taleem* being the prohibition of wearing the trousers on and below the ankles, those who keep long hair ostensibly to conform to the Sunnah, are careless about the way they wear their trousers. They are particular and concerned in observing the permissible act of long hair, but utterly careless and oblivious of the *haraam* act they perpetrate when wearing their trousers. The manner in which they wear their trousers in flagrant conflict of the Sunnah testifies that their *niyyat* in keeping long hair is not the Sunnah. It is something else of which they are aware deep in their hearts. The Qur'aan Majeed says:

*"In fact, man is aware of (what goes on) in his nafs, even though he puts forth excuses."*

**Q. In the third raka't of Witr the Imaam went in Ruku' without reciting Takbeer and Dua Qunoot. He completed the Salaat with Sajdah Sahw. Should this Witr Salaat be repeated?**

**A.** The Witr does not have to be repeated. The *Sajdah Sahw* compensated for the error of omission of Dua Qunoot.

**Q. Is it necessary for a haafiz to be present in the jamaat when the Imaam is a haafiz who is performing Taraaweeh for the first time?**

**A.** It is necessary to have a haafiz or huffaaz in the jamaat whether the Imaam is a haafiz who is performing the first time or the 20th time. However, necessity here does not mean that the Taraaweeh will not be valid if there is no haafiz in the jamaat.

**Q. In the third and fourth raka'ts of Fardh Salaat, should the Hanafi muqtadi recite Surah Faatiha?**

**A.** Although there are two views on this question, the preferred view is that he should not recite anything.

**Q. After Salaat, the Maulana usually gives a talk. Someone was recording the talk secretly without the Maulana being aware. Is this permissible?**

**A.** The Maulana's talk was a public *bayaan*. Everyone has the right to record such talks without gaining prior approval of the Maulana or of anyone else.

**Q. Are shrimps Haraam or Makrooh Tahrimi?**

**A.** Whether Haraam or Makrooh Tahrimi, as far as you should be concerned, it means unlawful, and to commit an unlawful act is sinful, and a sinful act warrants the punishment of Allah Ta'ala. Makrooh Tahrimi does not detract from the prohibition. A Makrooh Tahrimi act is forbidden. Commission of it is sinful. Provide your address. We shall post our booklet on Shrimps to you, Insha'Allah.

**Q. Is learning to recite the Qur'aan Fardh or is it Fardh to recite properly in Salaat?**

**A.** You appear to be confused. It is obvious that it is compulsory to recite the Qur'aan properly in Salaat. How will a person achieve this without learning to recite the Qur'aan Majeed correctly with Tajweed? Learning to recite the Qur'aan with Tajweed is compulsory.

**Q. During the Taraaweeh Salaat, a trustee left the saff, causing a delay. The Salaat commenced only when he returned to his position in the saff. Was this**

**proper?**

**A.** The Salaat should have continued without waiting for the trustee. Someone else should have filled the gap created by the departing trustee. It was improper to delay the Jamaat for the trustee.

**Q. What exactly is a modernist Muslim? Are all Muslims who shave their beards and wear western clothing modernists? In the context in which The Majlis uses this expression, does it mean that a modernist is a kaafir?**

**A.** Commission of sins does not expel a Muslim from the fold of Islam. Even if a Muslim commits *kabeerah* (major) sins he remains a Muslim as long as he does not deny or reject the laws of the Shariah. A Muslim does not become a kaafir if he shaves his beard and dons kuffaar garments as long as he believes that what he is perpetrating is sinful. If he says that shaving the beard is permissible, then he ceases to be a Muslim. In view of his denial of a law of Islam, he becomes kaafir.

Rejection of any proven law, belief, teaching or custom of Islam is *kufir* which expels the denier from the fold of Islam. The term modernist is used sometimes for those who emulate the ways and styles of the kuffaar. Such modernists while imitating non-Muslims do not reject Islamic Culture. They remain Muslims. Then, there are others who don Islamic garb, but they deny essential teachings and practices of Islam. This type of modernist is a kaafir. The dress-style and the sin committed do not make a person a kaafir. His rejection and denial of Allah's Shariah or any aspect thereof render him a kaafir. But generally kaafir modernists display their *kufir* with their external appearance as well. They shave their beards, dress like kuffaar and have disdain for the Sunnah of Rasulallah (sallallahu alayhi wasallam). On the other hand, *faasiq* Muslims who don kuffaar dress, shave their beards, listen to music, etc., in spite of committing these sins, do not hold in contempt the style of the Sunnah.

**Q. Is cloning permissible?**

**A.** This technique is permissible in plants and animals. Human cloning is *haraam*.

**Q. Some Ulama have passed the fatwa that it is permissible for women to cut their hair with the permission of their husbands? Is this correct?**

**A.** This fatwa is *baatil* (baseless). It has no validity in the Shariah. Those who hold this view have no basis in the Shariah. The Y.M.M.A. has published a book refuting in detail this *baatil* fatwa. The book is available from the Y.M.M.A. P.O.Box 18594, Actonville 1506. It is a 145 page book. The price is R15.00 (\$2).

**Q. What is the meaning of eid-e-meelad?**

**A.** There is no such eid in Islam. In Islam there are only two Eids — Eidul Fitr and Eidul Adhaa. 'Eid-e-Meelad' is a merry-making festival of the *Qabar Pujaari* (Grave-Worshipping) sect. They have many *shirki* acts and customs generally associated with graves. Their religion centres around grave-worship, singing, a bit of dancing, merry-making gatherings, festivals, charms, potions and the like. Bid'ah and shirk are their life-blood. One of their merry-making festivals supposedly fabricated to celebrate the birthday of Rasulallah (sallallahu alayhi wasallam), is described by the Qabar Pujaaris as 'eid-e-meelad'.

**Q. Even Muslims have described as barbaric the sentence of stoning to death**

**which a Nigerian court has ordered for a woman found guilty of adultery. Some Muslims argue that stoning to death is not ordered by Islam. Please comment.**

**A.** This type of modernist is a perfect example of a kaafir. A person who denies the Shariah's Law of *Rajm* (Stoning) is a *murtadd* in the unanimous Ruling of ALL the authorities of Islam of all Four Math-habs. From the

time of Rasulallah (sallallahu alayhi wasallam) to this day, there has been no difference of opinion on this issue in the Ummah. It is only in this age that *zindeeqs* and spineless so-called Muslims who have become the slaves of the West, deny this Shar'i Command on which there exists absolute certitude — a certitude which tolerates no scope for dissension. There are no two opinions in Islam on this question. If *zina* is proved on the basis of evidence which is admissible in the Shariah, there will be a conviction and punishment will have to be meted out. The clamour of the kuffaar press against the *Rajm* law of

Islam has constrained the modernist *zindeeqs* to openly voice their support for the demands of the kuffaar. Insha'Allah, we hope with *taufeeq* from Allah Ta'ala, to write a booklet explaining the Shar'i command of *Rajm* (Stoning for adultery).

**Q. I have Qadha Salaat of many years. Should I leave out the Sunnat and Nafl Salaat and concentrate on making my Qadha?**

**A.** Continue with Sunnat Salaat. The Sunnats of the five Salaat, Ishraq, Dhuhaa, Asr, Maghrib and Isha should not be abandoned. Along with the Sunnat Salaat, perform Qadhaa

as much as possible.

**Q. If Qadha is made of Fajr, Maghrib and Isha during the night time, is it permissible to recite the Qiraa'at audibly?**

**A.** It is permissible even if the *qadha* of these Salaat is made during the daytime. However, one should not recite audibly if one happens to be making the *qadha* in a Masjid.

**Q. My sickly mother was unable to fast during the Month of Ramadhaan. Does she have to pay Fidyah for the fasts she had not kept?**

**A.** Fidyah is paid only when a person will not be able to make *qadha* of the fasts which were missed due to illness, journey, etc. If the sickness of your mother is temporary and there is hope of her regaining her health, then Fidyah will not be valid. She will have to make *qadha* of the fasts when she is able to do so. However, if there is no hope of her recovering, then Fidyah has to be paid. The Fidyah for each missed fast is the same as the amount given as *Sadqatul Fitr*.

**Q. I am presently renting a house. I have installed cupboards in the house. Can I claim the amount I spent from the owner of the property when I vacate the premises?**

**A.** If there was such an agreement with the owner, then only may you claim from him. However, if there is no agreement, and you installed the cupboards of your own free will, then you may not claim from the owner. You can only dismantle the cupboards and remove them from the hired premises. Or you could sell the cupboards to the owner or to anyone else? You may not demand payment from the owner of the property.

**Q. On marriage occasions, when opening a new business and moving into a new house, people recite Khatam of the Qur'aan Shareef. Collective Dua is then made. Thereafter refreshments are served. Is this a Sunnah practice?**

**A.** It is a bid'ah practice. Such ceremonies and serving of refreshments on the occasions mentioned in the question are innovations. Participation in these customs of bid'ah is not permissible.

**Q. It is mentioned in the Hadith that when Hadhrat Umar (radhiyallahu anhu) had completed hifz of Surah Baqarah, he sacrificed a camel out of happiness. On the basis of this will it be permissible to serve food when making khatam of the Qur'aan Shareef?**

**A.** The act of Hadhrat Umar (radhiyallahu anhu) is not a basis for any of the customs in vogue among people. Hadhrat Umar's act was not in fulfillment of a custom. It was done spontaneously as a result of his happiness when he had accomplished the hifz of Surah Baqarah in eight years. He did not organize a party nor was his act an ostentatious gathering of waste such as the *jalsahs* of the present day. If a person wishes to gain *thawaab* and give *Sadqah* to the poor in gratitude to Allah Ta'ala for the *Ni'mat* of Hifz, he is free to do so. But what is the need to organize a party, have speeches, sing songs, invite wealthy and bloated people to participate, etc., etc. Such

## SHUKR

Hadhrat Ja'far (rahmatullahi alayh) narrates: "*Rasulallah (sallallahu alayhi wasallam) said that it is incumbent to make shukr (express gratitude) to Allah Ta'ala for the bounties he confers. In adversity (poverty, debt, etc.) recite Istighfaar and when afflicted by grief recite 'Wa la haula wa la quwwata illa billahil azweem.'*"

# Questions and Answers

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gatherings are far—very far—from the simple act of Sadqah of Hadhrat Umar (radhiyallahu anhu). There is no resemblance between the extravagant parties of show (*riyaa*) and Hadhrat Umar's simple deed of Sadqah. By all means give Sadqah in abundance and unostentatiously. There is no need for publicity and advertisement. There is no need to feed people who eat five times a day.

The *nafs* presents deceptive arguments to substantiate bid'ah and shaitaniyat.

Innumerable Sahaabah made hifz of the Qur'aan Shareef. Did anyone of them organize a jalsah, a party or any type of gathering? Did anyone of them follow the act of Hadhrat Umar (radhiyallahu anhu)? Hadhrat Umar (radhiyallahu anhu) was a Haafiz of the Qur'aan. Did he repeat his performance of sacrificing a camel when he completed hifz of the Qur'aan? Did he invite people to a feast? Did he organize a jalsah? The sacrificing of a camel by Hadhrat Umar (radhiyallahu anhu) was a personal preference in a moment of extreme delight. It never was the intention to initiate a custom, hence no one ever followed him in this act. If there was a need for feasting and merrymaking on the occasion of a *khatam*, then such practices would have gained prominence during the Khairul Quroon. Hifz of the Qur'aan is not something new and peculiar to this age. Personal preferences of the Sahaabah were not transformed into regular customs to be observed by the Ummah. At most it can be said that it is good to give Sadqah as an expression of gratitude to Allah Ta'ala for a *ni'mat*. But giving Sadqah is in many forms. No particular form may be established as a custom to be observed with incumbency, ostentation, waste, *riya* and pride which grace the *jalsahs*, gatherings and so-called Deeni ceremonies of our times. And, if someone is over-eager in the desire to emulate Hadhrat Umar (radhiyallahu anhu), then when he completes the Hifz of Surah Baqarah let him sacrifice a camel or its value in money. Let him give this amount in Sadqah to the poor and refrain from any *jalsah* when he completes Hifz. He will then have some resemblance with this Sunnat which was the peculiarity of Hadhrat Umar (radhiyallahu anhu) alone.

**Q. I work in a factory with numerous non-Muslims. Can I make my lunch hot in the microwave oven which everyone uses?**

**A.** Since they use the same oven for heating their haraam food, you should not use it. It will adversely affect your Imaan.

**Q. My wife wants me to hold her hand whenever we are in the public. I have told her that this is not Islamic behaviour. What do I do?**

**A.** Rasulullah (sallallahu alayhi wasallam) said that *hayaa* (shame) is an integral branch of Imaan. The stronger one's Imaan, the more shame will there be in one. It is shameless for a man to walk hand in hand with his wife in the public. Muslims nowadays see goodness and respect in the lewd habits and practices of the western kuffaar. Even kuffaar of the east frown on such shameless practices. It is not permissible for a man to walk in public holding hands with his wife. Our culture is the culture of the Sunnah.

**Q. All our children are now married. My wife now wants to learn to drive and apply for a job. What is the Shariah's position?**

**A.** Now when it is time for her to forge stronger links with Allah Ta'ala, to slacken her worldly ties and to make greater preparations for the grave and Akhirah, she goes into the opposite direction. Her attitude does not bode well. If a person moves further from the Akhirah the older he/she gets by the day, it indicates deprivation from Allah's mercy. Her attitude and desires are highly detrimental for her Imaan. It is haraam for her to learn to drive and

to seek a job, and it is haraam for you as her husband to allow her latitude in committing haraam.

**Q. Is it permissible to use washing powder to wash kafan material?**

**A.** Although permissible, it is best not to use washing powder for this purposes on account of the doubtful ingredients.

**Q. Is it permissible to have a special Salaat room in the house?**

**A.** In fact, it is preferable, especially for the women-folk. Men will obviously perform their Fardh Salaat in the Musjid. But for Sunnat and Nafl Salaat, a special Salaat room is advisable.

**Q. Muslims visit holiday resorts in places such as the Dead Sea environment. We are told by Islam that Allah's punishment had descended on this locality. Is it permissible to visit such places and spend one's holiday there?**

**A.** A Muslim need not have much intelligence to understand that it is not permissible to holiday in a place on which Allah's Wrath, *La'nat* (Curse) and Punishment had settled. Muslims nowadays are following in the footsteps of shaitaan and the kuffaar in every domain of life. Allah Ta'ala warns in the Qur'aan Majeed: "Do not follow in the footsteps of shaitaan, Verily, he is your open (declared) enemy. He instructs you (to commit) immoral and shameless acts." Only those who have no understanding of the purpose of life ruin their souls with idle and immoral pursuits in emulation of the kuffaar.

## Noor Of The Heart

Rasulullah (sallallahu alayhi wasallam) said that when Noor enters the heart, the (spiritual) breast of man expands. When the Sahaabah asked for a sign of this Noor, Rasulullah (sallallahu alayhi wasallam) said: "Such a person flees from this abode of deception. He turns his attention to the abode of the Akhirah and he makes preparations for it before the arrival of maut."

**Q. One of the Musjid's administrators calls the Iqaamat. He makes many mistakes. There are others who can recite correctly and who are able to recite the Iqaamat properly. Is it the right of the administrator to recite the Iqaamat or can another person who knows how to recite discharge this duty?**

**A.** It is the right of the Muath-thin to recite the Iqaamat. It is not the right of the administrator or the trustee. If there is no permanent Muath-thin, then any of the musallis who is able to recite correctly should call the Iqaamat. The administrator who is unable to recite correctly should refrain from doing so.

**Q. The Musjid's trustee called on a beardless man to lead the Salaat in spite of there being others who follow the Sunnah and who can recite correctly. The beardless one led the Salaat. Should we repeat our Salaat on such occasions?**

**A.** If objecting to the appointment of a faasiq will not lead to violence, then such a person should be prevented from stepping forward to lead the Salaat. But if the trustees are hooligans who will commit violence if the faasiq is prevented, then refrain from any action. Simply repeat the Salaat. It is Waajib to repeat the Salaat performed behind a faasiq. One who shaves his beard is among the worst of fussaag. The *la'nat* and *ghadab* of Allah Ta'ala settle on him every second of his life. Those who have spiritual insight and look with the Noor of Imaan can see that a beardless male's face resembles swine's flesh. It is for this reason that looking at the face of a beardless man causes great *takleef* (spiritual distress) to the pure souls of pious people. They do not hold the

beardless one in contempt. It is not permissible to despise anyone. A truly pious person does not hold in contempt the worst sinner. But just as a person cannot tolerate looking at faeces, so too the pious man cannot tolerate looking at a beardless face. And, the act of diverting the gaze from a beardless face is a Sunnat of Rasulullah (sallallahu alayhi wasallam). When the emissaries of the Persian emperor came to meet Rasulullah (sallallahu alayhi wasallam), he turned his face away from them and asked: "Who instructed you to adopt this style (i.e., clean-shaven faces and long moustaches)?" When they replied that their lord (i.e. their emperor) had ordered this style, Rasulullah (sallallahu alayhi wasallam) said: "But my Lord (Allah Azza Wa Jal) commanded me to lengthen the beard and clip the moustache." Now when looking at the clean-shaven face of a kaafir was so abhorrent to Rasulullah (sallallahu alayhi wasallam), how much more renant will it be looking at the *mal'oon* (accursed) clean-shaven face of one who claims to follow Rasulullah (sallallahu alayhi wasallam)?

**Q. What is the ruling regarding the use of a microphone for Salaat? Almost all Imaams in the Musajjid, big and small, use microphones nowadays.**

**A.** Leaving aside the Shar'i arguments for the prohibition of using a microphone for Salaat, an intelligent Muslim does not embark on futility because Rasulullah (sallallahu alayhi wasallam) said: "Of the beauty of a man's Islam is that he shuns things which are futile." It is unintelligent to commit a futile act. Associating futility with ibaadat, especially Salaat, is sinful. It is haraam to introduce a futile act, an extra-~~noor~~ into Salaat. What is the purpose of a microphone. Everyone knows that it is to ensure that everyone in a large crowd is able to hear the speaker. But in all the Musajjid where the microphone has become "waajib" for the Fardh Salaat, we observe that even if there is one *saff* then too the microphone is used. Even in a small Musjid the microphone is used. Even if the Imaam's voice reaches the ears of the furthest musalli clearly, then too the micro-

phone is used. What then is the purpose of using a microphone? Only *riyaa* and *ujub* are the motivation for following a baseless and a stupid style or custom instituted by trustees of the Musjid. The poor Imaam Saheb being a paid employee submits to this stupidity and allows himself to be chained with the little microphone fixed to his collar. Our senior Ulama unanimously ruled that it is *Makrooh Tahrimi* to use a microphone for Salaat and Khutbah. It may be used for the Athaan, but not for the Athaan of Jum'ah inside the Musjid (i.e. the second Athaan). Although there appears to be some validity in the argument presented for the need of microphones in very large Musajjid such as the Haramain Shareefain, there is absolutely no need to use microphones in any Musjid in South Africa. The changing of the Imaam's positions can be adequately relayed to the muqtadis by means of *Mukabbireen* (i.e. musallis appointed at vantage positions) to announce the *Takbeer-e-Intiqalaat* (the Takbeers recited to announce the change of the Imaam's position).

**Q. In our Musjid there are only four saffs (rows). For the daily Salaat we have only one row of Musallis. The first row is used. However, since the first saff is close to the Qiblah wall, Sajdah cannot be made properly. Will it be in order for the Imaam to step back and lead the Salaat from the second row instead of the first row?**

**A.** It is permissible, in fact necessary that the Imaam steps back one row in the daily Salaat to enable musallis to make Sajdah properly.

**Q. May Sadqah be given to the Imaam only with the approval of the Musjid trustees?**

**A.** If the Imaam is poor and allowed by the Shariah



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to accept Zakaat, then Sadqah may be given to him without the approval of the trustees. There is no need to seek the consent of the trustees in this matter.

**Q. The Jumuah Athaan is announced at 1pm. At 1:15 or 1:20 a bayaan is given. Immediately after the talk, the Imaam mounts the mimbar for the Khubah. The musalli who arrives during the progress of the lecture is not given time to perform the four raka'ts Sunnats. Are these four raka'ts not Sunnatul Muakkadah?**

**A.** Undoubtedly, the four raka'ts are Sunnatul Muakkadah and have to be compulsorily performed. We do not understand how the latecomer is not given time to perform his Sunnat Salaat. Firstly, musallis should ensure that they are in the Masjid long before the time the Imaam will be mounting the mimbar. When it is known that the khubah will commence at the latest by 1:20 pm, everyone should be in time to perform the two raka'ts Tahyatul Masjid and the four raka'ts Sunnatul Muakkadah. These Salaat should be performed even while the lecture is in progress. It is not Waajib to listen to the bayaan, but it is waajib to perform the Sunnatul Muakkadah Salaat. No one has the right to prevent a musalli from performing the four raka'ts Sunnatul Muakkadah as long as the Imaam has not mounted the mimbar.

**Q. What is the Shariah's ruling regarding a person who attends a Christian wedding in a church and listens to the ceremony?**

**A.** He becomes a murtadd. He has to repent and renew his Imaan.

**Q. If rice is thrown for good luck at a Muslim wedding, what happens to one's Imaan?**

**A.** To do so is haraam. This is a custom of the idolaters. It is not permissible to follow the customs and practices of the kuffaar. Nevertheless, one remains a Muslim.

**Q. Muslims attend a wedding reception in a hall where drinking, dancing, music, and other haraam acts are committed. Scantly dressed females abound in the hall. Yet the Muslims attending the reception perform Salaat in the hall. What is the position of their Salaat?**

**A.** The Imaan of these people is in question. Their Salaat is not permissible in the hall of filth and immorality. They have to compulsorily repeat their Salaat elsewhere in a clean place.

**Q. Between the Jumuah Athaan (i.e. the first Ahaan) and Jumuah Salaat/Khutbah, a bayaan is given in English. Immediately after the bayaan, the Khutbah commences. No time is given for performing the four raka'ts Sunnatul Muakkadah. Is this proper and permissible?**

**A.** The four raka'ts can be performed while the bayaan is in progress. It is not incumbent to listen to the talk. One may even perform the four raka'ts at home before coming to the Masjid.

**Q. Is there any particular method of reciting the Iqaamat?**

**A.** Yes, there is a particular method. The Iqaamat should be recited quickly while the Athaan is called out loudly and haltingly.

**Q. Should a Masjid bear the name of a nationality or a Math-hab? Is this not a recipe for fitnah?**

**A.** Explain in which way will it be a recipe for fitnah and what have you understood by 'fitnah' in this context? The designation of a nation is not a swear word. Allah Ta'ala has created races and nations. There is no harm in naming a Masjid after a particular racial or national group. Math-habs are holy Institutions. It is perfectly permissible to name a Masjid with the designations of the Holy Math-habs of the Sunnah. This question has arisen on account of people subscribing to western concepts.

**Q. Is it permissible for several ladies to travel with one mahram male? How can one man be a mahram for three or four ladies?**

**A.** You have not understood the meaning of mah-

ram. A male with whom marriage never was nor ever will be permissible is termed a mahram. Sons, father, brothers, uncles, etc. are in this class of mahrams. One such man can have many females whose mahram he is. He can have a mother, daughters, sisters, aunts, etc. He is the mahram of all these females and they can accompany him on a journey provided he is not a faasiq.

**Q. In the Masjid in front, there are two large bookshelves which cause a distraction. Is it permissible to have bookshelves in front?**

**A.** In the shelves in a Masjid copies of the Qur'aan Majeed are kept. These shelves should not pose a distraction. When performing Salaat, look at the ground on the spot the head will touch in Sajdah. Do not look towards the bookshelves.

**Q. What is the proper amount for Fitrah? There is much confusion in this regard.**

**A.** For Hanafis the Fitrah is half 'Sa' of wheat or flour or its price. For Shaafis, it is one 'Sa'. 'Sa' is a measuring can. A 'Sa' is approximately 3.8 kg. Therefore, for Hanafis, 2 kg flour or its price, and for Shaafis 4 kg flour or its price will be adequate. In today's value this is R10 for Hanafis and R20 for Shaafis (in South Africa). The price of flour varies in different places. The retail price of flour at a place should be taken when calculating Sadqatul Fitr. Another factor which has to be borne in mind is the price of 2 kg, not the price of 2 kg calculated on the basis of the price of a bag of 10kg of flour. Such a calculation is deceptive and unreal. For example, a 10 kg bag of bread flour in our town sells for R30. On this basis, 2 kg. Cost R6. But, a 2 kg packet of flour sells for R10. The fitrah for Hanafis will thus be R10 and for Shaafis R20.

**Q. One imaam worked out the Fitrah amount to be R7 for Hanafis and R13 for Shaafis? Is this correct?**

**A.** This imaam is ignorant of the mas'alah that for Shaafis it is twice the amount of the Hanafi Fitrah. Even if 2 kg flour cost R7 where he happens to be, the Shaafi Fitrah will be R14.

**Q. Is the Fidyah for missing a Ramadhan fast the same amount as Sadqatul Fitr?**

**A.** Yes, the amount is the same. It should, however, be remembered that payment of Fidyah is valid only if there is no hope of the person regaining sufficient health to fast. If the sick person who misses fasts during Ramadhan, recovers after Ramadhan, then he/she will have to compulsorily make qadha of the missed fasts even if Fidyah was paid. The fidyah will then become Nafil Sadqah.

**Q. What value should be taken when calculating Zakaat on stock-in-trade?**

**A.** The wholesale price. The price which will be paid by the trader if he has to purchase the stock on the day he calculates his Zakaat. One fortieth (2.5%) of the actual stock may also be given as Zakaat payment.

**Q. A woman who has died had no husband, no parents and no children. She is survived by two sisters, step-brothers and step-sisters. The step-brothers and step-sisters and the deceased woman are of the same father but different mothers. Among her relatives she also has one son of a predeceased brother, and three sons of a predeceased sister. How should her estate be distributed?**

**A.** Her heirs are her two full-blooded sisters and her Allaati brothers and Allaati sisters. (The step-brothers and step-sisters here are known as Allaati). The sons of the predeceased brother and predeceased sister do not inherit in this case. Her two sisters inherit two thirds jointly of all her assets. They will share the two thirds equally between themselves. The remaining third will be inherited by the Allaati brothers and Allaati sisters. Each brother will get twice the share of the sister.

**Q. Can one make wudhu with contact lenses on?**

**A.** Wudhu with contact lenses is not valid.

**Q. Please explain the meanings of Sadqah, Zakaat, Nisaab and Lillaah.**

**A.** Sadqah refers to charity—any kind of charity given to gain the Pleasure of Allah Ta'ala and *thawaab* (reward). Sadqah is of two kinds: *Sadqah Waajibah* (Compulsory Sadqah) and *Sadqah Naafilah* (Optional Sadqah). Zakaat, Fitrah, Fidyah, Kaffaarah and Nathr are Compulsory forms of Sadqah. Such Sadqah may be given to only poor Muslims (Masaakeen and Fuqaraa).

Zakaat is the specific compulsory Sadqah which is paid on certain types of assets. This is paid annually. Lillaah simply means 'For the Sake of Allah'. Generally, in the language of ordinary people, Lillaah refers to optional charity. Optional charity may be given to even non-Muslims. Nisaab is the minimum amount on which Zakaat becomes compulsory. The Nisaab of Zakaat is 612 grams silver or its price.

**Q. I take out Sadqah every month. How should I spend this money?**

**A.** Since this monthly sum you set aside is *Nafil* (Optional Charity) you may utilize it for any Islamic charitable cause. You may use it for the poor, contribute it to a Masjid or Madrasah, use it for printing Islamic literature or for any good cause.

**Q. What percentage of one's salary should be paid as Sadqah?**

**A.** *Nafil* (Optional Sadqah) is left to the individual's discretion. You may give any amount optional charity and at any time. It is not compulsory to take out Sadqah every month from your salary. You may give as and whenever you wish and whatever you can afford. Zakaat, however is compulsory once a year on all your Zakaat assets. Such assets are gold and silver in whatever form, cash, whether on hand or in the bank, and on stock-in-trade. If these assets equal the Nisaab value or more, then you have to pay 2.5% Zakaat. Your Zakaat year will end 12 Islamic months after you had become the owner of the Nisaab value. At the end of the twelve months, add up all your Zakaat assets; deduct your debts, and pay Zakaat on the balance.

**Q. I am trying to improve my Imaan. Some years ago, perhaps before I was baaligh and also after I became baaligh, I made many Khatams of the Qur'aan Shareef. At times I would skip pages in between. Thereafter I have made many khatams correctly, i.e. without skipping pages. I am worried now that even my subsequent khatams will not be accepted on account of the defective khatams of earlier times. What should I do to compensate for the deficiency in my khatams to ensure that my khatams are accepted?**

**A.** May Allah Ta'ala increase you in *taqwa* and *baseerat*. You need not worry about your having skipped pages in the past. You will, Inshaa'Allah, obtain the *thawaab* of whatever you have recited even if you had skipped pages. This earlier practice of skipping pages does not in any way affect your completed recitations and your future khatams. There is no compensation necessary for having skipped pages.

**Q. Please state a Hadith in which it is mentioned that keeping a beard is compulsory.**

**A.** There are many such ahaadith. Write to the Y.M. M.A. P.O.Box 18594, Actonville 1506 for a booklet on the beard. You will find many Ahaadith and Shar'i Rulings in the booklet. One such Hadith is the statement of Rasulullah (sallallahu alayhi wasalam):

*"Oppose the mushrikeen. Lengthen the beards and clip the moustaches."*

**Q. My husband and I constantly argue about Namaaz. He does not make his Qadha Namaaz. When I question him about his neglect of his Qadha Namaaz, he takes offence and says that I am nagging too much. He says that I should not worry about his Qadha Namaaz as it is his sin. Please comment.**



# Questions and Answers

MUJLISUL ULAMA  
OF SOUTH AFRICA  
P.O. BOX 3393,  
PORT ELIZABETH

A. Your husband is most ungrateful for the favour you are doing him. He does not realise what a valuable wife he has, hence he reacts like a shaitaan. If he had to suffer a huge monetary loss and you save him in some way from sustaining such a loss, he will applaud and praise you. He will appreciate your act. Since he understands the value of money, he will be grateful to you for saving him from a loss. But because he has absolutely no understanding of the colossal loss he will be suffering in the Akhirah nor does he have any understanding of Allah's Punishment, he reacts in this irresponsible way. He cannot see the good you are doing for him. Continue to remind him of his Qadha Salaat. It is among your duties to your husband to try your best to see that he follows the Deen.

**Q. When one makes khatam of the Qur'aan, should one make the niyyat of khatam before beginning or after having completed the recitation?**

A. There is no need to make niyyat of khatam. When one recites the Qur'aan, one's action implies the intention to recite for the Sake of Allah Ta'ala. When one has completed the whole Qur'aan, that is the Khatam.

**Q. Should a Muslim draw up a Will? How should the deceased's assets be distributed according to the Shariah?**

A. It is compulsory to draw an Islamic Will, especially in a non-Muslim country or even in a Muslim country where the Law of Islam is not the Law of the State. The shares of the inheritors have already been determined by the Shariah. A person has no say and no option in fixing shares for inheritors. There are ready-prepared Islamic Will forms available. Our detailed book on Inheritance is available from the Y.M.M.A. P.O.Box 18594, Actonville 1506.

**Q. Are Niknaks, Cheese Flings and Cadbury Chocolates permissible?**

A. Cheese Niknaks are not permissible. Our stand regarding chocolates and sweets is to abstain from ALL sweets and chocolates regardless of the manufacturers. Some of these products contain haraam gelatine, haraam colourings, haraam flavouring agents, haraam essences, alcohol, etc. It is extremely difficult to investigate the thousands of lines of these products. The manufacturers are also cagey and reluctant to provide accurate information. Haraam ingredients are also concealed under many chemical names. At least we can say that many of these products are haraam, and all are *Mushtabah* (Doubtful). Abstention is therefore the best course.

**Q. According to The Majlis women are not supposed to attend Walimahs. I have been informed by some Maulanas that Rasulullah (sallallahu alayhi wasallam) used to allow women to attend Walimahs. Please comment.**

A. The Maulanas are all Muqallideen or are supposed to be Muqallideen of the Math-hab. It is not permissible for a Muqallid to deduct Shar'i masaa-il from the Qur'aan and Ahadith. The limit for the Muqallid is the Rulings of the Fuqaha and the Aimmah-e-Mujtahideen. The Muqallid may not go beyond this limit. There are Ahadith which say that wudhu have to be taken after eating cooked food. There are Ahaadith which allow women to attend the Musjid. But the Ruling of Allah's Shariah is that it is not permissible for women to attend the Musjid. Just as it was permissible for women to attend the Musjid during the age

of Rasulullah (sallallahu alayhi wasallam), so too was it permissible for them to attend Walimahs in that age. Later when Musjid attendance was prohibited for them, it was extended to Walimahs to a greater degree. Do not be misled by the baseless arguments of men with shallow knowledge.

**Q. Is Medical Aid permissible?**

A. The Medical Aid scheme in its present form is not permissible. If the scheme is imposed on the worker and deductions from his wages are compulsorily made, there is no agreement or contract between the worker and the scheme. His actual wage will be the net amount he receives after the compulsory deduction is made without his consent. In this case, he can avail himself of the benefits of the scheme since whatever benefit he will receive will be a gift from the fund. If the deductions are the result of a voluntary contract between the worker and the scheme, then the benefit he acquires from the fund will be the product of a haraam contract. Such benefit is impure. The voluntary contract here resembles a *Bay' Faasid* (Corrupt Sale). In fact it is a *Bay' Faasid* which is in the category of Ribaa. It is not permissible to use the fruits of a *Bay' Faasid*. The payment made towards the Medical Aid is not *Tabarru'* (charitable gift or a gift of kindness) as some have interpreted. The scope of this column does not permit a detailed exposition of this question.

## Question

A Mufti claims that it is not necessary for women to keep their faces concealed with a cloth hung over a cap-like protuberance during the state of Ihraam. He said that those who do so, are acting out of *Taqwa*. But it is not a requirement of the Shariah that women wear such face-covering during the state of Ihraam. We have always been instructed by the Ulama to the contrary—that it is necessary for women to conceal their faces even during the state of Ihraam although they should ensure that the cloth does not touch the face. Please comment.

## Answer

The Mufti Saheb has erred in his opinion. All the *Akaabireen* (Senior Ulama and Muftis) have always ruled that it is necessary for women to conceal their faces even during the state of Ihraam. However, the cloth of the *nikaab* should not be attached to the face. It should be hung over a protruding cap-like item over the head.

This has nothing to do with *Taqwa*. And, if it is really based on *Taqwa*, then the instruction of the Qur'aan and Hadith is to adopt *Taqwa*. Thus, for a Mufti to give the opposite advice is a sign of his spiritual darkness and deviation. A Mufti who advises people to act in conflict with *Taqwa* betrays the Amaanat of Ilm which he has acquired. It is a sign of sure *dhalaal* (deviation). Why should a man of knowledge desire to divert Muslim women from the path of *taqwa* when the Qur'aan commands *Taqwa*? There is something sinister brewing in the heart of such a Mufti. A man of Ilm does not embark on the propagation of acts which are in conflict with *Taqwa*. He, on the contrary, exhorts Muslims to adopt *Taqwa* because the emphasis of the Qur'aan and Hadith is on development of *Taqwa*. Besides this, the Fatwa of the Shariah is that women even during Ihraam should conceal their faces. They should only ensure that the *Nikaab* cloth is not in contact with the face.

**Q. If the purchase price is fixed at the outset of the transaction with the deposit and instalments clearly specified, will the deal be permissible irrespective of whether the seller or an outside finance house adds interest to the principle amount? The purchaser pays a fixed price which is declared at the outset of the transaction, e.g. R6,000 deposit and 60 monthly instalments of R1000. Purchase price is R66,000.**

A. If his deal is concluded with the seller who is the owner of the item or with his agent, the deal is per-

missible regardless of what the cash price (the principle amount) is. Irrespective of how the seller structures his price to reach the final figure of R66,000, the deal is permissible. If the finance house is the seller, the deal is also permissible. The finance house will become the seller only if it purchases the item, e.g. the vehicle from the original dealer. Once the finance house has purchased the vehicle from the dealer, it becomes the owner. Transacting with it will then be permissible. If the finance house is not the owner, but merely advances a loan to the buyer, then the deal will not be permissible. The condition for the permissibility of this transaction is that the finance house/bank must purchase the item from the original owner.

**Q. If the contract stipulates a prime related interest rate in the event of late payment of instalments, does this affect the validity of the transaction?**

A. The transaction remains valid, but agreeing to pay interest on late instalments is haraam. If such a contract has been signed, one should ensure that the instalments are paid on due date.

**Q. If the contract demands that the vehicle/property be insured for the term of the contract, will this stipulation affect the transaction?**

A. If the contract stipulates insurance, then it will not be permissible to enter into the transaction. To overcome this problem, the non-Muslim seller

(bank) should take out insurance and pay for it. The bank may then work this amount into the price which will remain a fixed amount. The deal will then be permissible. But it should be borne in mind that the buyer will not have a Shar'i right to demand any benefit from the bank in case of the vehicle being damaged or stolen. If the bank wishes, it may make good the loss or refuse to pay.

**Q. Is Zakaat payable on computer equipment used for training purposes? The equipment is listed with specifications as for sale and is available for sale throughout the year while it is also used for training.**

A. Since the original intention when procuring the equipment is to sell it for profit, Zakaat is payable on it even if it is used for training purpose. It is an item of merchandise (stock-in-trade).

**Q. Is Upton Iced Tea permissible?**

A. We do not know what iced tea is nor are we aware of its ingredients, hence we cannot comment.

**Q. Is there any significance in the Shariah in kissing the thumbs when the name of Rasulullah (sallallahu alayhi wasallam) is mentioned during the Athaan?**

A. There is no significance in this practice. In fact, it is in conflict

with the Sunnah. It is a bid'ah from which abstention is incumbent.

**Q. Two opposing schools of thought use the Musjid for their particular acts of worship. The one group stands in congregation and recites Durood in chorus. The other group who brands them bid'atis congregate in the Musjid and recite Durood whilst seated, but also in chorus. Thikr and Tilaawat is done in this manner. Both ways seem beneficial in this day and age of lost spirituality. Please comment on the practices of these**

# MPL AND THE SHARIAH

From page 1

Muslims to even attempt to ascertain the benefits of these haraam items. The Shariah has proclaimed them haraam, hence we are under obligation to shun all haraam regardless of the benefits of the haraam items and institutions.

We have asked the superfluous question simply to unmask the culprits who are guilty of distorting the Shariah on the basis of the falsehood that there is much benefit for the Muslim community in MPL. It is necessary that they outline the benefits on the basis of which they have structured their anti-Shariah, kufr-compliant MPL proposals.

All the 'benefits' which they present are imaginary, ambiguous and baits to dupe the community into acceptance of MPL. There is a sinister agenda which motivates ideas and proposals which are in diametric opposition to the Immutable Shariah of Allah Ta'ala. Let them present the imaginary benefits of MPL which we shall, Insha'Allah, submit to the Shariah's process of dissection and disposal.

## AL-HAQ SPECIAL EDITION

A Special Edition of Al-Haq, Bulletin 20, dealing with only the MPL issue has been issued and distributed. If you have not received this special edition, write for a copy to: AL-HAQ, P.O. BOX 3393, PORT ELIZABETH 6056. Please include a R1.50 stamp.

## UNPLUG YOUR EARS

Concerned and sincere Muslims who have been misled by the deceptive arguments of the MPL crowd, should unplug their ears and listen to *naseehat*. They are required to rationally and Islamically examine the proposals and ideas of the *baatil* project committee to ascertain the un-Islamic drivel which these votaries of MPL are trying to sell to the Muslim community.

Those who are engaging in the insidious exercise of dismantling Allah's Shariah come squarely within the purview of the Qur'aanic aayat:

*"Only those who do not believe in the Aayaat of Allah, fabricate falsehood."*  
(Aayat 105, Surah An-Nahal)

*"They do so because they have given preference to the life of this world over and above the Akhirah, and verily, Allah does not guide a community of kaafireen."*  
(Aayat 107 Surah An-Nahal)

*"They are such people on whose hearts, ears and eyes Allah has placed a seal. They are the ones who are oblivious (of the Truth of Allah's Deen)."*  
(Aayat 108 Surah An-Nahal)

According to the Qur'aan Majeed, *naseehat* benefits only those whose ideology is the Deen of Allah and the Akhirah.

## RAHMAT

When episodes of the Auliya are narrated, Rahmat from Allah Ta'ala descends on the gathering.

(Continued from page 1)

*That (madness of theirs) is because they say: 'Certainly, trade is like Riba.' But Allah has made lawful trade and has made haraam ribaa."*

*"O People of Imaan! Fear Allah! And shun what remains of ribaa if indeed you are Mu'mineen. And, if you do not do so, then take notice of war from Allah And His Rasool..."*

(Surah Baqarah, aayaat 275, 278, 279)

## NOTHING NEW

The attempt to make interest halaal is nothing new. The enemies of Islam and *zindeeqs*, especially in this age of anti-*Taqleedi*ism, have and are always subjecting the Shariah to personal opinion. The sinister motive of all these *zindeeqs* — the latest example being the MPL crowd — is material gain — monetary gain — worldly acclaim, etc. They perceive the Shariah as a huge impediment in the path of 'progress' — progress in the conception of western ideology. It has therefore become expedient and necessary for the *zindeeqs* to make haraam things lawful, left, right and centre.

In this regard, we believe Yusuf Ali was the first *zindeeq* who had made an abortive attempt to differentiate between bank interest and the Islamic meaning of *riba*. Excluding bank interest from *Riba*, Yusuf Ali states in his *baatil* commentary on the Qur'aan:

*"My definition (of ribaa) would... exclude economic credit, the creature of modern banking and finance."*

The *zindeeq* stated his opinion in a bid to legalize interest some 70 years ago. Therefore, the 'fatwa' of Al-Azhar is old-hat.

## KUFR

The claim that Islamic jurisprudence (*Fiqh*) means change is utterly baseless and has to be dismissed with contempt. The suggestion that the

# "Legalizing" Riba—Nothing new

laws of the Shariah are 'frozen' in a changing world is downright kufr. Talab, the spokesman of Al-Azhar implies that the Shariah of Islam has become obsolete hence the need for change and re-interpretation to make it compatible with western economic theories and practices. He has implied that what the Qur'aan taught fourteen centuries ago cannot be applied in this modern day of western advancement. He implies that the Qur'aan and the Sunnah—the Shariah of Islam—have outlived their utility. This leads to the kufr of the need of a new Nabi with a new Shariah. The implication of the rejection of the Finality of the Nubuwwat of Rasulullah (sallallahu alayhi wasallam) is glaring.

Just as the Qur'aan denounced and rejected the mushrikeen's attempt to equate trade with *riba*, so too does it reject Al-Azhar's attempt. Al-Azhar has merely gorged out what the mushrikeen of Arabia had said fourteen centuries ago, namely, *"Trade is like Riba"*. The modernist *zindeeqs* such as the committee of Al-Azhar contend:

*"..... such practices (economic credit) amount to commercial dealings undertaken by a bank in the name of its clients. They also draw a parallel with the commercial profits made from the caravans which the prophet Muhammad led almost 1400 years ago after buying goods with money collected from members of his tribe."*

But the Qur'aan emphatically rejects both the mushrikeen of 1400 years ago and the *zindeeqs* of Al-Azhar. Thus the Qur'aan Majeed declares: *"And Allah has made lawful trade and made unlaw-*

*ful ribaa."*

## NO VATICAN

The western media in designating Al-Azhar as the *"highest authority"* of Islam has sought to confer Vatican status to this Institution which has fallen into the dregs of *kufr* and *baatil*. In Islam there is no parallel with the Vatican. Al-Azhar even in its heyday when it was a truly Islamic Madrasah from whose portals walked innumerable great Ulama and Auliya, never was the *"highest authority"* of Islam. Al-Azhar to Muslims is NOT what the Vatican is to Christians. Al-Azhar in the present age is a non-entity in so far as the Shariah is concerned. It holds no status in the ranks of the Ulama. It is an un-Islamic centre conspiring the destruction of Islam. It is an appendage of the kuffaar government of Egypt. Al-Azhar enjoys no credibility among the true Ulama of Islam.

## FATWAS

The 'fatwas' emanating from Al-Azhar's Committee of *Zindeeqs* are pieces of scrap not worth the paper on which they are written. The crowd of *zindeeqs* who seek to render halaal what Allah has made haraam, is trying to capitalise on the past image of that once august Institution of Islam. But since these *zindeeqs* are "driven to insanity by the touch of shaitaan", they will not succeed in their plot to hoodwink the Ummah with their fatwas of *baatil* and *kufr* churned out purely for worldly reasons and to appease the kuffaar authorities who happen to hold sway in Egypt.

Bank interest is not different from the *Riba* prohibited by the Qur'aan Majeed. Bank interest is not 'profit' as the *zindeeqs* are propagating. No Muslim who possesses even a smattering of Islamic understanding will swallow the kufr drivel of bank interest being 'commercial profit'.

## THE PURPOSE OF ANECDOTES

Someone asked Hadhrat Abul Qasim Junaid (rahmatullah alayh): "Hadhrat, what benefit do the Muredeen derive from the stories of the Auliya?" He Said: "Stories (of the Auliya are among the ar-

mies of Allah. The hearts of the Muredeen derive strength and peace from these anecdotes." The questioner asked for proof of this claim. Hadhrat Junaid said: "Allah Ta'ala says in the Qur'aan:

*"Every episode which We narrate to you from the stories of the Messengers, We strengthen therewith your heart."*

## Animosity for the Auliya

Hadhrat Abu Hurairah (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: *"He who harbours animosity for My Wali, I give him notice of war."*



## OUR THANKS AND GRATITUDE

**W**e express our heartfelt and sincere thanks and gratitude to all Contributors who have contributed towards our Deeni Projects, especially the Waajib Maktab Project. Every Contributor regardless of how small his contribution may be, is a valuable cog in the Machinery of this Deen and its Projects. Our struggle against the forces of *kufr* and *baatil* is

a continuous and a difficult process. Allah Ta'ala supports and sustains His Projects in this material world with the aid of the Mu'mineen. Announcing this fact, the Qur'aan Majeed states: *"He (Allah) aided you (O Muhammad!) with His Aid and with the Mu'mineen."*

The Mu'mineen are thus vital cogs in Allah's worldly system

of Aid. Jazaakumullaah! May Allah Ta'ala accept all your contributions and may He increase the barkat in your Rizq and bestow *khair* and *aafiyat* to you all.

### SADQAH

"Save yourselves from the Fire even with a piece of date."  
(Hadith)

## AMR BIL MA'ROOF

Commanding righteousness and prohibiting evil are incumbent duties on Muslims. This remains an obligation at all times. Even when there appears to be no hope for the reformation of the transgressors, Amr Bil Ma'roof remains necessary.

When the fishing community of Bani Israaeel had violated the Sabbath and there was no hope that they would heed admonition, a group of the righteous frowned on those who continued with Amr Bil Ma'roof. In this regard, the Qur'aan Majeed says:

*"And when a group from among them said: 'Why do you admonish a community whom Allah will destroy or punish them severely?' They (the other group) said: 'For presenting an excuse to your Rabb and perhaps they may fear (Allah and desist).'"*  
(Surah A'raaf aayat 164)

It is absolutely necessary for the

Ulama to continue with their *naseehat*, admonition, commanding righteousness and prohibiting evil. Even if the people have transgressed beyond the point of redemption, the obligation of Amr Bil Ma'roof should continue. If the transgressors will not benefit from the admonition on account of their spiritual blindness, at least those who had discharged this obligation will be saved from the impending disaster of Divine Punishment. Stating this fact, the Qur'aan says: *"Then, when they had forgotten what they were admonished about, We saved those who used to prohibit from evil. And, We apprehended the transgressors with a disgraceful punishment on account of the immorality they perpetrated."*

(Surah A'raaf, aayat 165)

When the calamity of Divine Punishment descends on a community, Allah Ta'ala will save those who had upheld the obligation of Amr Bil Ma'roof Nahy anil Munkar.

## THE TRUE REMEDY

"The true remedy for calamities is the reformation of deeds. If this is achieved then within a short while the enemy will become overwhelmed with fear (for Muslims) Insha-Allah."

(Hadhrat Maulana Ashraf Ali Thaantvi)

### Self Reformation

"Self reformation is a person's priority. It is essential to first concentrate on one's own moral reformation."  
(Maulana Ashraf Ali Thaantvi)

### Death Of A Devotee

Hadhrat Sheikh Muzani Kabeer (rahmatullah alayh) says: "Once in Makkah my heart was overcome with fear and agitation. I therefore decided to go to Madinah Munawwarah. When I neared Beer-e-Maimunah. I saw a young man in his death throes. I said to him: 'Laailaaha il-lallaahu...' He opened his eyes and said: 'I am dying with a heart smitten with love. Virtuous people die with the sickness of love.'"

He then died. Hadhrat Muzani gave him ghusl and after the Janaazah Salaat buried him. He said: "After completing the burial all fear and restlessness disappeared from me. I therefore, cancelled my journey and returned to Makkah Muazzamah." Allah Ta'ala brought Sheikh Muzani out of Makkah Muazzamah in this way for the burial of His devotee.

### Tasbeeh of the Malaikah

A group of angels in the Heavens continuously recite: "Glorious is Allah who has adorned men with beards and women with tresses."

## NASEEHAT FOR YOUNG WIVES

Rasulullah (sallallahu alayhi wasallam) said that if he had to order any person to prostrate (make *sajdah*) for another person, and if this was permissible, he would have commanded the wife to make *sajdah* to her husband.

This one Hadith is more than adequate to show the high rank which the husband has over his wife. Besides this Hadith, there are numerous other Ahadith as well as Qur'aanic aayaat which declare the higher rank of the husband with emphasis and clarity.

### MARRIAGES

In this age of western liberalism which has been adopted by Muslims, the very same evil trend of marriages collapsing and ending in divorce for sport and fun, has overtaken the Muslim community. No longer is Nikah and the home regarded as the holy institutions which Islam has ordained. In addition to the evil of western liberalism another factor which is increasingly contributing to the break down in marriages is the misconception of their rights which girls gain from girls madrasahs.

### RIGHTS

They emerge from the madrasahs having understood only that they have rights — that the Shariah has given them Waajib rights — that it is not necessary for them to do domestic chores — that instead of them being servants in the marital home, on the contrary, their husbands should be their servants. While they learn about their right of a separate home, away from their in-laws, they are not taught that Rasulullah (sallallahu alayhi wasallam) warned: *"Woman! Your husband is either your Jannat or your Jahannam."*

While they emerge from the madrasah with the idea firmly embedded in their minds that they are not obliged to render any service to their mothers-in-law, they are not taught that Rasulullah (sallallahu alayhi wasallam) warned: *"Neither the Fardh nor Nafl Salaat (nor any act of ibaadat) is accepted of the wife who has displeased her husband."*

Girls who marry in this age are obsessed with their rights. They enter into marriage with the idea of severing the holy relationship which their husbands have with their parents and family members. From the very first day a young wife arrives at her husband's home, she initiates her scheme of achieving separation from her in-laws. In the process of conniving to be separated from her parents-in-law, she creates many upheavals in the home, leading to rupture in relationships and misery. Even if she ultimately succeeds in her scheme, she departs from the home of the in-laws leaving behind a legacy of bitterness, enmity and misery.

### TALAAQ

In many cases the marriage simply ends in Talaaq. It is imperative that the seniors of the young girls explain to them what exactly Nikah and making a home are. Some girls enter into Nikah understanding that it is freedom from parental control and freedom to wander around. When they realise that they have simply passed from one control to another control, they become rebellious and the worst of *nafsaaniyat* surfaces to ruin the marriage.

### AKHLAQ

It is essential that young wives and prospective wives understand that marriage is a holy bond. A happy marriage is not based on demanding rights. Happiness in a marriage is the product of understanding, patience, toleration, refraining from demanding rights, service to in-laws and

(Continued on page 10)

## THEIR SHARE IS IN THE AAKHIRAH

It is narrated that Allah Ta'ala revealed to Hadhrat Moosa (alayhis salaam): *"O Moosa! There are some of My servants, if they ask of Me the entire Jannat, I will give it to them, and if they ask Me anything from this world, I will not give it to them, not because they are contemptible to Me, but because I desire to store up the treasures of bounties for them in the Aakhirah. I save them from the world like a shepherd protects his flock from a wolf."* The world, Rasulullah-sallallahu alayhi wasallam- said, is carrion.

### THE KEY

Ibn Umar (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said that everything has a key. The key of Jannat is to love the true and patient Fuqaraa and Masaakeen. On the Day of Qiyaamah, they will be

the companions of Allah Ta'ala. Rasulullah (sallallahu alayhi wasallam) supplicated: *"O Allah! Keep me alive as a Miskeen; let me die a Miskeen and raise me up (in Qiyaamah) in the assembly of the Masaakeen."*

This supplication of Rasulullah (sallallahu alayhi wasallam) is more than ample confirmation for the lofty rank and importance of the Fuqaraa and Masaakeen. In this dua, Nabi-e-Kareem (sallallahu alayhi wasallam) did not ask for the Masaakeen to be raised up in his assembly. Rather, he supplicated to be raised up in their group. This form of his Dua significantly highlights the rank of the Fuqaraa.



# COLOUR-CODED QUR'AAN

A new fad called 'Colour Coded Qur'aan' has been introduced in some quarters. Looking at a copy of such a colour-Qur'aan, one is appalled at the degree of defilement of the sacred Qur'aanic text. The whole Qur'aan is messed with a variety of colours in which different words have been shaded.

The misguided inventors of this silly fad have failed to understand the notriety of their act. A fad has been introduced for commercial purposes using the glorious Qur'aan Majeed—the noblest and the most sacred of Allah's Scriptures. The mess of colours defacing the Qur'aan Majeed is an act of defilement of Allah's Book. In the misconception of the originators of this sacrilege, the frivolous method of dumb 'tajweed' which the colours purport to teach, is the best method for teaching Tajweed. This misconception implies that the method and system of teaching Tajweed which Rasulullah (sallallahu alayhi wasallam) had imparted to the Sahaabah is obsolete — that it has outlived its utility, hence the need for the ludicrous methods of western kindergarten schools.

## TAJWEED

It should be borne in mind that Tajweed is a sacred branch of Shar'i Uloom. It is directly associated with the Qur'aan Majeed. It is a branch of Ilm which has attained its highest state of perfection in the very time of Rasulullah (sallallahu alayhi wasallam). Jibraeel (alayhis salaam) taught Rasulullah (sallallahu alayhi wasallam) the way of Qur'aan Tilawat with Tajweed. Rasulullah (sallallahu alayhi wasallam) passed on this Ilm and the method to his Sahaabah who in turn produced the greatest Qurraa (plural of Qaari) the world has ever seen. Until the Day of Qiyaamah no one can hope to supersede and surpass the standard and degree of excellence and perfection in Tajweed and Qira'at which the great Qurraa among the Sahaabah had achieved.

The illustrious Imaams of Qira'at among the Sahaabah disseminated this Ilm and its methods of ta'leem to the Taabieen who in turn transmitted it on to their Students and so on until it reached the Ummah in every epoch down the long corridor of Islam's 14 century history. Every age produced illustrious

Aimmah and Qurraa in this Branch of Ilm.

It is the height of absurdity and perfidy to even suggest that the stupid colour-code method introduced by non-entities for monetary gain can come anywhere near to the Methods of teaching Tajweed in the Khairul Quroon era. To suggest that this 'colour-code' method of defiling the Qur'aanic text supersedes the Methods of the illustrious Sahaabah, Taabieen and Tabe Taabieen is tantamount to kufr. In this belated age some silly 'wiseman' thought it smart to mess up the Qur'aanic text and defile the Sacred Scripture of Allah Ta'ala with a variety of colours used primarily to amuse kindergarten kids.

## NO BETTER METHOD

There is no better method nor will there ever be a better method of teaching Tajweed than the method which the Ummah has inherited from the illustrious Authorities of the Khairul Quroon era. It is not permissible to displace the holy Method of Islam with this or any other new-fangled method. The 'colour-coded' method is indeed ridiculous. Anyone accepting this fad and sacrilegious method at the cost of abandoning the study of Tajweed, will be falling from the sublime to the ridiculous.

## NOT PERMISSIBLE

It is not permissible to adopt this method as an aid to recite the Qur'aan Majeed. It is not permissible to defile the holy text of the Qur'aan Majeed with this type of silly interpolation. It is not permissible to buy and sell such Qur'aan copies. The only correct and valid method of acquiring the Ilm of Tajweed is to study it in the way the Ummah has been studying it for the past fourteen centuries. Tajweed, like all the other branches of Deeni Uloom, are not mundane pieces of equipment which are upgraded constantly and which are rendered obsolete when a better version is invented.

## DECLINE

While there is and will always be advancement in technology and mundane sciences, there can never be such advancement in the Branches of Shar'i Uloom. On the contrary, the closer Qiyaamah approaches, the more deterioration sets in. Standards in Ilm and Taqwa are on the decline, not on the advance.

Just as everything else, includ-

ing the Hajj, is heavily commercialized in this age, so too is the sacred Text of the Qur'aan Majeed being commercialised. The greed of the publishers of this corruption is conspicuously displayed by their registration of copyrights. If they had a true understanding of Ilm and a true feeling for the Qur'aan Majeed, they would never have stooped to the extremely low moral ebb of preventing others from distributing and disseminating Qur'aanic knowledge and methods of ta'leem.

Although the stupid colour-code method is not a valid method of Tajweed, nevertheless, in the minds of its inventors it is the best ever method. So, if they are sincere and they have the Goals of the Qur'aan in mind, and if they understand who had revealed the Qur'aan and to whom, and why, then never would they have scraped the bottom of the barrel in miserliness and worldliness by debarring others from aiding in the process of dissemination of Qur'aanic knowledge. But since the whole exercise is nothing but the effect of worldliness and the desire for monetary gain, it has become imperative for them to resort to kuffaar stratagems of law to prevent other Muslims from publishing and distributing this silly colour-code method which has truly defiled the Sacred Text.

Muslims should not be so prone to gullibility to fall in every trap which shaitaan sets to divert from the ways, methods and styles of the Salf-e-Saaliheen. Remember that along with a method comes the attitudes and effects of its founders and originators. By the same token, when a Sacred Method is abandoned, the roohaani (spiritual) effects which grace such a holy Method are also lost. Thus, there is a world of difference teaching the Qur'aan Majeed sitting on the floor in humility and teaching it in kuffaar style sitting on benches in the way in which they do at kuffaar schools. Some so-called 'Islamic' schools too have incorporated the style of the kuffaar to teach the Qur'aan. In these methods of the kuffaar which displace the Methods of the Salf-e-Saaliheen there is no goodness. Such ways destroy whatever little spirituality there may still be. May Allah Ta'ala open up the minds and eyes of Muslims to see and understand the harms and ruin in new-fangled methods which displace the Methods of the illustrious Pious Predecessors who were all the Students of the Sahaabah or the Students of their Students.

# The Death Of Two Devotees

Hadhrat Ibraheem Khawwaas (rahmatullahi alayh) narrates the following wonderful encounter in the wilderness:

"Once along a Haj journey on a night when the moon was shining brightly, I fell asleep. Suddenly I heard a voice calling: 'O Abu Ishaq! I have been waiting for you since yesterday.' I went near and found a man excessively lean and weak. He was on the verge of death. Exotic flowers in abundance were all around him. I asked about his homeland. He mentioned a city. He added that he was a person of considerable wealth and rank. However, he yearned for solitude, hence he renounced all his worldly possessions to wander in the wilderness. He said: 'Now I am close to Maut. I supplicated to Allah Ta'ala to send a Waliullah to me. I hope you are the answer to my supplication.'

**Ibraheem:** "Do you have any parents?"

**Young man:** "Yes, I also have brothers and sisters."

**Ibraheem:** "Do you wish to meet them?"

**Young man:** "I had no such wish, but today I remembered them. I desire to smell their fragrance. Wild animals of the wilderness took pity on me and brought me to this orchard."

Hadhrat Ibra-

heem continuing his story said: "I saw a big serpent approaching with a fragrant flower in its mouth. It said to me: 'Keep your evil away from him. Allah Ta'ala is aware of the condition of His friends and obedient slaves.'

I then became unconscious. When I regained consciousness I discovered that the soul of the young man had departed. I again fell into a deep sleep. When my eyes opened I was again back on the main road. After completing Haj, I went to the home town of the young man. When I reached there, I saw a woman with a water-pitcher. She had a striking resemblance with the young man. When she saw me she said: 'O Abu Ishaq! How did you find the condition of the young man? I have been waiting for you since three days.'

I narrated the whole episode and the young man's statement, viz. 'I wish to smell their fragrance.' she too collapsed and died. Soon a group of beautifully clad girls arrived on the scene. They attended to the burial of the woman."

[The girls were mysterious servants of Allah Ta'ala of the Abdaal category]

# Parental Obligation

It is indeed most lamentable that almost all parents in this age have absconded from the pedestal of parenthood and have abandoned their parental obligations to their offspring. Parental obligation in this age is confined to the provision of food, clothes and kuffar secular education. Ta'leem and Tarbiyat of children no longer form part of the duties and obligation of parents.

## FUTILE REGRET

The unfettered freedom which parents are giving their children, parental abandonment of ta'leem and tarbiyat, obsession with only worldly gains, indifference to the goals of the Deen and subservience to the inordinate demands of morally corrupt children have totally destroyed the

moral fibre of Muslim youth.

The imagined imperative need to send children to such secular institutions which not only erode and ruin Islamic moral character, but which even destroy Imaan, has driven Muslim children to the brink of Jahannam. In the process of Imaani and Akhlaaqi ruin of children, parents are in the forefront. They will be held primarily responsible by Allah Ta'ala for the ruin of their children.

The fruits of such ruin will be presented to parents right here in this worldly life when they will witness with their own eyes the evil pathways of immorality and kuffar their children adopt. Parents who send their sons and daughters to evil and immoral secular institutions which nowa-

days excel in 'intellectual' pornography dubbed 'sex-education', have no right to lament, cry and regret when they find their teenage daughter or son having struck up an illicit relationship with a non-Muslim co-student. Parents have no valid grounds for being surprised and lamenting when they discover their child being addicted to drugs.

## LOGICAL

Evil and immorality are the natural, logical and necessary consequences of associating and mingling with morally impure and corrupt elements. The natural effect of pursuing secular education at immoral institutions is erosion of Imaan and total ruin of Akhlaaq. It is for this very reason and evil consequences that Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said:

"It is millions of times better to be a sweeper in a Masjid than to pursue English (secular) education."

The criticism and aversion are not directed at secular education. The attack is against the immoral schools and universities. The abhorrence is for the evil and immoral consequences which come in the wake of the liberalism of westernism which pervades all the secular schools, colleges and universities of the age. Hence, if secular education has to be pursued at the cost of the ruin of Imaan and Akhlaaq, then it is Waajib to remain ignorant of such 'sciences' and rather cut grass and sweep the streets for a livelihood.

The purpose of life on earth is success and salvation in the Akhirah, not worldly perfection and comfort. Parents should understand the path they have adopted in relation to their children. The sins of children will hem in their parents who will stand first in line for Divine Punishment while the children will follow suit.

# NASEEHAT FOR TALABA AND ASAATIZAH OF THE DAARUL ULOOMS

(By Hakimul Ummat Hadhrat  
Maulana Ashraf Ali Thaanvi —  
Rahmatullah alayh)

In the present age there are two kinds of corruption in the *Talaba* (Students of Daarul Uloom): Corruption in relation to the quest for Ilm, and corruption in relation to *Akhlaaq* (Islamic moral character). Comparatively speaking, it can be discerned with great clarity that the difference between *Talaba* and *Asaatizah* of this age and those illustrious *Mutaqaddimeen Ulama* (of bygone times) is like the distance between east and west.

## THEIR ENTHUSIASM

The enthusiasm for the quest of Ilm in those noble beings was such that they would undertake difficult journeys of hundreds of miles to gain the knowledge of one Hadith. They underwent extreme hardship in the mission to investigate even a single narrator of Hadith. If, in spite of all the hardship they did not attain the goal, they would not abandon the quest.

They spent nights investigating, researching and studying a single *mas'alah*, and they would fully engross their brains to unravel and understand every line (of their lessons). Volumes have been compiled on their selfless sacrifices in their true quest for the acquisition of Knowledge (of the Deen).

Their material state was such that they were without text books. They could not afford oil for the lamp. They had no sponsor to assume responsibility for the necessary expenses of their studies (food, clothing, etc.). They passed their days in hunger but diligently pursued the Path in the quest of Ilm. I heard from reliable authorities that there were 22 *Talaba* (Students) in the Bukhaari Sharief class of Hadhrat Maulana Shah Muhammad Ishaq (rahmatullah alayh), but they had only one copy of Bukhaari Sharief. To acquire the jewels of Ilm they dived deep into the ocean of *talab* (search). If the episodes of their search have to be narrated to present-day *Talaba*, it will not be surprising if they refute these as being-far-fetched.

## THE FRUITS

Everyone can testify to the wonderful fruit which their efforts had realized. They attained mastery and perfection in every branch of knowledge. In fact, they transported *Tafseer-e-Hadith*, *Usool-e-Fiqh*, *Ma'aani*, *Tasawwuf*, *Nahw* and *Sarf*—in short, every branch of Ilm—to realms beyond the limits of perfection. Truly, if they had not struggled and sacrificed so much in the quest of Ilm and in its formulation, today the world would have been dark with the *zulmat* (darkness) of *jahl* (ignorance).

## OUR CONDITION

Today, we have all the means and comforts for acquiring Ilm — affectionate *Asaatizah*, beautifully printed text books, exhaustive commentaries, elaborate boarding and lodging facilities. Everything has been made available for our comfort and ease. All means for the acquisition of Ilm have been presented to us. In spite of this, the *Talaba* are not concerned with their *kitaabs* nor have they any affection and respect for the *Asaatizah*. They are bereft of eagerness nor do they have any enthusiasm for the quest of Ilm. Neither do they fulfil the rights of *muta'ala'ah* nor *takraar*. They are devoid of the hue of Ilm.

The *kitaabs* will be completed and the Turban of qualification will adorn their heads while they are unable to write properly nor read the *ibaa'rat* (Arabic text) correctly except for a few.

## RESULTS OF INABILITY

The consequences of this inability and incompetency are glaring. It is observed that when such incompetent *Talaba* issue from our *Madaaris*, they simply lack in ability. They have no ability to teach. They have no methodology in *Ifta*. Such incompetent ones either make lecturing their profession in which they also commit blunders, or they become *Imaams* of some *Musaajid*. If they have to take to teaching, they have to resign in humiliation.

## THE PUBLIC

In view of such results, the public due to little understanding, concludes that the aim of pursuing Knowledge of the Deen is merely lecturing and *imaamate* of the *Musaajid* to earn a livelihood. They therefore resolve to keep their sons away from the pursuit of Ilm-e-Deen. However, due to their inability to understand the reality, they fail to grasp that the lamentable plight of incompetent *Talaba* is not the consequence of Ilm (Deeni Knowledge). On the contrary, it is the lack of resolve of the *Talaba*.

## ILM-e-DEEN

I shall now turn my attention to the general public and say that even if we concede that this lamentable state is the product of Ilm, nevertheless, I claim with great emphasis and vociferously state that in spite of the poor quality of Ilm acquired nowadays, in spite of the shallowness of knowl-

edge acquired, in spite of the lack of ability and competency, whether ability is gained or not, in fact, I shall expand on this and say that even if a student wastes his time in a Deeni Madrasah, it is infinitely superior than the pursuit of secular education (especially in the immoral institutions of this age). It is millions of times better to remain idle in a Deeni Madrasah than involvement in English (secular) studies which corrupt *Aqaaid* and *Akhlaaq*.

Even if excellence and perfection in Ilm are not acquired, at least correctness of *Aqaaid* will be ensured. Beliefs will not become corrupt. Living at the Madrasah will generate love for the People of the Deen. Even if the end result of studying at a Madrasah

is to become a sweeper in a *Musjid*, it is superior than secular study. It is better than becoming a lawyer and a barrister, etc. and ruining one's *Aqaaid*, thereby shaking the very foundations of *Imaan*, and being disrespectful to Allah, His Rasool and the *Sahaabah*. Such evils are generally

corollaries of secular education.

## IMPROVEMENT

This preference, i.e. Deeni Knowledge over secular study, is exceptionally clear to those who love the Deen. Yes, those who have no relationship with the Deen, they will gorge out whatever drivel they wish. Nevertheless, there is the need to rectify and improve the standard of the ability of the *Talaba*. The consequences of lack of ability are not good. If this corruption (inability) is eliminated, a whole world will be reformed.

## REFORMATION

In the wake of reformation, the *Ulama* who will emerge from the portals of the *Madaaris* will be true servants of the Deen. Their Deeni services will then become conspicuous. I, therefore, submit my petition to the honourable *Ulama* who are engaged in the profession of *tadrees* (teaching the Deen): Truly you are engaging in a noble profession—in a great occupation. The method in which you are teaching is in actual fact the right

method. Great and illustrious *Ulama* were produced following this *tareeq-e-tadrees*. Even now too, albeit a few are produced in this system of *ta'leem*.

However, in this age, due to weakness of intelligence and deficiency in resolve, this *tareeq-e-tadrees* is not sufficient. There is a need for complementing this system and bringing about such a change which will create ability (*isti'daad*) in the *Talaba*. I am confident that you too feel this need. It is your duty to plan the system. This useless one shall also make some suggestions in this regard. Perhaps it will be beneficial.

## THE CAUSES

There are several causes for this lack of ability (*isti'daad*).

- The general apathy of the *Talaba*. They have become indifferent to the goal of Ilm.
- Intelligent children are sent to secular institutions while parents divert their children of low intelligence to the *Madaaris*.

Besides the aforementioned, there is another cause. It is within the means of the *Ulama* to rectify this, and it is for this reason that I am presenting this discussion. That factor is that the ability of the *Talaba* is not being exploited. Hitherto the *tareeq-e-tadrees* is: The student recites the *ibaa'rat* (the text to be taught). The *Ustaadh* elaborates and expounds the text. If any student has a doubt during the course of the exposition, he poses a question. The *Mudarris* responds. The *Mudarris* is unconcerned whether the *Talaba* understands the problem or not.

Some *Asaatizah* are concerned with only discharging of the Madrasah time (for which they have been engaged). Some lecture merely to present their eloquence. Some explain simply to display their ability and excellence. They do not think for a moment whether the students have understood or not, except a few. This method of teaching exists from the elementary text books until the end of the course.

I am of the opinion that this method of teaching is not beneficial for the beginners, in fact it is likewise of no benefit for even those of the middle classes. This system is effective for the students in the higher standards, and who are deriving academic benefits from senior *Asaatizah*. But for the beginners this system is very detrimental.

A rational principle is that a faculty or propensity which is not employed becomes deficient and redundant. This rule also applies to the faculty of intelligence. If it is correctly employed, it will be enhanced. In fact, this is the aim of studying

(Continued on page 10)

## THE NIYYAT FOR GIVING SADQAH

Allah Ta'ala explains in the Qur'aan Majeed the niyyat which should motivate *Sadqah*. He states:

"(The Servants of Allah) feed the poor, the orphans and the prisoners only for His (Allah's) Love."

(aayat 8, Surah Ad-Dahr)

"(They - the servants of Allah, when they give *Sadqah*, say): 'Verily, we feed you (the poor, the orphans and the prisoners) for only the sake of Allah. We do not intend to gain from you any reward nor any thanks.'"

(aayat 9, Surah Ad-Dahr).

When spending in the Path of Allah Ta'ala there is an imperative need to fathom the motive for which *Sadqah* is given.

## ACCEPTANCE OF TAUBAH

Faqih Abu Laith Samarqandi (rahmatullah alayh) writes that according to some *Auliya* there are four signs which indicate acceptance of *Taubah* (Repentance):

- (1) The tongue becomes sealed with regard to lies, back-biting and nonsensical talk.
- (2) The heart is devoid of animosity

and envy for anyone.

- (3) Evil company is abandoned.

- (4) Preparation for Maut, regret, *Istighfaar* and obedience to Allah Ta'ala.

## FINDING ALLAH

Allah Ta'ala said: "Whoever searched for Me, verily he has found Me. Whoever searches for another besides Me, will not find Me. (Hadith-e-Qudsi)



# NASEEHAT FOR TALABA AND ASAATIZAH OF THE DAARUL ULOOMS

(Continued from page 9)

the text books of the syllabus. The aim is that the Talaba should gain an excellent ability to research the kitaabs and understand these. The aim is not to memorize lectures. This is not possible. This ability is acquired by engrossment in study.

## EFFORT

Talaba are nowadays indifferent. They do not make effort nor do the Asaatizah emphasise this. Hence, their faculty of intelligence becomes redundant and weak. Thus the ability of the Talaba remains stagnant even if the text books have been superficially completed. It is therefore necessary to effect some change in this tareeq-e-tadrees.

It is necessary to employ the latent ability of the Talaba. They should not be provided with solutions to problems without real need. They have to be made accustomed to juggle their brains. Every rule and principle should be grounded in

them by means of plentiful exercises so that the student gains an excellent ability of applying the laws and principles (of grammar, Usool-e-Fiqh, Usool-e-Hadith, etc.).

While this method is very efficacious for the entire study course, it has greater emphasis and importance for beginners—for those doing the elementary kitaabs. It has been observed that the condition of beginners is exceptionally poor. They lack entirely in the understanding of the rules of Nahw and Sarf. If the elementary kutub have been mastered, all other kutub will become simple.

## THE METHOD

(The method which Hakimul Ummat has suggested envisages the very same Dars-e-Nizaami syllabus which is being taught in our Madaaris. However, in view of the changing times and weakening conditions of the Talaba, there is a need for simplifying the method of teaching. While generally there is no emphasis on exercises and

practice of the rules and principles, this has now become a necessity. Hadhrat Thaanvi (rahmatullah alayh) stresses that the pace of lessons should be slowed down while more attention and greater emphasis be accorded to ingrain the rules of Nahw and Sarf so that the Talaba become efficient in the application of the rules. Memorizing the rules is wholly inadequate, especially in today's times. It is more efficacious to sometimes skip lessons and devote the time to exercises and revision. It serves no beneficial purpose to introduce more and more kitaabs in the syllabus and rush through the text books for the sake of having the 'honour' of having completed the year's quota of books. Meanwhile the Talaba lack in almost entirety in proficiency and ability. They are extremely deficient in isti'aad. There is an inordinate rush in the Madaaris to complete the kitaabs whether students understand or not. Extremely little attention is given to ability and proficiency in Nahw and Sarf. Consequently, the Kutub of Fiqh, Hadith, Tafseer, etc. remain closed and incomprehensible books for these Talaba. The Asaatizah have the obligation of reassessing their methods of teaching.

Another evil which is plaguing some Madaaris, is the despicable attitude

to emulate western styles and ways of teaching the Knowledge of Wahi. To conceal the lack of isti'daad, Talaba are exhorted to practise lecturing. Hence, if a so-called qualified student gives a bayaan in a Musjid, the public labours under the impression that he is a highly qualified Aalim while in reality he may not be able to even read the Arabic kutub correctly. The public speech acts as the camouflage for his inadequacy. Ilm cannot be judged by public speaking and ability to recite with Tajweed and in a melodious voice. In fact, in our illustrious Madaaris which had produced great Ulama, Auliya, Fuqaha and Mujaddideen, practising to give lectures was banned. Talaba in the early days were not permitted to engage in anything which was extraneous to the pursuit of Ilm. Public speaking is not among the goals of the quest of Ilm-e-Deen. The deteriorating standards in the Madaaris is cause for real alarm. It seems as if the Hadith predicting the disappearance of Ilm is attaining fruition right in the Madaaris. — The Majlis)

# NASEEHAT FOR YOUNG WIVES

(Continued from page 7)

total obedience to the husband. Without display of good conduct, happiness in marriage is not possible.

## HOME

The young wife should understand that once she has married, her new and permanent home is the home her husband places her in, whether it is a separate house or the home of his parents. His parents are now her parents. Her parents have become strangers to her. The home of her parents is no longer her home. She cannot hope to gain happiness by keeping one leg in the home of her parents and one leg in her marital home.

## HAPPINESS

She will not gain happiness if she gives preference to her family over her husband's family. If her husband is disinclined towards her parents, brothers, etc., and for some reason, whether right or wrong, annoyed with them, his wife should not stand up in defence of them. She should understand that she has to pass her life with her husband, not with her parents or her brothers. Even if her husband unjustly speaks ill of her parents and brothers, she should not display annoyance. She should not pull up her face nor make any comment which will inflame him. She should employ her intelligence, be it defective, and convey to her husband that she is on his side, not on the side of her family, because now her only family is her husband's family. Allah Ta'ala will take her husband to task for his injustices. It is not her concern. Her concern is to serve her husband, keep him happy and please him in all lawful things.

## ALLAH'S COMMAND

It is Allah and it is His Rasool (sallallahu alayhi wasallam) who have commanded that the wife submits fully to her husband and keeps him happy. Her happiness (her Jannat) is inextricably interwoven with his pleasure. By serving his parents, she serves her husband. And, this sacred serfdom should be her honour. She should not view marriage, home and husband through the coloured glasses of the immoral libertine cult of westernism which has overrun even Muslim society in this age.

## DIVINE PLEASURE

In serving her parents-in-law, she is not lowering her dignity in any way. She gains tremendous thawaab thereby. Such service is based on the bond she has with her husband. Such service cultivates her husband's pleasure which in turn brings for her the wonderful Ni'mat of Allah's Pleasure. She will gain more Divine Pleasure and thawaab out of service to her in-laws than from Nafl acts of ibaadat. On the contrary, Allah's Pleasure is denied to her if she displeases her parents-in-law because such displeasure leads to the displeasure of her husband, and his

displeasure brings about Allah's Displeasure. In the wake of Allah's Displeasure come His Ghadhab (Wrath) and La'nat (Curse).

## INGRATITUDE

The attitude which is common to almost all wives is their ingratitude to their husbands. It is on account of this evil attitude that Rasulullah (sallallahu alayhi wasallam) said that most inmates of Jahannum will be women. Wives should heed this warning of Nabi-e-Kareem (sallallahu alayhi wasallam) and struggle against the nafs when this vile emotional urge develops.

## MASTER

If the wife only utilizes a bit of intelligence and keeps her in-laws happy by serving them and tolerating their indiscretion and even injustices, she will ultimately become their master. In fact, she will become the master of even her husband. The magnanimity of her heart will win them all over. They will then adore her and serve her. Allah's aid and special rahmat will be with her. The hearts of people are in His control. If the wife submits to her husband and his whims and fancies, for the Sake of Allah's Pleasure and in obedience to the numerous advices and exhortations of Rasulullah (sallallahu alayhi wasallam), she will attain happiness and Jannat in this world.

If she desires the rewards of Jihaad and the ranks of Sha-haadat (Martyrdom), she has to wage jihaad against her nafs in the struggle to gain her husband's pleasure which is the most important and the only bridge for her to gain Divine Pleasure.

# ADMONITION FOR HUSBANDS

The Naseehat offered on this page to wives is not a licence for husbands to commit zulm (injustice). In so far as husbands are concerned, there is a host of warnings, admonition and exhortations in the Qur'aan and Hadith which they have to observe in order to gain Allah's Pleasure and to be saved from His Wrath for any injustices which they may commit against their wives.

Husbands should remember that violation of the huqooq of their wives is a major sin and

the consequences of this will not be escaped in Qiyaamah. While wives should not be concerned with the errors and faults of their husbands, the latter should not focus their gazes on the wife's subservience commanded for husbands by the Shariah.

Both husband and wife should look to the Shariah and see what the Qur'aan and Sunnah expect of them. This is the prescription for happiness on earth, Divine Pleasure and happiness in the Akhirah.

# THE QUR'BAANI PROJECT 1423 / 2003

Once again, the Mujlisul Ulama will, Insha'Allah, be arranging for Qur'baani to be made in mainly Bangladesh where our Maktab Project is also concentrated. Qur'baani will also be made in Refugee camps in Pakistan.

We call on Muslims to support this project, thereby assisting the poor and suffering Muslims in other parts of the world. The provision of meat which is a rare luxury for countless Muslims living in poverty, is a happy occasion for the destitute. While gaining the thawaab of Qur'baani, one receives the added thawaab of caring for the poor. It is hoped that Muslims will generously support this project.

Those who intend having their Qur'baani made, should send their Qur'baani contributions early. Much time is required to properly arrange for Qur'baani to be made in far apart and remote villages. Animals are not always available in the villages, and have to be purchased elsewhere and transported to the numerous places where the animals will be sacrificed.

The cost of a cow in Bangladesh is approximately R2000(\$200) or R300 (\$30) per share. A cow has seven shares. Send your contribution early to enable us to make proper arrangements.

Our banking details are:

Bank: Nedbank

Branch: Commercial Road, PE

A/c Name: Mujlisul Ulama of S.A.

A/c No. 1217 040 145

Cheques may also be sent to:

Mujlisul Ulama of S.A.,

P.O. Box 3393,

Port Elizabeth 6056.

When making a deposit, please send a copy of the deposit slip, preferably by fax.

Our fax/phone number is:

041-4513566.

When informing us of your deposit or when sending a cheque, list the names of the persons for whom Qur'baani should be made.

Jazaakumullaah!



# "ISLAMIC BANKS AND RIBA"

## Question

The Al-Baraka Islamic Bank charges a 'penalty' on late payment of instalments. Is this not like the interest which non-Muslim banks charge when an instalment is not met on due date? Al-Baraka claims that Mufti Taqi Usmani of Karachi Darul Uloom, Pakistan has given the okay for this 'penalty'. Please comment.

## Answer

The 'penalty' which Al-Baraka allegedly charges on overdue instalments is *haraam* *riba*. Interest cannot be legalized by changing its name and calling it penalty. Whether interest is described as penalty, profit, dividend, service fee, etc., it remains *haraam* *riba*. We do not know what question Al-Baraka has posed to Mufti Taqi Saheb and in which way the question was adorned nor have we seen the Mufti's fatwa or opinion. But, even if Mufti Taqi Saheb has issued a 'fatwa' of permissibility, it is a grievous blunder and not a fatwa of the Shariah. It will be his personal opinion which has no validity in the Shariah.

The modernists who are anti-Taqleed and who have shrugged off the Taqleed of the Math-habs, are quick to hide behind the skirts of liberal-minded scholars like Mufti Taqi Saheb who generally presents his personal opinion on contemporary issues. Mufti Taqi Saheb's opinions are becoming increasingly contradictory of the Shariah. Hence, we cannot attach much importance to what he says. In view of his liberal attitude and quick presentation of opinion we find modernists like Judge Navsa of the MPL committee and modernists attached to banks and similar institutions looking up to him for such "fatwas" which depart from the Shariah and which are widely divergent from Shar'i views which have been reliably transmitted to us from the Akaabireen. There is no doubt in the prohibition of the interest which Al-Baraka charges and which it tries to conceal under subterfuge of the misnomer, 'penalty'.

## Question

When buying a vehicle through Al-Baraka Islamic Bank, they insist that we take out insurance. Is this permissible. W

have all along understood that insurance is *haraam*. How can an Islamic bank stipulate that a Muslim client takes out insurance?

## Answer

Al-Baraka and similar other Muslim banks are far from Islamic. They generally operate in the same way as the non-Muslim banks. People are confused and misled with the many Islamic terms they use to describe their transactions and deals. The fact that they deal in interest and impose *haraam* *riba* insurance on Muslim clients testify to the hollowness of their claims. Insurance is *haraam*. It is *haraam* for a Muslim bank to stipulate insurance.

## CREDIT BUYING

### Question

A vehicle nowadays is a necessity. Even if it is not solely for business purposes, those who are observant of *Purdah* find it extremely difficult to move from place to place without their own vehicle. Beside that proper *purdah* cannot be observed when using public transport, there are too many dangers. There is no need to explain these. The only way most people can acquire a vehicle is through the banks. But the banks all deal in interest. Is there any way in which a bank deal could be made to conform to the Shariah?

## Answer

Undoubtedly, all banks, even the so-called 'Islamic' banks deal in *riba*. But there is a way in which a deal could be made to conform to the Shariah even if the bank is a non-Muslim one. It is really a simple issue. The only requirement is that the bank be made to understand that the contract should be correctly worded. Firstly, the bank has to purchase the vehicle. This is what the bank in any case does. The bank being the owner of the vehicle sells it to the client. The price of the vehicle (not the cash price) should be clearly stated in the contract. The price will be the sum of the deposit and all the instalments. This full amount should be recorded so that the client is fully aware

of the purchase price at the time of the transaction. The client should not obtain insurance. Insurance is *haraam*. The bank should take out insurance if it wishes. The bank should pay for the insurance. It being a non-Muslim institution, it can do as it pleases. The bank knows the total amount it wants for the vehicle at the end of the day. The total amount the bank wants comprises of the cash price, the finance charges (interest), the insurance and whatever other charges there may be. The buyer of the vehicle should be concerned with only the end figure which is his purchase price. This end price must be stated at the time of the transaction. The buyer simply purchases the vehicle for this final amount which is paid in a specified number of fixed monthly instalments.

The bank should work its charges, etc. into the price and present a final single figure to the buyer. The following example illustrates this deal:

Cash price of vehicle.....	R100,000
Insurance paid by the bank.....	30,000
Finance charges, etc. ....	70,000
	<hr/>
	R200,000

The purchase price is R200,000. This is the amount which the contract/agreement should state. The buyer knows now that he is buying the vehicle for R200,000. It does not matter how the bank structures its calculation to reach this figure. It can do this as it pleases. The buyer is interested in only the R200,000 which he will pay in 60 equal monthly instalments. In fact, the instalments need not be equal. Any amounts could be agreed on as long as the instalments are fixed and known.

There should be no interest ('penalty') charged for any late payment of instalments. The bank has to take into consideration all these factors and the "rate of interest" over the 60 months. There should be no hidden charges which will later surface in the statements. If a bank agrees to this simple system, buying a vehicle or even a property in this way will be permissible irrespective of the bank being a non-Muslim bank or a so-called 'Islamic' bank.

If a bank is made to understand the practicality of this simple method, it will in fact render itself a favour. There is no need for the fancy religious sounding terms of *muraabahah*, *mudhaarabah*, *musharakah*, etc., etc. Buying a vehicle or a property on credit is the same as buying a loaf of bread or any item on credit.

The bank may be required by law to follow certain procedures to satisfy certain acts such as the Usury Act, etc. That is the non-Muslim bank's problem. The bank can draw up its usual agreement to satisfy the law. But as far as the buyer of the vehicle/property is concerned, there are only two elements in the transaction:

- (1) The fixed purchase price which is declared at the time of the transaction.
- (2) The specified number of fixed monthly instalments into which the purchase price is divided.

There is nothing else. No insurance, no penalty (interest) for late payment and no hidden charges which would cause the instalments to fluctuate. Such a deal is valid and permissible in the Shariah.

To secure its interests, the bank can pass an interest-free bond over the item (the vehicle or property, etc.), or have what they term a lien.

## LEASING

Leasing a vehicle or any equipment from a bank can also be validly transacted. Leasing in fact may be simpler than purchasing. Only the monthly rental has to be agreed on. The rental will be fixed monthly payments and the lease term has to be specified. There should be no ambiguity and no hidden charges. The bank has to work all its charges into the fixed monthly rental payment. At the end of the lease term, the bank (the lessor) and the lessee can enter into a sale agreement. The bank can sell the vehicle/equipment, etc. to the lessee for a price which will be mutually agreed on. This should pose no problem as presently the banks sell the leased vehicle to the lessee for a nominal price at the end of the lease term.

However, in the leasing system, it cannot be stipulated that the bank is obliged to sell the vehicle to the lessee at the end of the term. The sale is voluntary.

## Stamps

The cost of printing and postage is extremely high. Your assistance will therefore provide some relief. Send some stamps in an envelope addressed to:

The Majlis,  
P.O. Box  
3393,  
Port  
Elizabeth,  
6056

## THE FEMALE'S HAIR

One Shaykh Taha Karaan of Cape Town in an abortive attempt to legalize the cutting of women's hair, wrote an article presenting his imaginary 'proofs' for his baatil contention. Since the inception of Islam it has always been known that it is *haraam* for a woman to cut her hair. Modernists and liberal 'scholars' of the ilk of Shaykh Taha Karaan posing as "Mujtahids" have attempted to overrule the fourteen century prohibition of the Shariah.

The Mujlisul Ulama, in response to the baatil article, has published a 142 page book refuting and demolishing the baseless and false arguments of the Shaykh. The book is available from Y.M.M.A. P.O.Box 18594 Actonville 1506. The price is R15. Name of book: *THE FEMALE'S HAIR-- THE SHARIAH AND A FITTING RESPONSE TO THE DEVIATE*

## IMAAM Mahdi (alayhis salaam)

The appearance of Imaam Mahdi (alayhis salaam) in the last phase and age of the world is a belief of the Ahlus Sunnah Wal jama'ah. There has always been *Ijma'* (Consensus) of the Ummah on this belief. Deviates in this age have refuted the validity of this belief. The Mujlisul Ulama of South Africa has written a booklet presenting the proofs of the Shariah for the validity and authenticity of the belief that Imaam Mahdi (alayhis salaam) will appear and establish Islamic domination on earth. The book: IMAAM MAHDI is available from the Y.M.M.A., P.O.Box 18594, Actonville 1506. Price R7 (including postage).

## SHI'ISM EXPOSED

Our book: *SHI'ISM EXPOSED*, A 212 PAGE Refutation of Shiah slanders against the Sahaabah and beliefs of Islam is available from the Y.M.M.A., P.O.Box 18594, Actonville 1506. Price R15.

## A SHI'I CRITICISM

While Shiahs slanderously criticize Hadhrat Umar (radiyallahu anhu) on the issue of the institution of Taraaweeh Salaat, they conveniently and deceptively overlook their evil innovations and fabricated customs among which are:

- The Shiah eid of Ghadeer
- Shiah celebration of Nourooz festival
- Salaat of Shukr on 9th Rabiul Awwal in gratitude of the murder of Hadhrat Umar (radiyallahu anhu) by an Iranian fire-worshipper.
- Their practice of reciting Hadhrat Ali's name in the Athaan.
- Their belief that Jibraeel (alayhis salaam) brings Wahi to the 'infallible' Shiah imaams. Besides these few, there are many other kufr and bid'ah beliefs and practices of Shi'ism.

# Questions and Answers

two groups.

A. Both groups are bid'atis. Their practices are in conflict with the Sunnah. There is no substantiation in the Sunnah of Rasulullah (sallallahu alayhi wasallam) or of his Sahaabah for these innovations. Regardless of any perceived benefits in these superficially adorned acts of 'worship', they are devoid of goodness even in this age of lost spirituality. Goodness is in only observance of the Sunnah. The rituals which individuals introduce are not acts of ibaadat. Personal forms and prescriptions of Thikr should be practised in private at home or under the guidance of a Shaikh in his khaanqah, not in a public Musjid where people of a variety of persuasions attend. Such practices become hardcore *bid'ah sayyiah* (evil innovation) as time passes on.

**Q. Is it permissible to invest with Oasis Crescent Fund?**

A. We are not aware of this Fund nor of its methods of operation. We can comment only after making a study of its dealings. If it operates like the usual so-called Islamic banks of today, then there is need to exercise caution. Every transaction has to be examined in the light of the Shariah to ascertain if the Fund conforms with the Shariah or not.

**Q. If I give a cash loan and fix the repayment amount at the outset, will this be permissible? What if I charge only a service fee to administer and process the repayments?**

A. A loan given is termed in the Qur'aan, *Qardh Hasanah* (Beautiful Loan). Such a loan is an act of pure *Ihsaan* — a favour, a good deed, the reward of which will be awarded by only Allah Ta'ala. Taking any excess over the amount given as a loan, is *riba* in the simplest form. This is the first category of *riba* mentioned and banned in the Qur'aan Shareef. Service fees may not be charged on the loan.

**Q. What authority does a Musjid trustee have? Is he required to be a regular musalli of the Musjid?**

A. It is his right to administrate the affairs of the Musjid. He has this authority. He has to be a person who performs Salaat with Jamaat five times a day. It is not a requirement that he be a regular musalli of the Musjid of which he is a trustee. If he lives at a distance from the Musjid, he can attend any other nearby Musjid.

**Q. Was Rasulullah (sallallahu alayhi wasallam) a normal human being physically?**

A. Physically he was a normal human being. The Qur'aan Majeed is clear in this regard.

**Q. Is Salaat performed behind an Imaam who does not believe in punishment of the grave valid?**

A. Salaat performed behind such a person is not valid. The one who denies the truth of *Athaab-e-Qabr* (Punishment of the Grave) loses his Imaan.

**Q. Recently a radio station collected Zakaat monies to purchase worldspace (satellite) receivers for distribution to Muslims. Some Zakaat collecting organizations use Zakaat to grant bursaries for university education. Is it correct to use Zakaat for such purposes?**

A. It is not permissible to use Zakaat for these purposes. Buying satellite receivers with Zakaat is most despicable. It is a despicable act of *khiyaanat* (abuse) of Amaanat. Primarily, Zakaat is meant for the Masaakeen and Fuqara. It is definitely not permissible to use Zakaat funds for nafsani purposes such as buying satellite receivers, and for education imparted at immoral universities which are cauldrons of vice, immorality and kufr.

**Q. A man married a woman whom he had impregnated before Nikah. Several months after the Nikah, the child was born. What is the status of this child?**

A. If the child was born six months or more from the date of the Nikah, it will be regarded as legitimate by the Shariah. If it is born even one day before six months, the child will be illegitimate. The

six months are Islamic months. The illegitimate child does not inherit in the estate of his/her biological father. The child inherits in his/her mother's estate.

**Q. A woman in anger told her husband telephonically: 'I want a divorce'. He, the husband replied: 'You can have it.' What are the implications in terms of the Shariah? Is the Nikah still valid?**

A. The Nikah remains valid. Talaq did not take place. The husband did not say that he had given or gave or gives Talaq. He said: 'You can have it.' But there is no way in which she can 'have it' without him issuing it. His statement is therefore meaningless.

**Q. A husband in anger says to his wife: "I am tired of your nonsense. Pack up and go to your mother's house." The wife packed up and went. But her parents brought her back. Did Talaq take place?**

A. He did not make this statement in response to her request for divorce. His statement is therefore ambiguous. If he says that his intention was Talaq, then this statement in this context will be One Talaq Baa-in which terminates the Nikah. If he says that he did not have intention of Talaq, then divorce has not taken place.

**Q. Does Zakaat have to be paid on property bought for hiring out?**

A. Such property is exempt from Zakaat. Only if the intention when buying the property is to resell the property for profit, will Zakaat be payable on it.

**Q. The committee of a Musjid has erected some shoe-racks which have lockable doors. These shoe-racks are hired to musallis who pay a rental for the use of the shoe-rack. The musalli keeps the key with him. The shoe-rack for which he pays rent is used exclusively by this particular musalli. Is this permissible?**

A. No, it is not permissible. The Musjid facilities are Waqf for all the musallis. Every Musalli has an equal right to use any of the facilities of the Musjid. The Musjid's facilities cannot be given for the exclusive use of certain individuals in lieu of monetary gain. It is haraam to charge fees for using the Waqf facilities of the Musjid. The committee should refund all monies they had misappropriated in this way.

**Q. The Imaam closed the top floor of the Musjid because of the misbehaviour of the children who occupied the place. This measure has caused considerable inconvenience to the musallis. The bottom floor is filled to capacity. Musallis are constrained to perform Salaat in the wudhu khaanah and by the shoe-racks. On occasions some musallis even missed their Fardh Salaat on account of lack of space. In these circumstances is it proper to close the top floor?**

A. It is not permissible in these circumstances to close the upper floor. It is not permissible to inconvenience the musallis in this way. Some other arrangement should be made to discipline the children.

**Q. What distance does a Shaafi have to travel to avail himself of the concession of Qasr Salaat?**

A. The same distance which applies to Hanafis — 48 miles or 77 kilometres.

**Q. The newly developed Deobandi-Salafi trend of revisiting many masaail subject to a process which discards the legacy and input of the early Fuqaha, is gaining popularity in some quarters. Do they have any basis for moving in this direction. They incline towards *talfeeq*. Does the fact that these Ulama have *sanads* (certificates) somehow legitimise these methods and leanings?**

A. In all our Madaaris there is a strong undercurrent of *adam-e-taqleed*. The disease of abandoning the Taqleed of the Mathaahib is endemic. This disease is not new. It had already set in several decades ago even in Daarul uloom Deoband where some Ustaadhs were followers of Maudoodi. Their *sanads* do not entitle them to abandon

Taqleed or to mellow the rigid stand of our Akaabir on this issue. Liberalism inherited from westernism is the root of this disease. It is quite simple to understand that

the quality of knowledge of present-day Ulama in comparison to the Uloom of the Akaabireen of several decades ago is exceptionally poor and defective. As far as Taqwa is concerned, present-day Ulama are completely bereft in relation to the high standard of Taqwa of our Akaabireen. When the great Ulama and Muqallid Fuqaha of earlier times were staunch Muqallideen, never adopting *talfeeq*, how can it then be accepted that the present-day Ulama with all their deficiencies in Ilm and Taqwa, have the right of *talfeeq* and slackening the ties of Taqleed. The 'Deobandi-Salafi' trend described by you is a nafsani trend. It is the teaching of Iblees. It is shaitaan's trap to deviate the Ulama from the Path of the Sunnah. The Muqallid Ulama have no right to look beyond the Rulings and Principles of the Fuqaha and Aimmah-e-Mujtahideen of the Mathaahib. In exceptional cases of difficulty and need, the principles of our Mathhab can be employed to extract a ruling of another Mathhab of the Sunnah. But such cases are rare. But nowadays, quasi molvis who have no proper understanding of even the text books, and who lack in entirety in Taqwa, consider themselves on par with the Aimmah-e-Mujtahideen. They consider themselves qualified to deduct and formulate masaa-il and issue fatwa directly from the Qur'aan and Hadith. They are blind and dwell in deception and deviation. Shaitaan has adorned their evil manner and has succeeded in leading them by their noses.

SHAWWAAL 1423 — DECEMBER 2002

**ZAKAAT NISAAB R979  
MEHR-E-FATIMI R2810**

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**Destructive Friendship**

Hadrath Baqir (rahmatullah alayh) narrates: "My father (Hadrath Zaimul Aabideen) instructed me not to associate with four types of people.

(1) A Faasiq. He will betray you for a morsal of food.

(2) A Liar. He will deceive you.

(3) A stupid man. He will harm you even if he does something with a good intention.

(4) A person who severs family ties. He is described as a *Mal'oon* (accursed) in three places in the Qur'aan Shareef."



# The Muslims

VOICE OF ISLAM

P.O. BOX 3393, PORT ELIZABETH, 6056, SOUTH AFRICA

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## REMEDY FOR SIN

*"The remedy for sin is only repentance, and firm resolution and courage to abstain."*  
(Hakeemul Ummat Hadhrat Thanvi)

# SOLIDARITY WITH BAATIL AND KUFR

**"Verily, the Deen by Allah is only Islam." (Qur'aan)**

**"O People of Imaan! Do not take as friends your fathers and your brothers if they prefer kufr over Imaan." (Qur'aan)**

**"Those who take the kaafireen as friends besides the Mu'mineen — What do they search for honour by them? Verily, all honour belongs to only Allah." (Qur'aan)**

The Qur'aan Majeed and the Ahaadith of Rasulullah (sallallahu alayhi wasallam) are replete with commands warning the Mu'mineen to refrain from consorting with kuffaar, taking them to be bosom friends, wooing them, fraternizing with them and emulating them.

### THE MEETING

A 'solidarity' meeting was organized by a conglomeration of kufri bodies supposedly in support of Iraq. While such meetings are part of the methods of operation of non-Muslims, we find the Transvaal (Gauteng) Jamiatul Ulama joining the admixture of kuffaar in the baatil publicity stunt. The 'solidarity meeting was scheduled for Isha time—at 7.30 on Jumuaah night—on 10th April 2003.

The organizers of the meeting be-

sides the Jamiatul Ulama were a number of non-Muslim bodies—Communist, athiest, Hindu, Christian and Jewish. Among the public speakers were women as well. A Maulana of the Jamiat joined the ranks of the galaxy of kuffaar speakers at a time when the Maulana was supposed to be in the Musjid on the auspicious night of Jumuaah performing Isha Salaat with Jamaat. But, consorting with non-Muslims of a variety of kufri persuasions and courting their pleasure at the expense of Allah's Pleasure, are of greater importance to the Jamiat of Gauteng and its Molvi speaker. Perhaps there are ignorant of the famous saying of Islam: *"All kufr is a single community (one miserable breed)"*

### PUBLICITY

The times are indeed corrupt when 'ulama' are at home in a galaxy of kuffaar, searching for some miserable and cheap publicity. A Muslim is not in need of academic ilm to understand the evil of the misdeed of the Jamiat and its representative. Does Islam teach its adherents to consort with women and kuffaar when it is time to seek aid from Allah Ta'ala during a calamity?

Does the Jamiat and its representative fail to understand that *nusrat* (aid) is from only Allah Azza Wa Jal? Is the Jamiat and its rep-

resentative ignorant of the following aayat of the Qur'aan Majeed?

***"If Allah should aid you, then there is none to overwhelm you, and if Allah withdraws His aid from you, then who is there besides Allah to aid you?"***

Did the Jamiat and its representative never read in the Qur'aan Majeed the following aayat?

***"If you aid Allah (i.e. His Deen), He will aid you and plant your feet firmly (against your enemies)."***

Instead of hastening to the Musjid to attend the Isha jamaat and to cry and supplicate to Allah Ta'ala to aid Muslims in distress, the Jamiat and its representative molvi hasten to a meeting called by a variety of athiests, enemies of Islam and idolaters, and indulge in their haraam methods which are diametrically in opposition to the Sunnah.

### DISGRACEFUL

The conduct of those who advertise themselves as the Heirs of the Ambiya is deplorable and abhorrent. There is nothing worse for a Mu'min than to consort with kuffaar and to adopt their methods of seeking aid. Besides the palpable silliness and stupidity of the Jamiat's emulation of the kuffaar, its attitude is extremely disconcerting for Muslims. This body

has deviated far from *Seeraatul Mustaqeem* in recent years with its evil methods which it paints with Islamic hues.

### THE SUNNAH

Muslims seek direction and aid in the Sunnah of Rasulullah (sallallahu alayhi wasallam), not in the ways, methods and stupidities of non-Muslims. Our Deen is Islam. Every religion and every ideology besides Islam are baatil. Yet, the Jamiat and its molvi representative can comfortably blend with a variety of kufri, puja and crosses. There is something drastically wrong and sinister in the brand of 'islam' this body of theologians is conspiring to hoist on an unsuspecting community which labours under the mistaken notion that the present Jamiat is the old Jamiatul Ulama of Transvaal which was formed and run by the Ulama-e-Haqq. The Muslim community should not be deceived by the name. There is a difference of Heaven and Hell between the original Jamiatul Ulama of Transvaal and the present Jamiat of Gauteng. The former Jamiatul Ulama of Transvaal represented Islam and the Ummah in Transvaal while the present deviated Jamiat of Gauteng represents Shaitaan-in-Chief. May Allah Ta'ala save the Ummah from the ulama-e-soo', Rasulullah (sallallahu alayhi wasallam) said:

***"I fear for my Ummah the aimmah mudhilleen."***

*The 'aimmah mudhilleen are the evil learned men who have set themselves up as leaders of the community.*

# IRAQ

*published on the devastation and conspiracy of IRAQ, Insha'Allah.*

**A**fter the haze of conspiracy has somewhat cleared from the horizon in the Middle East, a Special Bulletin will, Insha'Allah, be

*In a nutshell, what has happened in Iraq is the Athaab (Punishment) of Allah Ta'ala.*

*After Afghanistan, it was*

*logically Iraq's turn to taste of this Divine Punishment. Who is next in line? Perhaps Syria. Allah knows best.*

*According the Qur'aan Majeed Allah Ta'ala sends His zaalim servants to crush zaalimoon in this Ummah. Insha'Allah, the time will*

*come when the kuffaar zaalim executioners will also be liquidated by the Athaab of Allah Ta'ala.*

*Allah Ta'ala operates in wonderful and mysterious ways which cannot be fathomed by the created and finite intelligence of man. It is*

*(Continued on page 12)*



# Questions and Answers

MUJLISUL ULAMA  
OF SOUTH AFRICA  
P.O. BOX 3393,  
PORT ELIZABETH

**Q. During the daytime does a wet dream necessitating ghusl break the fast?**

**A.** The fast does not break.

**Q. If one wakes up after ending of Sehri time and discovers that one is in need of ghusl, will the fast be valid?**

**A.** Yes, the fast is valid.

**Q. Muslim organizations who issue halaal certificates demand a royalty payment from the non-Muslim firms who are issued with these certificates. Is this royalty permissible?**

**A.** The royalty which these organizations charge is haraam ribaa.

**Q. Does masturbation break the fast?**

**A.** In addition to breaking the fast, this unfortunate person who indulges in this abomination is *mal-oon* (cursed) according to the Hadith of Rasulullah (sallallahu alayhi wasallam). Qadha of the fast is incumbent.

**Q. Is it permissible for a man to give his own Zakaat to his poor brother or sister?**

**A.** For assisting poor and needy relatives even with Zakaat, there is a double reward. One reward for paying one's Zakaat, and another reward for aiding a family member. A person may give his own Zakaat to any relative besides his roots and branches, i.e. besides his parents, grandparents, children and grand children.

**Q. Your criticism of the Islamic radio stations is too harsh. There is much good in these media. Deeni talks, Qira't, etc. are important features of these radios. Should these benefits not be taken into consideration?**

**A.** Even if we have to assume for a moment that there are benefits in these radio stations, you will have to concede that there are benefits in pork, liquor and gambling as well. But such benefits do not make evil and filth halaal. Similarly, the smattering of benefit which you have discerned in these *nafsaani* media does not make the shaitaani stations and channels halaal. Their evil by far outweigh whatever little goodness has been imagined.

**Q. How is the imaamate of a haafiz who shaves his beard all year round, but grows it during Ramadhaan to enable him to lead the Taraaweeh Salaat? After Ramadhaan, he shaves his beard once again. Is the imaamate of such a haafiz permissible?**

**A.** The imaamate of this faasiq haafiz is Makrooh Tahrimi. It is not permissible to appoint a faasiq to lead the Salaat. If no pious haafiz is available, it is better to perform Taraaweeh reciting the short Surahs than to allow the faasiq haafiz to lead the Salaat.

**Q. Is it permissible for a worker to sell any of his own items in his employer's shop without the latter's consent?**

**A.** It is not permissible. The worker is guilty of abusing amanat in so doing.

**Q. After reciting an aayat of Sajdah the Imaam went immediately into Ruku'. He did not make the Sajdah. Has the Sajdah been discharged?**

**A.** Yes, the obligation is fulfilled. The Ruku' suffices for this Sajdah although it is not proper to adopt this method. The Sajdah should be made.

**Q. I have been told that if halaal meat is not available, then the recitation of Bismillaah on meat slaughtered by non-Muslims will make the meat halaal. Is this correct?**

**A.** It is baseless. Haraam meat does not become Halaal by reciting Bismillaah. Meat becomes Halaal when an animal has been correctly slaughtered according to the rules of the Shariah.

**Q. Is it permissible to perm (make curly) one's hair if it is straight, or if it is straight to make it curly?**

**A.** It is not permissible to change one's natural hair and appearance in this way. It is a shaitaani act. According to the Qur'aan such changes wrought in natural appearance is the work of shaitaan.

**Q. I have adopted the Maaliki Math-hab. However, I cannot find any literature on the Maaliki Math-hab. Could you send me some basic books on this Math-hab to enable me to follow the Sunnah correctly?**

**A.** There is a great dearth, in fact almost total unavailability of Islamic literature in English in terms of the Maaliki Math-hab. There are also no Maaliki Ulama versed in English of whom we are aware and to whom we could refer you to. In the circumstances, your adoption of the Maaliki Math-hab is pointless. You are unable to practice the Deen correctly without knowledge. Our advice is that you adopt the Hanafi Math-hab. An abundant of literature in English is available according to the Hanafi Math-hab.

**Q. If khuffain are put on after ghusl will masah on the khuffain be valid or is it necessary to make wudhu then put on the khuffain?**

**A.** Ghusl is an adequate substitute for wudhu. Masah on the khuffain is valid if put on after ghusl.

**Q. Is it permissible to keep pet dogs if the dogs are not allowed into the house?**

**A.** It is not permissible to keep pet dogs even if not allowed into the house. The permissibility of keeping dogs applies to watchdogs, sheepdogs and the like. Only if there is a real need will it be permissible to keep a dog.

## IN SHAITAAN'S AMBUSH

Rasulullah (sallallahu alayhi wasallam) said:

*"Verily, woman is an object of concealment (aurah). When she emerges (from her home), Shaitaan casts surreptitious glances at her."*

Women who emerge from their homes to prowl the streets like the women's lib mutants fall into Shaitaan's ambush which bring them into the gutters and sewer drains of western immorality.

**Q. After a man married his cousin it was established that during infancy both were breastfed by the same woman. What is the condition of their marriage and the child born of this marriage?**

**A.** If the man and the woman were breastfed by the same woman during their infancy (i.e. 30 Islamic months from birth), then both are milk-brother and sister. Their marriage is not valid. They have to separate. The child will however be regarded legitimate.

**Q. Is it a Sunnat practice to make a congregational dua after a lecture?**

**A.** It is not Sunnat. If occasionally a dua is made in this way, it is permissible. But to establish it as a permanent custom is bid'ah.

**Q. Is it permissible to visit a beach where scantily clad females and males romp around?**

**A.** What doubt can a Muslim have in such visits being haraam?

**Q. When one is alone, may dua be made aloud?**

**A.** One may make dua aloud when alone. However, the Sunnat method and the best method is to make dua silently. There is greater humility and fervour in silent dua. The Qur'aan Majeed and the Ahadith exhort silent dua.

**Q. Is it permissible for a Muslim man to work in a driving school? He has to teach females as well.**

**A.** It is not permissible for him to work in such a school where he will have to teach even females.

**Q. My nabaaligh brother works in my shop. Our father has died. According to the Shariah, this minor is a yateem (orphan). I take him along to shop. He lives with me and I maintain him. Is it permissible for me to let him work without a wage?**

**A.** It is your Waajib duty to maintain him. Since he is a yateem, it is not permissible to extract unpaid service from him. You have to compulsorily pay him a wage for his service.

**Q. My wife simply refuses to perform Salaat and to observe purdah. All my admonition goes to waste. Is it permissible for me to divorce her?**

**A.** It is Makrooh and repugnant to live with a woman who does not perform Salaat and refuses to observe purdah. If she persists in her evil and haraam, then she should be divorced. A Muslim cannot live with a wife who refuses to perform Salaat. Her condition is akin to kufr.

**Q. During a man's last illness he made a gift of a vehicle to one of his relatives who is not an heir. What is the position of this gift? Is it valid?**

**A.** A gift made during *maradhul maut* (the last sickness in which the person dies) has the effect of a *wasiyyat*. It is valid in one third of the estate. If the value of the vehicle is not more than one third the value of all the assets of the mayyit, the gift is valid. If it is more than one third the value of the assets, it will be valid only in one third of the value of the estate. The donee will have to pay in the amount which is in excess of one third. However, if all the adult heirs voluntarily uphold the gift, it will be valid. But the share of any minor heir may not be compromised. The consent of a minor is not valid. The minor will inherit his/her full share.

**Q. Recently a mixed crowd of men and women attended Eid Salaat on the beach. They call this event "family eidgah". What is the Shariah's ruling on this issue?**

**A.** From the information we have on this episode organized by some deviated persons, it is clear that it was an event organized by some females. Rasulullah (sallallahu alayhi wasallam) said:

*"Never ever will prosper a community which appoints a woman over its affairs,"*

Rasulullah (sallallahu alayhi wasallam) made this comment when the daughter of the Persian emperor ascended the throne after her father's death. The event organized by the miscreant women who are clamouring for public acclaim in diametric contradiction of the Qur'aan Majeed which commands that women be GLUED to their homes (with spiritual and Imaani Bostik), is a *haraam* function. It should be understood that women who clamour for publicity and crave to be in the forefront generally are afflicted with lesbian tendencies or even worse, they are outright lesbians, hence they pipe the western kuffaar theme of 'equality of sexes'. Since they still claim to be Muslims, they seek to introduce their *shaitaaniyat* and *nafsaaniyat* under Islamic guise. They have no understanding of the Qur'aan and Sunnah. They are plain stupid women. In such women the attribute of *muqs-e-aql* (deficiency of intelligence) is ten times more than the deficiency in a natural woman who does not suffer from the ailment of these women lib mutants. Such women who crave to be in the driving seat and to wear the man's pants and whose husbands are in the dayyooth category according to Rasulullah (sallallahu alayhi wasallam), are not only extremely deficient in *A'maal-e-Saalihaah*, but generally lack in Imaan on account of the explicit kufr they propound. These lib mutants according to the Shariah (Qur'aan and Ahadith) are *mal-oonaat*. Upon them descend the *la'nat* (curse) of Allah Ta'ala and His Malaaiakah. They are the tools of Shaitaan who has enlisted them into his army. Iblees utilizes them to destroy the Imaan and the moral fibre of those Muslims who suffer the eternal misfortune and calamity of falling

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into the tentacles of the evil traps which these women weave in the name of Islam.

To discuss and argue rationally and academically with such agents of Iblees is an insult to Ilm and to the Deen. To become embroiled in an intelligent discussion with those who are afflicted with the accursed disease of lesbianism is like getting into a dispute with a drunken street-woman. Everyone knows how such a woman behaves. It is best to say to these evil women who are out to gain acclaim for them with their ideas of western kufr:

*"Unto you is your deen (of kufr) and unto us (Mu'mineen) is our Deen (of Islam)."*

(Qur'aan)

**Q. Is the Eid Salaat of a menstruating woman valid?**

A. We think the mutants in the women's lib are in better position to issue a 'fatwa' on this silly question.

**Q. Is it permissible for women to attend the Eid Gah?**

A. It is not permissible. They invite the Wrath of Allah Ta'ala by discarding the Law of Islam which has come down in the Ummah from generation to generation from the time of the Sahaabah. All the miscreants and deviates of the world cannot change the *Ahkaam* of the Shariah no matter how much they shout, clamour, raise slogans and spit venom.

**Q. What is the Shariah's view on women who organize Eid Gahs and invite men and women to attend?**

A. Such evil women are under the Wrath and Curse of Allah Ta'ala. They have no true relationship with Islam. They manipulate Islam to project their evil and *shaitaaniyat*. They are akin to those so-called Muslim males who have formed a "Muslim" society of homosexuals. These defeminized women are the counterparts of the vile, accursed society of *Muslim* homosexuals. Soon these miserable enemies of Islam will have achieved adequate audacity and shamelessness to publicly establish a society of 'Islamic' lesbians in the same way as the kuffaar masquerading as Muslims have initiated a society of 'Muslim' homosexuals. May Allah Ta'ala save Muslims from the *fitnah* which is erupting on all sides of the Ummah. In fact, Rasulullah (sallallahu alayhi wasallam) had predicted that the *fitnah* will spread in such abundance and swiftness like beads scattering from a broken string of beads. The *fitnah* of the defeminized women with lesbian tendencies is one such *fitnah* which is silently and imperceptibly creeping into the Muslim community.

## THE RULERS OF WOMEN

**"Men are the rulers over women....."**

(Qur'aan)

This immutable decree of the Qur'aan will remain until Qiyaamah. All the women's lib mutants and deviates with all their *dayyooth* spineless so-called males cannot succeed in their nefarious kufr attempt to mutilate the Deen of Allah Ta'ala.

**Q. A boy and a girl who attend university had struck up a relationship. To end the sinful relationship they decided to perform nikah. But the parents refused because they wanted the couple to complete their studies. However, they decided to proceed with nikah without the consent and knowledge of their parents. The nikah was contracted over the phone. The boy had one witness by him and the girl had two witnesses. When the parents discovered this, they called an Imaam who said that the nikah was not valid. Another Maulana says that the nikah is valid. Please give the correct view of the Shariah.**

A. The nikah was not contracted properly, hence it is not valid. The nikah should be repeated. It is a simple procedure. Someone should get the girl's consent for her nikah to be performed. This person will then be her *Wakeel* (representative). The *Wakeel*, the boy (groom) and two witnesses should assemble at one place. The *Wakeel* should make the *Ijaab* (Proposal) by saying: "*Aabidah has instructed me to contract her Nikah with you, Abdullah. Do you accept her in your Nikah?*" The boy should then respond: "*I have accepted her in my Nikah.*" Both witnesses have to hear the *Ijaab* (Proposal) and the *Qubool* (Acceptance). The Nikah will then be valid even if no mehr is mentioned and even if the nikah khutbah is not recited. But it is best to recite the nikah khutbah. Anyone present may recite it. The *mehr* amount should also be arranged. The refusal of the parents is of no consequence, neither legally nor morally. Morally they have no right to refuse because in allowing their children to attend kuffaar university and strike up *zina* relationships they have abdicated and abandoned their Waajib parental responsibility. They have paved the path of Jahannam for their children. They thus have no Shar'i right to refuse when their children desire to rectify a haraam relationship and render it halaal. Parents should take note of this and not try to invoke their parental right and authority in such situations. Misdirected authority, be it parental authority, cannot be rewarded with obedience. Parents who are engrossed with their worldly affairs and oblivious of the Shariah, are insistent on sending their daughters to immoral secular institutions. They have no objection to the haraam and illicit relationships of *zina* which their sons and daughters strike up at university. The evil relationship continues for long periods with the tacit consent of fussaag parents. But as soon as the children enter into nikah, a storm is let loose and everything is done in an attempt to break the union. Remember that parental blessings and the performance of Nikah in the Sunnat style with honour and joy are ingredients of a holy setting, not of a haraam relationship.

**Q. Is it permissible to fix a specific Surah for Salaat?**

A. It is not permissible to fix a specific Surah for any Salaat.

**Q. Some people claim that somebody had practiced *jadoo* (magic, witchcraft) on them. They say they are accepting their fate with patience because *jadoo* was a sunnat that Nabi (sallallahu alayhi wasallam) lived through. Is there a basis for this claim?**

A. Rasulullah (sallallahu alayhi wasallam) lived through shirk as well. But to claim that the shirk of the kuffaar is a sunnat merely because Rasu-

lullah (sallallahu alayhi wasallam) lived through it, is ridiculous and baseless. *Sihr* (magic) is haraam. It cancels out Imaan. Surah Falaq and Surah Naas were specially revealed as a remedy for *Sihr*. To have patience when misfortune strikes is necessary and meritorious. But a haraam practice should not be described as Sunnat. The attitude of patience and submission to the decree of Allah Ta'ala adopted by our Nabi (sallallahu alayhi wasallam) is Sunnat. It is important to understand that it is not permissible to accuse people of having committed *sihr* without having real evidence. The revelation produced by some *amal* of an aamil is not evidence in the Shariah.

**Q. A man and his wife live in a house belonging to the husband's father. In the absence of the husband, the wife's father-in-law simply walks into the house and claims that he has the right to come and go as he wishes because the property belongs to him. Is he allowed to do so?**

A. No, he is not allowed to do so. If his son is not at home, he should not unnecessarily visit his daughter-in-law. If need sometimes occasions a visit, he should seek permission from outside to enter. He may not simply step into the house without permission. Furthermore, he should not lounge around the house when his son is not present. His ownership of the property is not a licence for acting recklessly and disrespectfully. His action is fraught with *fitnah*.

## SUPERIORITY OF MEN

Allah Ta'ala states in His Qur'aan Ma-jeed:

*"And for men is a rank over women."*

The equality of sex theme which the women's lib miscreants pipe is refuted by the Qur'aan. The stupid fallacies of the kuffaar are alien to Qur'aanic culture.

**Q. An 18 year Muslim girl did exceptionally well in her matriculation exam last year. She has now been employed at her Islamic school to teach mathematics to both girls and boys all of whom are *baaligh*. The explanation given is that even during the time of Rasulullah (sallallahu alayhi wasallam) menfolk went to gain knowledge from the respected ladies of the Household of Rasulullah (sallallahu alayhi wasallam). Please comment.**

A. People are really groveling and scraping the very bottom of the barrel of *nafsaaniyat* and *ja-haalat* when they cite the Sahaabah and the Holy Wives of Rasulullah (sallallahu alayhi wasallam) as substantiation for their practices which are stepping stones for *zina* of different degrees. These people are truly befogged in their minds with the liquor of their nafs to present the Sahaabah and the Holy Wives to back up their haraam practices. The Honourable Ladies of Rasulullah's House never conducted a girls madrasah or a western secular school which is nowadays dubbed 'Islamic' school to deceive parer's who have deceived themselves because they simply want to be deceived so that these evil secular schools can have some justifi-



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cation and gain acceptance in the Muslim community. There is absolutely no basis in the Sunnah for these hybrid secular schools and for the haraam zina style teaching by a young girl in a mixed class of *baaligh* boys and girls. Zina of the eyes, zina of the ears and zina of the minds are being perpetrated every moment in that *shaitaani* class with so many shayaateen set loose by this haraam system. Those who present fallacious arguments to justify such haraam practices are making a mockery of the Sahaabah and the Holy Wives by citing them as substantiation. They are furthermore, slandering these holy personages by attributing lies to them.

When occasionally the pious Sahaabah and pious Taabieen would visit the elderly and saintly wives of Rasulullah (sallallahu alayhi wasallam) to gain some knowledge of the DEEN, not worldly knowledge, they would be behind a screen as commanded by the Qur'aan. After gaining the knowledge in a very short time, they would depart probably never to return again. By what stretch of imagination can these *juhala* equate the haraam school set-up with the method in which the Holy Wives imparted Deeni knowledge on a very very informal basis and observing strict Hijaab. On the contrary, the group of *baaligh* boys and girls being taught by a young girl constitutes a class of zina. Shayaateen constantly are in their company. Their logic is disgraceful.

**Q. My niece and another grade 12 boy who is unrelated to her, are the only two pupils who are studying physical science. The Islamic school has assigned a non-Muslim male tutor to teach them after school hours when no others are around. The question arises, what happens when the Muslim boy happens to be absent and only my niece has to be in the company of the non-Muslim male teacher? The Islamic school says about such events that 'sacrifices for the sake of the Deen have to be made'. Is it permissible for the Muslim public to support such a school?**

**A.** Supporting such a haraam school is a *kabeerah* sin. Allah Ta'ala warns in His Qur'aan: "Do not aid one another in sin and transgression." This school is not an Islamic school. It is aiding and abetting pupils to commit zina. Even if the Muslim boy is present, it remains haraam for the girl to be in the company of either the Muslim boy or the non-Muslim teacher. The brains of those who claim that this haraam zina practice is a 'sacrifice for the Deen', must be clogged with spiritual filth and pollution. How can a Muslim ever describe haraam — a *kabeerah* sin — as a "sacrifice for the Deen"? It is truly a disgusting state of affairs which exists in these so-called Islamic schools. Truly, the Ummah is engulfed with fitnah on every side. May Allah Ta'ala protect us all from the evil, *fitnah*, *nafsaaniyat* and *shaitaaniyat* of those who are supposed to be the learned ones. Evil originates from them and their own evil will rebound and hem them in.

**Q. In his book, *Islamic Finance*, Mufti Taqi Usmani explains that the western concept of a legal entity or juridical person (the company) with its effect of limited liability is permissible in Islam. In terms of this concept the partners in a business are not responsible for all the debts**

they incur. They are committed for only the initial capital of the company. Their private assets **cannot be acquired by the creditors if the company's assets are insufficient to settle the debts. Please comment.**

**A.** Hadhrat Mufti Taqi Saheb has erred in his opinion on this matter. Islam does not recognize the concept of a fictitious person called 'juridical person'. Islam also holds the debtors liable for their full debt. They cannot escape their liabilities, responsibilities and obligations under cover of the kuffaar company-concept. The creditors will have the right to demand their *Huqooq* even in Qiyaamah. We have written a refutation of the view presented by Hadhrat Mufti Taqi Saheb. Anyone interested in the detailed discussion may write to us for a copy. Please send a stamp of R3. People from other countries should not send stamps. Stamps of other countries cannot be used in South Africa.

**Q. Also in his book, Mufti Taqi legalizes interest on late payment of instalments. He calls it a 'penalty' payment. But this is interest called by another name. What is the Shariah's ruling on this question?**

**A.** Interest called by any name remains haraam. The 'penalty' mentioned is haraam riba. The arguments which Hadhrat Mufti Taqi Saheb presented in his book are exceedingly weak, in fact spurious. This opinion militates against all the *Nusoos* (categorical Qur'aanic aayaat and Ahaadith of the Mutawaatir category). There is no scope for this 'penalty'. Insha'Allah, we are in the process of preparing a refutation in response to the arguments which Hadhrat Mufti Taqi Saheb has presented in substantiation of the legality of interest on late payment of instalments.....

**THE RANK OF THE HUSBAND**  
**Rasulullah (sallallahu alayhi wasallam) said that if making Sajdah (prostrating) for any creation was lawful, he would have commanded the wife to make Sajdah to her husband.**

**Q. In reply to the Mujlisul Ulama's book on the Female's Hair, the author of the article which the Ulama criticized in their book, issued his reply, *The Hair Rejoinder*. Although there is really no Shariah proof in his *Rejoinder* for this opinion that it is permissible for women to cut their hair, what is disturbing is the fatwa of Hadhrat Mufti Taqi Uthmaani. According to the booklet (A Rejoinder), Hadhrat Mufti Taqi Saheb has endorsed the opinion of the permissibility of women cutting their hair. Please comment on this claim which is causing some confusion.**

**A.** On the contrary, Hadhrat Mufti Taqi Uthmaani Saheb rejects the baatil opinion of the permissibility of cutting hair for women. Hadhrat Mufti Saheb has nowhere endorsed the opinion of the deviate who has bent far backwards to make halaal what has been considered haraam in the Ummah for the past fourteen cen-

turies. Hadhrat Mufti Taqi Saheb has issued a categoric rebuttal of the deviate's opinion. He has been misinterpreted for the sake of eking out support for the baatil opinion. Insha'Allah, our response to the silly *Rejoinder* will soon be forthcoming. We shall show the fallacy of the incongruous and spurious arguments of the deviate, Insha'Allah. Whoever wishes to have a copy of the booklet may write to us for a copy. We shall appreciate some stamps to alleviate the burden of postal expenses, etc.

**Q. Some persons have objected to your fatwa on Credit Buying which appeared in The Majlis, Vol.15 No.5. It is said that the method The Majlis has explained does not render the sale and lease lawful in the Shariah. Please comment.**

**A.** The explanation we gave in our article, *Credit Buying*, is correct. It complies fully with the Shariah. You can be assured of this. If any among the Ulama feel that we have erred, they are welcome to present their arguments for our perusal and benefit. The opinions of those who lack adequate knowledge of the Shariah, cannot be entertained.

**Q. Some people when visiting the cemetery kiss the graves. Is this permissible?**

**A.** If the intention when kissing the grave is worship, then such kissing is kufr. If the niyyat is not *ibaadat* (worship), the act nevertheless remains a major sin.

**Q. A husband fully provides for his wife. He fulfils all the rights of his wife. However, she has stipulated several conditions for the continuation of the marriage. The conditions were submitted to a Mufti who advised the husband to observe them. The wife repeatedly threatens to get the Mufti to annul the nikah if the husband does not submit to her demands which are as follows:**

- \* *The husband should not touch her for six months.*
- \* *The husband should sleep in another room.*
- \* *If she feels to go to her family, she should be allowed and she will stay a week or two.*
- \* *She wants no restrictions and when she is at her family's home, he should not phone her at all.*
- \* *Even while she is in the marital home, the husband should not phone her unnecessarily.*
- \* *If the husband "just starts his nonsense" then she will walk out of the home. (The nonsense has not been specified).*
- \* *She wants to take walks in the street with other women.*
- \* *She wants to drive and go wherever she wishes.*
- \* *She wants to go to any family function.*
- \* *She does not want her husband to question her about everything.*
- \* *She says: "I want to walk to any family, male or female cousins and the husbands of Aabidah and Faheemah (names have been changed)."*

After having enumerated these conditions, she asks the Mufti concerned: "Are any of these unreasonable?"

**A.** No Mufti and no intelligent Muslim layman who possess some understanding of the Deen will accept these haraam nafsaani conditions. The so-called mufti who has advised the husband to observe this concoction of haraam is



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either a total *jaahil* or is seeped in some sinister evil. How can any Aalim or any honourable Muslim ever condone the haraam conditions stipulated by this woman who appears not to have an iota of fear for Allah Ta'ala in her heart. Every condition she has stipulated is baatil and haraam. It is not permissible for the husband to submit to this evil of his errant wife on whom settles the *la'nat* (curse) of Allah Ta'ala every moment according to the Ahadith of Rasulullah (sallallahu alayhi wasallam). No Mufti and no Body of Ulama can ever annul this Nikah. Annulment of a Nikah is not a joke although we know that evil learned men and ignoramus who think that they are Ulama, and half-baked molvis are quick to write out stupid 'annulment' certificates at the behest of misguided women who come to 'cry' on their shoulders. Such 'annulment certificates' are not worth the paper on which written. The nikah remains valid and any union with another man on the basis of a mock 'nikah' performed, will be an adulterous relationship which will spawn illegitimate offspring.

**Q. What is the Shariah's verdict regarding a man who mocks and ridicules a Muslim's beard?**

A. A person who mocks and ridicules the beard or any Sunnat of Rasulullah (sallallahu alayhi wasallam) leaves the fold of Islam. He becomes a *murtadd* thereby.

**Q. I have been hearing conflicting views about fortune-telling. Is it permissible to go to an astrologer/fortune-teller who studies the palm of one's hand and predicts the future?**

A. There are no conflicting views on this evil and *kabeerah* sin. It is haraam to visit astrologers or fortune-tellers of any kind. Rasulullah (sallallahu alayhi wasallam) said:

*"Forty days of Salaat of a person who visits a fortune-teller is not accepted."*  
(Saheeh Muslim, Musnad-e-Ahmad)

*"He who visits a fortune-teller and believes him (i.e. his predictions), verily he has committed kufr."* (Ahmad)

Besides these narrations, there are other Ahadith too which severely condemn astrologers/fortune-tellers and their evil profession.

**Q. What is the Shariah's view regarding those who criticize observation of Hijaab for male cousins?**

A. It is fardh to observe purdah for cousins, i.e. male and female cousins should observe strict hijab among themselves. Whoever criticizes any law of the Shariah becomes a *murtadd*.

## OUT OF THE FOLD

*"Whoever visits a fortune-teller, then believes what he says, and whoever approaches a menstruating woman (i.e. has sexual relations), and whoever commits sodomy with a woman, verily, he has freed (himself) from what has been revealed to Muhammad (sallallahu alayhi wasallam)."*—Hadith— Musnad-e-Ahmad, etc.

**'human shields'. What is Islam's view on this issue?**

A. Islam does not advocate stupid antics. Those, especially, Muslims who engage in such tactics of the non-Muslims, do so for some cheap publicity. Besides the silliness and base motive underlying this publicity stunt, there is a grave implication in it for Muslim participants. The Qur'aan forbids fleeing from the battlefield. In this regard, the Qur'aan Majeed declares: *"O People of Imaan! When you meet up with the unbelievers (i.e. face the enemy in the battlefield), then do not turn your backs (in flight). Whoever turns his back (in flight) on that day (of Battle), except as a strategy to return and fight or to link up with another group (of fighting Muslims), verily, he has earned the Wrath of Allah. His abode is Jahannum. Indeed it is an evil abode."*

The group of so-called human shields from South Africa included some Muslims. They went with much publicity. Far from honouring their declared intention and achieving their objective, the South African 'human shields' were the first to run away and abandon the Battlefield. They presented some stupid argument to justify their cowardly flight from the Battlefield. In the circumstances prevailing in Iraq, Jihaad is *Fardh-e-Ain*. The Muslim 'human shields' come within the purview of the aforementioned aayat. They are damn cowards who turned their backs when the heat was turned on. They abandoned the battlefield in cowardly flight and yet have the damn audacity to portray themselves as 'heroes' who did yeomen and valiant service for the Iraqi people. Only people who are completely dimwitted and soft in the brains will swallow the stupid excuses they present to justify their cowardly flight from the Battlefield. They were supposed to be 'human shields' to block the kuffaar attack. But even the suffering of the Iraqi Muslims, which they observed could not persuade these miserable and spineless 'human shields' to tarry a minute longer.

**Q. Modernists claim that Purdah is Indo-Pak ideology. Please give the Shar'i ruling.**

A. The Ummah will accept this claim only if these modernist shayaateen can prove that the Sahaabah, the Fuqaha of the Taabieen age, the Fuqaha of the Tabe Taabieen age, all the Fuqaha of *Ma Wara'au Nahr* (Bukhara, Samarqand, etc., etc.), and the entire Ummah besides the Muslims of the Indo-Pak subcontinent, were carriers of Indo-Pak identity documents. If they cannot prove this, then let them wallow in their shaitaani *jahaalat*. If they can prove that the Qur'aan Majeed which forcefully and explicitly propagates Purdah is of Indo-Pak origin, then we can concede the claim made by these morons. If they can prove that the famous Books of Ahaadith and Fiqh were authored by Indo-Pak Ulama and that the Fuqaha of Arabia and all other Lands which were at one time famous for Deeni Uloom, were Indians and Pakistanis, then we can bow our heads to their stupid claim. Even *jahaalah* (crass ignorance) is supposed to have limits. But it appears that the particular *jahaalah* of the homosexuals and lesbians of this age is a bottomless pit—an abyss of veritable IGNORANCE. Let us petition Al-

lah Ta'ala to save us from such ruin.

**Q. Can a wife demand khula'? Is khula' a right which a wife can unilaterally invoke?**

A. Khula' is not a unilateral right, neither of the wife nor of the husband. It is a mutual contract whereby the wife pays a sum of money to secure her release from her marriage. When the husband refuses to issue Talaaq to a wife who does not want to live with him, she may induce him to give her talaaq in lieu of a sum of money. If he accepts, the contract will be binding. She will have to pay the agreed amount and he will have to issue Talaaq. The idea that khula' is a right which vests in the wife is absolutely baseless.

**Q. Is it permissible to wipe with a towel or cloth after wudhu?**

A. It is permissible.

**Q. What is the ruling regarding the use of nail polish by women?**

A. Assuming that the nail polish contains no haraam ingredients, then too it is haraam to use this substance since neither ghusl nor wudhu is valid while the nails are coated with this substance which forms an impervious coating on the nails. Nail polish prevents water from reaching the surface of the nail. Besides this, it contains haraam substances such as alcohol.

**Q. Does extraction of blood with a needle break wudhu?**

A. Wudhu will break.

**Q. While taking a waajib ghusl I forgot to rinse my mouth. After performing Salaat, I remembered the omission. What should be done in this situation?**

A. The mouth should be rinsed and the Salaat repeated.

**Q. A person enters the Masjid after the Jamaat Salaat. If he performs the Fardh alone, should he recite Iqaamah?**

A. If he performs Salaat in the Masjid alone after the Jamaat has completed, he should not recite Iqaamah—not even silently.

**Q. Are computer games permissible if no animate images are involved?**

A. Regardless of there being no images of animate objects, all '*lahw*' (sport/play/amusement) of the kuffaar type is *baatil* (haraam) according to Rasulullah (sallallahu alayhi wasallam). All types of games such as carim, ludu, dominos, etc, including computer games, fall within the scope of the prohibition of *lahw*. Computer games are addictive, especially for children. The one evil leads to another. Children addicted to wasting hours on the shaitaani games will end up viewing the filth of computer pornography. The Shariah prohibits all stepping stones of evil. The ultimate consequence of these games is zina because indulgence in computer pornography is a logical and a necessary effect of the addiction of computer games even if in the beginning only such games are indulged in, in which there are no animate images. Shaitaan is a sly teacher. He only touches one's finger in the beginning. The next time he will hold the finger for a brief moment. Then progressively he will increase his hold until he ultimately swallows a person into his belly of evil.

Just look at the evil of these so-called 'Islamic' radio stations and channels. They initially pro-

(Continued on page 12)

# THE MAKTAB PROJECT

## An Urgent Message

### THE WAAJIB MAKTAB PROJECT—THE INCUMBENT RESPONSIBILITY OF ALL MUSLIMS

By this time every thinking and concerned Muslim has realized that the Ummah and the lands of Islam are engulfed by satanic forces of the kuffaar poised to swallow the Ummah and all the countries of Islam. In the political sphere there is no response to the onslaught unleashed against Islam and Muslims. Muslims—the entire Ummah—have become impotent and have hopelessly failed to respond to the kuffaar threat on all fronts and in all domains of the Ummah. The physical Jihad movement has totally collapsed all over the world on account of the transgressions of Muslims. Allah Ta'ala is denying His aid and the kuffaar have been given the upperhand over Muslims by Divine Design. We are thus surrounded and afflicted with defeat and disgrace all over the world. Turmoil and anarchy are wracking the lands of Islam and it appears that the noose is tightening around the neck of the Ummah threatening to extinguish Islam from our midst.

To a large extent the kuffaar have succeeded in their plots to throttle Islam and the Ummah. In Africa several countries which were formerly Muslim-majority lands have today become Christian-majority states. Poverty coupled with stark ignorance have taken the heaviest toll. Whole Muslim communities have been weaned away from Islam. In the present age the threat and on-

slaught are squarely directed against the children—the growing up generations of Islam. Thousands and thousands of remote villages clutter the World of Islam. In these villages live hundreds of thousands, if not millions of Muslim children who we hope and pray will be the Muslim adults of tomorrow. Just as we hope and pray that these millions of born Muslim children will be the adult Muslim Ummah of tomorrow, so too are the kuffaar, especially the Christians hoping and praying that these born Muslim children will tomorrow grow up to be Christians so that the lands of Islam are won over to Christianity without the need for a war. If the present trend of Muslim apathy is to continue, we can say without fear of contradiction that the hopes and prayers of the kuffaar will be fulfilled.

While we are only hoping and praying, the Christian kuffaar are actively adding effort to their hopes and prayers to win over entire Muslim communities to Christianity. Since Muslim children in the thousands of remote villages all over the world are gripped in stark ignorance being denied the very rudiments of elementary Deeni education, they are growing up without knowing that they are Muslims. They are being deprived of the Kalimah, of Tahaarat, Salaat

and of the basic knowledge and practice of Islam without which it is not possible for them to remain Muslims. When these children grow up without ever having seen a Maktab (Madrasah), without knowing how to recite the Kalimah, without knowing what Tahaarat and Salaat is, then we can readily understand the fatal moral, spiritual and Deeni consequences which will ensue in the wake of this heart-rending havoc which is spreading all over the Muslim world.

The ONE AND ONLY WAY of stemming this tide

*"To a large extent the kuffaar have succeeded in their plots to throttle Islam and the Ummah"*

of kufr which threatens to alienate the children of the Ummah from Islam, is to establish Maktab (Madrasah) by the thousand in all the remote villages all over the world wherever there happen to be Muslim communities. If the treasure of basic Deeni education could be given to these Muslim children, at least their Imaan will be safeguarded and they will remain Muslims in the face of poverty and other afflictions and threats. Due to abject poverty and apathy, the elders in these innumerable villages cannot afford to operate even a small hut-like structure Maktab (Madrasah) for the elementary Deeni education of their children. Yet in all these remote Muslim villages the Christians have built churches and have set

up their preying missionary apparatus to capture the ignorant Muslim children.

Having seen and understood this grave danger, the Mujlisul Ulama of S.A. has embarked on its MAKTAB PROJECT. Since the past five years or so, we have purely by the fadhl of Allah Ta'ala worked in several countries. To date we have set up almost 1200 Maktab --straw, bamboo and mud structures. In these Maktab over 100,000 formerly deprived Muslim children are gaining Deeni education. Without these Maktab, these children would have been totally deprived of Islam and would have constituted ready fodder for the kufr machine of the kuffaar missionaries. What we have achieved with Allah's fadhl, is a drop in the ocean. There is an imperative need to cover thousands of villages and establish the Maktab Project in every village where there happens to be a Muslim community. While this is the imperative need and while we have this in mind and sight, and while we are making efforts within the ambit of our means, the final outcome will undoubtedly be decided by only Allah Ta'ala. But our incumbent duty is to not only continue with the existing Maktab which have so far been established, but to swiftly spread the Project to as many villages our resources permit us.

In Bangladesh we have about 650 Maktab; in Pakistan about 450; in West Africa about 40; in Indonesia 41, in Kenya 2 and in India

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# Are They Islamic Radios?

Respected Ulama  
As Salaamu Alaikum

## RE: RADIO STATIONS AND THEIR ISLAMIC CONTENT

I desperately require guidance in the following matter and seek the same from your esteemed selves. The powerful effect of the media on the masses is self evident. Historically Muslims in this country were completely marginalised from the use of the mass media. However, after the dismantling of apartheid new opportunities have opened. Among them was the granting of community radio licenses.

### Radio Al-Ansaar

In KwaZulu-Natal the only radio station run by Muslims is Radio Al-Ansaar which comes on air for approximately one month each year. Radio Al-Ansaar has become extremely popular among the general public. It's listenership has increased tremendously from previous years. Part of its popularity among the more Deeni inclined people is due to the support of the Ulama. Such support has been by means of gracing the studios of the station, participating in any of its programmes by telephone or allowing the airing of one's talks on the station. However, Radio Al-Ansaar has adopted a path which contradicts many aspects of Deen, such aspects which have always been passionately guarded by the Ulama-e-Haq. Some of the more serious aspects are as follows:

1. Not concerned with promoting only the correct aqaa'id. Rather the Ahle-Baatil are given ample opportunity to promote their ideas. The Ahle-Bidah promote Mazaars, Urs, Mouloud and other various practices, some of which at the very least border on shirk. The modernists have a field day as they themselves are in control of the station. The very foundations of Deen are being shaken and there is hardly any voice of protest against this serious injustice to Deen.
2. The laws of Hijaab are flagrantly violated. This is absolutely glaring and requires no further elucidation.
3. Music is played with impunity. Some of it is called "signature music" and hence it would appear that it is not a problem. It has been established that those in-charge were advised regarding the so-called "signature music" but did not see the need to stop it.
4. Radio Al-Ansaar by means of its "fairs" and "conventions" further created the platform for many prohibitions to be committed on a mass scale. The most shocking was the "competition" it held at its last convention calling on people to mimic the presenters of Channel Islam. A woman imitated Mufti A. K. Hoosen answering a question, and won a prize!! Is this not mockery of Deen?
5. The nightline programme is a forum where many un-Islamic ideals are promoted. Every-

body has their say. The end result is obvious. Also, the following specific incidents will clearly indicate the lack of any direction at Radio Al-Ansaar:

\* A revert Muslim had questioned the grave-worship that occurs at various Mazaars and likened it to the ancestral worship of the Blacks. The next day a damage control programme took place and a Mr. Rafiq Hassan strongly assured listeners that there is no problem in going to the Mazaars. The attempt was to cover up grave worship and make everything seem ok. A Moulana Moosa was also on the panel and every time he tried to say something to state the correct position, he was sidelined and his comments were shrugged off.

\* Mr. Hassan also aired his view that one should not be narrow minded in regard to customs and cultures. Cultural clothes according to him are fine and women may wear Saris if they wish.

\* A "Smile for Coffee" promotion was also extensively promoted. Any female who comes into a certain coffee shop and smiles at the owner will be given a free cup of coffee. How many women would have gone to smile at the man behind the counter? How many people would be responsible for this sin?

\* Birthdays and birthday parties are extensively promoted. A host also asked a Muslim restaurant owner on air to consider having a "ladies night" at the restaurant. The host also encouraged listeners to book their birthday parties at the restaurant being featured at that time.

\* A "beautician" who applies the make-up for models in beauty contests, and is also well versed in Urdu, hosts a regular Urdu programme. She would read a Hadith and explain. She advised in the light of the Hadith of maintaining good relations with neighbours that one should visit the neighbours and congratulate them at the time of their celebrations such as Diwali, etc.

To add insult to injury, all the above takes place in the name of promoting Deen. Muslim businessmen are contributing huge amounts towards this organisation in the belief that they are supporting Deen.

The problem is compounded by the fact that among all the un-Islamic aspects that are presented as part of Deen, the talks of some Ulama-e-Haq are also aired. This to some extent provides the rubber stamp to the station and even Deeni inclined people find the legitimacy to keep the station switched on. Many of the common people call the station an "Islamic Radio." They are not in a position to sift through the content. They simply switch on and absorb the right and wrong since this is coming from an "Islamic Radio." While there is no doubt that some people would derive benefit from the programmes of the Ulama-e-Haq, the overwhelming harm of such tacit approval far outweigh the benefit. Indeed, had the Ulama who use the station publicly and widely con-

demned the un-Islamic aspects of the station - and repeatedly did so in order to make new listeners aware of the reality - the harm would have been drastically reduced. But that unfortunately is not the situation.

### Channel Islam

While Radio Al-Ansaar is a seasonal station, Channel Islam has become an integral part of the lives of numerous people. There was always a need for an alternate to all the Haraam activities that people engage in and Channel Islam was initially enthusiastically embraced by Deeni conscious people as the pure Deeni alternative. This acceptance was due to the presence of many Ulama in positions of decision making. However, in a short time the dream was shattered. It seems that by and large the underlying objective is to provide "Deeni" content in an entertaining manner. Hence often entertainment takes over and Deen is compromised.

- Modernist views gain ample exposure.
- Modernist women are presented as role models.
- Woman presenters interview men and much chuckling and laughing goes on between them.
- The Anasheed are presented like pop songs with a "top 20 listing."
- Channel Islam has formed an unholy alliance with Radio Al-Ansaar and broadcast the competition where Mufti A.K. Hoosen was imitated.
- Muslim "homosexuals" were interviewed causing much consternation and confusion.
- The Eid talk from Flower Road was broadcast including the Salaami after the programme.
- A young girl was interviewed who went all alone to Jordan to study. She was congratulated on her courage.
- Girls who completed Matric were congratulated on their passes and given "duas" for on their intention to go to university.
- An Alim presenter had to read out an advert. The advert was for "funky clothes" and "girls tops and pants at reduced prices."
- A nazam programme is hosted wherein young girls phone in and request nazams. Callers are also asked some unnecessary questions.
- A programme on role-models was held. A local Muslim cricketer was presented as a role model and was interviewed on air. The same cricketer together with another Muslim cricketer were photographed in the local newspaper posing with shorts-clad girls from Castle Lager offering them a drink.
- Channel Islam's website now contains photographs and an also informs that they will now be broadcasting on DSTV.

Here again the presence and participation of Ulama has leant much credence to the "only

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# Are They Islamic Radios?

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global Islamic voice." The common people generally cannot make any distinction between what is correct and what is not.

## Silent Ulama

The Ulama have not spoken out publicly against the wrongs. Hence people are left in doubt. The bottom line is that the net effect of both the radio stations is that a distorted picture of Deen is left in mind of the general unwary listeners. In the light of the above, what is the ruling of the Jamiat with regard to the above radio stations? Which of the following would apply:

[A] Due to the fact that many extremely harmful programmes and some beneficial programmes are all aired in the name of Islam, it is not permissible at all to listen to these stations.

[B] One should only listen to certain programmes and not to others. In this case which programmes must one listen to? How is one to go about deciding this on an on-going basis, considering that presenters and programmes change from time to time?

[C] Should one discourage others from listening to these stations? Also what can be done to combat the un-Islamic aspects that emanate from these stations?

Please note that I am an ordinary individual with little knowledge of Deen. If I have such concerns then what should be the concerns of the Ulama?

WasSalaam

A. Ahmed, Chatsworth, Durban

## ANSWER

In your question you have mentioned a variety of *haraam* factors and acts from which every sincere Muslim, conscious of the Deen, can understand that there is no scope in the Muslim community and no licence in the Shariah for these satanic radio stations. That they do exist is of no substance since zina and liquor too exist in abundance in the community.

No one who understands the Sunnah concept of Morality will accept these evil stations to be lawful in the Shariah even if he/she does satisfy his/her nafs with the shaitaniyat broadcast by the satanic media. These radio stations have become the mouth pieces for homosexuals, sodomists, shiahs, grave-worshippers, women's lib mutants, etc. They have become promoters of liquor, Haraam kuffaar sports and feminine exposure (anti-hijaab). Deviate modernists who are not only modernist in outward dress and appearance, but who have be-

come murtadd by virtue of their kufr beliefs and ideas, have found a ready platform for their kufr and fisq.

Kuffaar and fussaqa are presented as role-models. The Sunnah and the Shariah are no longer subtly argued away, but are being flagrantly mutilated, contorted and distorted. All this evil in the very name of Islam.

They have set the stage for immoral television to be 'legalized' by their mob of ulama-e-soo who are the main culprits guilty for all the moral and spiritual mess in which the Ummah has become entrapped and sinking further into the quicksand of immorality, baatil, bid'ah and kufr.

Contrary to what you say, the people are not in any doubt regarding the evil of these haraam stations. Those who grovel in moral filth obviously will find all sorts of arguments to justify these evil institutions. Muslims who understand the Deen will undoubtedly, understand the evil and *hurmat* of what they are listening to. It is another matter that they indulge in listening to the stupidity, silliness and haraam that is vomited up by these anti-Islam media. Most Muslims who transgress the Shariah understand their sins and feel ashamed. They are not in any doubt regarding their sins. In the same way they do understand the sin of listening to the

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# The Benefits Of Raw Honey

Honey in its natural raw state contains 2 predominant natural sugars (Fructose and Glucose) 11 enzymes, 14 minerals, 21 amino acids, all the vitamins that nutritionists consider necessary for health A,D,K, Rutin, Nicotinic acid, B vitamins, Thiamine, Riboflavin, Niacin, Pantothenic acid, Pyridoxine and Biotin as well as Ascorbic Acid (Vit. C).

## HONEY PROCESSING

Most honey sold today has been commercially processed, resulting in enzymes (which help digestion) and vitamins, being destroyed and protein (pollen) being removed. This processing involves heating and filtering through a cloth or fine filter paper. The end product will remain in a liquid state for a long period of time. When it finally starts to granulate, crystals will begin to form at the bottom of the jar, moving upwards (a sure sign of a refined and processed product, despite the label "Pure" Honey).

## WHAT CAN RAW HONEY DO FOR YOU?

Raw Honey was and still is credited with marvelous curative powers. A whole book could be written on all the medicinal uses of honey, from thousands of years of folk medicine to the scientific of the present time. In addition to its age-retarding properties raw honey has been proven to be from beneficial to extraordinary effective in the following:

\* As honey is a pre-digested food (a process done by the bees) it enters the blood stream directly producing energy quickly, unlike refined sugar which has to be digested.

\* Proline, an amino acid in Raw honey is the primary component in collagen. Collagen is the main structure in bones. (Proverbs 16.24—health to the bones) Calcium is also found in two forms in Raw Honey.

\* Increases Haemoglobin count and can prevent or cure Anaemia. It is rich in iron and copper.

\* Is an excellent mild laxative, especially recommended as such for infants and children.

\* Raw Honey will prevent and even cure Botulism Poisoning, because it contains an enzyme called Glucose Oxidase, (this enzyme is easily destroyed with heat). Botulism spores can only develop in the intestines of infants when chronically constipated.

\* It has been shown to be useful in Rheumatic and Arthritic conditions, especially in combination with Apple Cider Vinegar (Dr D.C. Jarvis).

\* It has been used successfully in the treatment of liver and kidney disorders, diseases of the respiratory and digestive tracts, weak heart action, infectious diseases, colds, insomnia, poor circulation, and bad complexion.

\* It is not mere theory, but has been proved that bacteria cannot live in the presence of raw honey, for the reason that raw honey is an excellent source of potassium. The potassium draws from the bacteria the moisture which is essential to the very existence. A bacteriologist who did not believe this, after a series of tests discovered to his amazement that the disease germs he tested (typhoid, Bronco-pneumonia and Dysentery producing germs) were all killed off in the presence of raw honey.

\* In this book "Folk Medicine", Dr Jarvis an ear, nose and throat specialist reveals some startling facts about raw honey and honeycomb. He says the honeycomb is excellent for the treating of stuffy nose, nasal sinusitis and hay-fever. He always says that raw honey can produce healing for skin burns and is essential in the diet of children because it provides the composite of minerals needed for the growing body (iron, copper, manganese, silica, chlorine, potassium, sodium, phosphorous, aluminium, magnesium, zinc, lead and sulphur).

\* Probably the most beneficial effect of pollen (contained in raw unfiltered honey) is that, taken internally it quickly produces the same anti-putrefactive effect as lactic foods and thus contributes to a healthy digestive system and good assimilation of nutrients—absolute prerequisites for good health and long life.

Eating pollen rich raw honey causes rapid combustion, consuming fats which speed up the burning of fat, and continues through the bloodstream at a trickle stimulating the heart without harmful side effects.

Nu-Life Beekeepers, P.O. Box 71, Harding, 4680

## The disgusting filth of Western medicine.

Whooping cough uses the mucus of infected children. Typhoid the excrement of victims. Rubella, Chicken pox is grown on aborted foetuses. The old Hep B vaccine was derived from human blood, specifically the blood of homosexual men who have had Hepatitis (this vaccine was replaced by a genetically engineered version which is grown on yeast cells, however the older version was never withdrawn until they used all of it up).

The weakened germ must then be strengthened with adjuvants (antibody boosters) and stabilizers. This is done by adding drugs, antibiotics and toxic dis-

## VACCINATIONS

Extracts from an article by Dr. Yusuf Nanabhay (The Muslim Woman, Volume 4, Edition 2)

infectants to the concoction: neomycin, streptomycin, sodium chloride, sodium hydroxide, aluminium hydroxide, sorbital, hydrolized gelatin, formaldehyde, and thimerosal (a mercury derivative).

**THE NATIONAL ACADEMY OF SCIENCE IN THE U.S.A. REVIEWED ALL MEDICAL LITERATURE AND CONCLUDED THAT ALL 9 VACCINES HAD THE POTENTIAL TO DO SERIOUS HARM.**

## Danger of Vaccination

It took 85 years for humanity to link the observed side effects, including death, to the small-

pox vaccine. The general public is essentially unaware of the true number of people who have been permanently damaged or killed by vaccines. In fact, most parents would be surprised to learn that the Government has a computer data base filled with several thousand names of disabled and dead babies, children who were healthy and alive just prior to receiving the vaccines.

## Harmful reactions of vaccinations

Aluminium formaldehyde, and mercury are extremely toxic substances with a long history of documented hazardous effects. Studies confirm again and again that microscopic doses of these substances can lead to cancer, neurological damage and death. Yet, each of them may be found in childhood vaccines.

# The Evil Halaal Certificate Trade

# 25 YEARS AGO WE SAID SO

## A LETTER FROM MAULANA YUNUS PATEL TO THE CHAIRMAN OF THE MUSLIM JUDICIAL COUNCIL HALAAL TRUST CAPE TOWN

Dear Shaikh As-Salaamu alaikum wa-Rahmatullah

Hoping you are well.

I feel compelled to bring to your notice that having heard the representatives of SANHA and MJC at the meeting on Saturday (24th of August 2002) in Cape Town, I come to the following conclusions:

1.) Although, as mentioned by your chairman, the evidence was not tested, it was clear as daylight sun that gross discrepancies had been discovered by SANHA at some of the plants and companies certified by the MJC.

2.) When these serious grievances were brought to the attention of your Halaal Trust, much of it was totally ignored. SANHA provided documentary evidence, in a very comprehensive report, tabled at the meeting. The response to other letters was either, a threat of action against SANHA or some justification for the error.

3.) To any person studying the report or listening with an open, unbiased, unprejudiced mind, to the representatives of SANHA and MJC at the Hearing, the following would emerge:

(a.) The only complaint of MJC Halaal Trust seems to have been the unethical, un-Islamic practice of SANHA's "interference" in its certification.

(b.) SANHA considering "Shaafi" Mazhab as inferior.

(c.) SANHA considering MJC's standards as inferior.

I have had an excellent working relationship with MJC for decades. We have always co-operated on many projects and respected each others views and differences on matters, as long as they were based on the Qur'aan and Sunnah. The Jamiat always considered MJC as a Halaal Certifying body and accepted its certified products. Nay, even consumed some of them over the years.

So it is not a question of "prejudice" that I state the following:

1. Almost everyone that was present there, including some MJC members, whom I contacted later, agreed that there were serious flaws and major discrepancies that had to be addressed; as a matter of urgency.

2. That the myth that it was a "Hanafi /

Shaafi" issue was not true.

3. That SANHA was not witch-hunting but merely informing the public of their findings, when MJC fails to respond to their queries and complaints.

4. Wallah, my stomach churned and heart seemed to skip a beat when I read the comprehensive report submitted by SANHA. I honestly believe and share the tears of Shaikh Omar Khabir at the meeting, that a great injustice has been done to the Ummah. Amongst many other discrepancies, the following were recorded:

A. Well documented evidence was presented of severing just one vein (rendering chicken totally Haraam according to all Mazhabs).

B. Products containing pork fat, blood plasma, white wine flavour, bacon flavour, blood powder, etc. were marketed with the MJC label.

C. Confirmed slaughtering by non-Muslim slaughterers.

D. Non-Muslim inspector and staff.

E. Contamination in fridges of Halaal and Haraam items.

F. Non-Muslim wholesaler with no Muslim staff, supplying MJC certified Halaal meat.

G. Haraam or absolutely doubtful imports from Brazil, China, etc., certified Halaal and the list goes on.

I repent, that although the evidence was not tested, I, for one, am certain that if it had been an arbitration, more shocking disclosures would have surfaced.

I am always one for conciliation and settlement of disputes. However having read the report and listened carefully to both sides I am of the opinion that if the discrepancies had not been brought to the attention of the MJC, it would have been "un-Islamic and unethical".

My concern now, is that just concluding with a working committee is not enough. When the report was read by members of the Jamiat Natal, they were shocked beyond belief that for monetary gain, the MJC Halaal Trust could have allowed so much of Haraam to be consumed by innocent Muslims. It makes us shudder on how we will answer Allah Ta'ala, when all those who consumed Haraam on our guarantee that it was Halaal, will catch our garments on the Day of Qiyaamah. May Allah Ta'ala protect us from His Azaab.

My suggestion is that the MJC should immediately look at all its certified plants and companies:

(a) Implement the most stringent standards.

(b) That it should allow the take over of operations outside the Cape Province by SANHA or Regional bodies. The MJC cannot do justice to National and International certification.

(c) The MJC should work in co-operation with SANHA towards a national certifying body. Monetary gain or commercial interests should never be the criteria of Ulama bodies. A senior member of MJC stated openly at a meeting: "We need the money. We run our projects with it."

(d) If the MJC is unable to maintain and control standards at certain plants, then it must withdraw its Halaal certificate and announce this in the Press. It should never, never, allow, at any cost, Haraam and doubtful products to be consumed.

(e) The comprehensive report should not be shelved away. It should be studied by all MJC Halaal Trust members. Thousands of Rands and valuable man hours must have gone in its preparation.

I do agree that there could be aspects of it which could be "rebutted" as Shaikh Yaseen mentioned. However, even if just 20% of it is true, it is cause for major concern.

I, for one, who used to openly declare all products certified by MJC as Halaal for many years and even consume some at times, am truly and deeply disturbed.

How can I guarantee them anymore?

Please forgive me for this letter. My conscience weighed heavily on me.

Do read the letter with an open mind and in its right context. We are all human. No one or no organisation is perfect. We must have the humility to acknowledge and accept our mistakes, and rectify.

The MJC has kept Islam alive in the Cape through its Imaams and projects. May Allah Ta'ala strengthen it and may it continue to serve the community at large, with sincerity.

Was-Salaam

Yunus Patel (Maulana)  
(President of Jamiatul Ulama,  
KwaZulu, Natal)

## THE FEAR OF ALLAH

A Buzrug narrates:

"In the wilderness of Bani Isra-eel (The Valley of Teeh). A man was seen wandering. Ibaadat had reduced him to a rake. He appeared like an old goatskin. I asked: 'What hardship has reduced you to this state?' He said with surprise: 'The load of sins, the fear of Jahannum and the shame for the Almighty Sovereign.'"



## RASULULLAH'S GRAVE

In the year 557 Hijri, Sultan Nu-ruddin Zangi saw in a dream Rasulallah (sallallahu alayhi wasallam) saying:

**"Two red dogs are poised to attack my grave. Pursue them."**

In the dream two Yahoood were shown to the Sultan.

The Sultan set off with his army for Madinah Munawwarah. After arriving in Madinah, the Sultan organized a search and located the tunnel in which the two Yahoood were digging towards the Grave of Nabi-e-Kareem (sallallahu alayhi wasallam). They were apprehended and beheaded on the spot by the Sultan. The Yahoood also believed that the Mubaarak body of Rasulallah (sallallahu alayhi wasallam) was intact and divinely preserved, hence an attempt was made to exhume the blessed body of Nabi-e-Kareem (sallallahu alayhi wasallam) for whatever sinister designs they had in mind.

## SHAHEED SAHAABAH

In 1932, the Sahaabi Hadhrat Huzaifah (radhiyallahu anhu) in a dream instructed king Faisal of Iraq to relocate their graves elsewhere since water from the river was seeping in.

The king issued orders for the bodies of Hadhrat Huzaifah (radhiyallahu anhu) and Hadhrat Jaabir Bin Abdullah (radhiyallahu anhu) to be exhumed. The exhumation was done in great style and pomp. Thousands of people witnessed the event. When the bodies were removed, it seemed as if they were buried only a couple of hours ago in spite of the lapse of almost 14 centuries. The bodies were fresh and glittering with Noor. Thousands witnessed the exhumation and many non-Muslims who were present embraced Islam.

## AQL—INTELLIGENCE

**"Mere intelligence is nothing. Intelligence without the fadhl (grace) of Allah adorning it, is nothing. By Allah! To be proud of only intelligence is stupidity and deviation. Banish this stupidity.**

**Great intellectuals hit against obstacles and slipped."**

(Hadhrat Maulana Ashraf Ali Thanvi)

## BASIS OF DEEN

The bond of love with Allah, fear for Allah and disinclination from the world are the basis of Deen.

(Hadhrat Hakimul Ummat)

## THE PROFESSION OF FUQARAA

Once when someone asked Ibraheem Bin Adham of his profession, the great saint replied:

**"The Office-Bearers of Allah are not in need of a profession."**

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un-Islamic and anti-Islamic radio stations. Nevertheless, in pursuance of their nafsani desires they

listen to the evil broadcasting by these media.

Ofcourse, there are those who are unable to think for themselves due to lack of sufficient intelligence. Such people are led astray by those masquerading as Ulama and Deeni personnel while in reality they are the agents of Shaitaan-in-Chief, namely, the original and the first Shaitaan (Iblees) who was expelled from Jannat for rebelling against Allah's Command to make Sajdah to Aadam (alayhis salaam). These ulama-e-soo' will carry the burden of all those whom they had misled into Jahannum while the listeners will also not escape their punishment for allowing themselves to be misguided into Shaitaan's den.

The answers to your enumerated questions are as follows:

**Q. Due to the fact that many extremely harmful programmes and some benefi-**

Hadhrat Aishah Siddiqah (radhiyallahu anha) narrates **"Verily, Rasulallah (sallallahu alayhi wasallam) cursed the rajlah among women."** (Abu Dawood)

The term *rajlah* is the feminine of *rajul* which means 'a man'. Thus, *rajlah* means 'a man-woman' or a defeminized woman or a masculinized woman. Hadhrat Aishah (radhiyallahu anha) said that such women were cursed by Rasulallah (sallallahu alayhi wasallam). Women who emulate men in their appearance, dress, attitudes, etc., are termed *rajlah* and the *la'nat* (curse) of Allah, His Rasool and the Malaikah perpetually settle on these feminized or masculinized females.

A salient feature of such women is that they vie with males in fields which Allah Ta'ala has ordained exclusively or primarily for men. They seek leadership and exposure.

They love public platforms and always crave to exhibit themselves in public. They are generally raucous, loud and immodest. They detest domestic work and the home-role which Allah Ta'ala has made Waajib for them.

They display the tendencies of lesbians and many of them are in fact lesbians or female homosexuals. They insist to be in the street and out of the home in conflict with Allah's prohibition:

**"And remain (glued) inside your homes, and do not make an exhibition of yourselves like the exhibition (of the women of) Jahiliyyah."** (Qur'aan)

## SALF-E-SAALIHEEN

**"Of great benefit for the Ulama is to understand that (steadfastness) in practising on the Deen is based on honour and respect for the Salf-e-Saaliheen (the Ulama and Fuqaha of the three Noble Ages of Islam). Never allow the slightest vestige of criticism against them."**

(Maulana Ashraf Ali Thanvi)

## BAD-DEENI (IRRELIGIOSITY)

A very surprising fact proven by experience is the contagious effect of irreligiosity (Deeni corruption) of a irreligious person. For example, if a religiously corrupt person writes a book on *Nahw* (Arabic grammar), the effect of irreligiosity will be created in the heart of the person who studies the book in spite of the book being devoid of any irreligious statement."

(Hadhrat Maulana Ashraf Ali Thanvi)

# Are They Islamic Radios?

**cial programmes are all aired in the name of Islam, is it at all permissible to listen to these stations?**

**A.** It is not permissible to listen to even the 'beneficial' programmes of these stations. Their harm is more than the little 'good' they lay claim to. According to the Qur'aan Majeed, liquor and gambling too have advantages. In spite of the benefits in these evils, the Qur'aan strictly prohibits them. Any form of support for these haraam radio stations is haraam.

**Q. Should one discourage others from listening to these stations?**

**A.** It is Waajib to discourage others from listening to the haraam radio stations. The *Wujoob* applies when one has some jurisdiction or some influence over those to whom the *naseehat* is directed. *Amr Bil Ma'roof Nahy anil Munkar* is Waajib. It is part of this sacred obligation to discourage Muslims

from listening to the evil stations.

**Q. What can be done to combat the un-Islamic aspects emanating from these radio stations?**

**A.** Evil is on the ascendancy. This has been predicted by Rasulallah (sallallahu alayhi wasallam). As we approach the confines of Qiyaamah, we shall be the witnesses of tumultuous evil and immorality. And, in the Muslim community this evil will be spear-headed by those known as ulama—the ulama-e-soo' (evil learned men masquerading as muftis, molvis, shaikhs and khalifas).

Whatever is in one's ability and lawful, one should do to combat the evil of these media. The concerned Muslim will discharge his obligation of *Amr Bil Ma'roof* if he gives *naseehat* in this regard to whomever he is able to. Allah Ta'ala is the Final Arbiter.

# THE CURSE OF DEFEMINIZED WOMEN

These specimens of humanity cursed by Rasulallah (sallallahu alayhi wasallam) have taken over from the kuffaar the slogan and concept of 'the equality of sexes', but there is no such stupid idea in Islam. While these defeminized women scream the slogan of 'equality of sexes', the Qur'aan explicitly and categorically affirms the superior rank of men and that males are the rulers of women.

The masculinized women try to push themselves into the forefront of spheres belonging to males in spite of Rasulallah's order:

**"Put them (women) behind just as Allah has put them behind."**

Women of this kind—masculinized women, defeminized women, women with lesbian tendencies—who crave to stand shoulder to shoulder with men in the public howling slogans, form dangerous marriage partners. Men of Deeni concious should be careful when choosing a marriage partner. It is necessary to watch out for these accursed tendencies and attributes before plunging into marriage.

Marriage with masculinized women can last only if the husband buckles and ac-

cept the role of a *dayyooth* (cuckold). Under the domination of the masculinized woman, a man will have to agree to hand over his pants to the '*he-her*'- to the *rajlah mal-oona* (the accursed male-woman).

All women who compete with men and endeavour to be in public at the helm are women of this ilk.

The ideal woman of the Qur'aan and Islam is described by the Qur'aan Majeed in the following glowing terms:

**"(Such women who are) chaste, Simple and believing.."**

The attributes of uprighteous Muslim females are Imaan, chastity and simplicity. They are not like the accursed masculinized or defeminized women who love public platforms and who detest the home-role for which Allah Ta'ala has created them. When a woman detests her natural divinely ordained role, then she must necessarily be unnatural and abnormal. Since she imitates and emulates men of her own free accord, Rasulallah (sallallahu alayhi wasallam) cursed her. Such women need to reflect and understand the umbrella of divine *la'nat* which covers them.

## WASAAWIS

**Wasaawis (stray thoughts) which rush into the mind during Salaat are in a way a mercy. It cut the roots of ujub (vanity). No matter how evil the stray thoughts are, they are not harmful as long as one does not brood on them. Therefore, do not become frustrated by wasaawis. On the contrary, be 'happy' and ignore these thoughts. Wasaawis do not negate one's ikhlaas (sincerity).**

(Hadhrat Haikus Ummat)

## SAFETY

Safety (*Aafiyat*) is a great *ni'mat* (favour of Allah Ta'ala). It aids one's Deen. On the contrary, abundance of wealth produces forgetfulness. One forgets the Deen. In fact it is akin to a punishment. One is perpetually afflicted with a thousand worries. Then without safety, everything is futile.

(Hadhrat Hakimul Ummat)



# THE MAKTAB PROJECT

## An Urgent Message

(Continued from page 6)

and Kashmir about 20. In addition to the 41 in Indonesia, there are another 91 Maktab with about 8000 pupils. There is the immediate threat of these 91 Maktab collapsing and closing down. Some years ago we convinced an Australian Muslim who has settled in Indonesia, about the incumbent need for the Maktab Project. This sincere brother then embarked on this struggle and succeeded to establish 91 Maktab in remote Indonesian villages. He has made the effort to sustain these 91 Maktab. He assumed responsibility to raise the funds necessary for the sustainment of these 91 Maktab. He has been recently arrested by the Indonesian authorities and is presently in jail. There is therefore the urgent and imperative need for us to step into the vacuum and sustain these Maktab.

In this crisis we feel that it is the incumbent duty of all Muslims, especially the affluent, to assist lavishly, generously and purely for the Sake of Allah Ta'ala. Our project is not like building a lavish Masjid or Madrasah building. It is a Project of huts spanning the entire Muslim World. It is a Project affecting the lives of tens of thousands of Muslim Children. It is a Project with which every Muslim should be incumbently linked. Our Project is not a local jamaat programme. It is the concern of the Ummah.

It costs only about R500 or R600 per

month to operate a Maktab. About R6000 a year. This small sum serves to save the Imaan of a 100 or even more children. To operate a Madrasah for a 100 in South Africa, a million rand is required. But for a paltry R6000 a year, a whole Madrasah can be sustained. Think of the Thawaab-e-Jaariyah, the wonderful Capital for the Akhirah a man can establish by committing himself to sustain a Maktab.

It is our hope and Dua that there will step forward a sufficient number of Muslims in this country to assume full responsibility for the Maktab. We are sure that there are many affluent Muslims who can sustain several Maktab. There are many families who can take responsibility for a number of Maktab. By giving us such a commitment, we can continue rapidly to expand and cover more territory opening more and more Maktab.

We should emphasise here that the kuffaar have seen the worth of these Maktab for the survival of Islam. Hence schemes are afoot to thwart us in our operations. Kuffaar exercising pressure on Muslim governments are endeavoring their best to create obstacles in our path to thwart this Waajib Struggle. In these circumstances we can safely and confidently claim that it is cruel for Muslims to respond with apathy and remain idle observers while the attack against the Ummah continues unabated on all

fronts. It is our fervant dua that Allah Ta'ala opens your breast and inspires you with the urgency and concern to understand what is happening around us, so that you respond effectively and become an active participant in this noble and incumbent Jihad to save the children of Islam from the cauldron of kufr into which they are being sucked and cast.

DUROOD SHAREEF

In all our Maktab in Bangladesh and Pakistan every pupil recite 100 times Durood Shareef just before the Maktab ends for the day. In a Maktab of 100 pupils, Durood is recited 10,000 times daily. That means that the pupils recite Durood on our Nabi Muhammad (sallallahu alayhi wasallam) almost quarter million times every month in a Maktab of 100 pupils. This is about three million times a year in a single Maktab. A Maktab with 50 pupils will recite half this number. Imagine the Thawaab which the sponsors of these Maktab will gain, Insha-Allah, for tens of millions of Durood Shareef being recited by little pupils every year. There is no institution in this wide world to the best of our knowledge where so much Durood is being recited daily. May Allah Ta'ala accept this humble effort and bestow the enormous thawaab of this effort to the sponsors and may it be a Thawaab-e-Jaariyah for all those who participate in this noble Jihaad.

We urge you to make a firm commitment to aid this Waajib Project of the Deen.

## Abstention from Sin

"The way of abstaining from sin is firstly to muster up courage and determination. Then supplicate to Allah Ta'ala for determination and steadfastness in one's resolve. In addition, request the pious servants of Allah Ta'ala to make Dua for you. Most assuredly, you will gain the courage and determination to be saved from sin."

(Hadhrat Maulana Ashraf Ali Thanvi)

## FASTING ON AASHURAA

Fasting on the 10th Muharram is Sunnat. However, instead of fasting only on the Day of Aashuraa, the Hadith exhorts that fasting should also be on the 9th or on the 11th. It was the practice of the Yahood to fast on the Day of Aashuraa in commemoration of their freedom from Firaun. Rasulullah (sallallahu alayhi wasallam) ordered that we fast on the 9th and 10th or on the 10th and 11th to avoid resemblance with the Yahood.

## THE FAST OF AASHURAA

Prior to the command to fast in Ramadhaan, fasting on the Day of Aashuraa was compulsory. After fasting was decreed in Ramadhaan, the fast of Aashuraa became Sunnat. However, it is Makrooh to fast only on the 10th day. It has to be joined either with the 9th or the 11th.

## Feasting

Preparing food lavishly on the Day of Aashuraa for the family (wife and children) is also Sunnat. Feasting of the family is not to be understood to mean inviting friends and relatives. It is not an occasion of public feasting. There is also a misconception in some quarters. It is erroneously believed that gifts have to be exchanged on 10th Muharram. This is entirely baseless. There is no substantiation in the Sunnah for the custom of exchanging gifts. The only exhortation of the Hadith is that a man should be somewhat lavish in providing food for his family on the Day of Aashuraa. Increasing or expanding on this is Bid'ah.

## THIS IS THE UNIVERSITY YOUR DAUGHTER ATTENDS!!

### Expired condoms scare

Grahamstown—Students on the Rhodes University campus were upset after they were given expired condoms at a street party on Valentine's Day.

The party was the main event of the university's orientation week to welcome first year students to the campus. University spokesman Linda Burton said yesterday she was convinced that there was no malicious intent behind the distribution of the condoms.

Ref. The Herald 5/03/03.

# Questions and Answers

MUJLISUL ULAMA  
OF SOUTH AFRICA  
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claimed that Islam was their aim. In the beginning the issue was only the female's voice which the same mob running the station had believed to be Satr and haraam to exposure. But now look from what evil to which evil they have degenerated. Soon you will see them presenting 'elaborate' justification for television which is already on the cards of the miscreant ulama-e-soo'. For their basis they have started to cite the silliest of arguments as '*daleel*' for the permissibility of haraam television. Their stupid '*daleel*' is that the Pakistani ulama are appearing on television. In this time when people are rejecting the Taqleed of the Sahaabah, those who are not Ulama but hoodwink the public into believing that they are Ulama, want us to make taqleed of misguided, worldly ulama of Pakistan as if *Wahi* has descended on them. Have they no better argument, than to cite 'Pakistani' Ulama? There is no principle in the Shariah which advocates taqleed of the haraam actions of Pakistani Ulama or of Arab Ulama or of whatever haraam takes place in Makkah and Madina.

**Q. Recently I was informed that the after-birth has to be buried. Is this correct?**

A. Yes, it is correct. It has to be buried.

**Q. What is the basis for putting beads around the arms of a baby?**

A. There is no basis for this bid'ah custom.

**Q. Is the iddat of a divorcee three months?**

A. The iddat of a menstruating woman is three haidh periods. The *haidh* period in which the Talaq is given is not counted. Three full haidh periods will be her iddat. The iddat of an old woman beyond the age of haidh is three months from the day of Talaq.

**Q. When reciting Iqaamat is it necessary for the Muath-thin to stand directly behind the Imaam in the first saff?**

A. No, it is not necessary. He may stand on any side and in any saff.

**Q. During the Athaan the Muath-thin forgot to recite 'As-Salaatu Khairum Minannoum' in Fajr. What was he supposed to have done? Should the Athaan be repeated?**

A. The Athaan should not be repeated. When the Muath-thin realizes that he has omitted a statement from the Athaan or Iqaamat, he should repeat the words immediately before the omitted statements. Then he should continue as

usual.

**Q. A Muath-thin recited the Athaan quickly in the same way as the Iqaamat. What is the ruling?**

A. It is Sunnat to pause after every statement of the Athaan. If this has not been observed, it will be Mustahab to repeat the Athaan.

**Q. It is known that a faasiq such as one who shaves his beard should not be made the Imaam. What is the ruling about Athaan if the Muath-thin is also a faasiq?**

A. This mas'alah applies to the Muath-thin as well. It is not permissible to allow a faasiq to be the Muath-thin of a Musjid. The Athaan of a faasiq is Makrooh Tahrimi.

**Q. A husband has not paid his wife's mehr. She therefore refuses him conjugal relations. She is now using this as a pretext to gain an annulment of her Nikah. The husband agrees to pay the mehr, but now she refuses to accept it and insists on getting an annulment. Can the Nikah be annulled?**

A. The Nikah cannot be annulled. Although the woman had the right to refuse conjugal relations in view of non-payment of her mehr, she cannot refuse now to accept the mehr which her husband wants to give to her. Her Nikah cannot be annulled. A woman who refuses the conjugal rights of her husband is a *mal-oonah* (cursed) according to Rasulullah (sallallahu alayhi wasallam).

**Q. If while reciting the Qur'aan the Athaan begins, what should be done?**

A. Stop the Tilaawat and pay attention to the Athaan.

**Q. Is it permissible for a wife to give away her money, etc. without the permission of her husband?**

A. Even if the money, etc., belongs to her, it is necessary that she consults with her husband and obtains his consent. Rasulullah (sallallahu alayhi wasallam) ordered that a woman consults with her husband. He also said that a woman should not displease her husband even in the matter of her wealth.

**Q. If the mayyit has been given ghusl and kafan early on Friday morning, is it better to delay the burial until after Jumuah Salaat?**

A. No, it is not better. The burial should be

done as soon as possible. There should be no unnecessary delay.

**Q. In Makkah and Madinah the Janaazah Salaat is terminated with only one Salaam. What should Hanafis do when they join the Janaazah Salaat?**

A. Hanafis should make two Salaams. Making two Salaams is Waajib.

**Q. May Sunnis perform the Janaazah Salaat of a Shiah?**

A. It is not permissible.

**Q. The body of a drowned person is retrieved from the sea. Is it necessary to give ghusl to such a body?**

A. Yes, it is compulsory to give the body ghusl regardless of it having been retrieved from the sea.

**Q. The Imaam forgetting the fourth Takbeer of Janaazah Salaat, makes Salaam. The *muqtadis* proclaim '*Subhaanallah*' to draw his attention to the error. The Imaam then recites the fourth Takbeer and makes Salaam. Was the Janaazah Salaat valid?**

A. Yes, the Salaat was valid.

**Q. Is it permissible to invite non-Muslim friends to attend the Janaazah Salaat?**

A. It is not permissible.

**Q. Will the laws of a Shaheed apply to Muslims who are killed by bombs and missiles fired by the kuffaar?**

A. Muslims who are killed by the bombs and missiles of the kuffaar are Martyrs (*Shuhada*). The laws of Shahaadat apply to them. They will be buried without ghusl.

## IRAQ

(Continued from page 1)

**only Allah Who gives power and snatches away power.**

"Say: Allah is the Sovereign of the entire universe. You (O Allah!) grant (political) power to whom-ever You wish, and You snatch away power from whomever You will. You grant honour to whomever you desire, and You disgrace whomever You desire." In Your Hand is all

goodness. Verily, You have power over all things."

Mr. Bush and Mr. Blair are tiny cogs in Allah's machinery of Punishment which He unleashes to punish His errant and disobedient servants when they transgress all limits of His Shariah. May Allah Ta'ala have mercy on this fallen and disgraced Ummah which has become a morsel for the kuffaar of the world. And a morsel shall we remain as long as Muslims uphold their resolution of emulating the rot of the kuffaar right into the 'lizards hole'.

## FOR AN EASY MAUT AND FOR FREEDOM

**"It appears in the Hadith of Rasulullah (sallahu alayhi wasallam):**

**"Do not sin and Maut will be easy on you. Do not obtain loans, and you will lead a life of freedom."**

**(Hadhrat Maulana Ashraf Ali Thaavi)**

SAFAR 1423—APRIL 2003  
**ZAKAAT NISAAB R683**  
**MEHR-E-FATIMI R1960**

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# The Mawla

"VOICE of ISLAM"

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One of the signs of Qiyaarah is the raising of voices in the Musajjid. Worldly talk and speaking loudly will become a norm in the community. The Musjid is not a venue for worldly discussion nor is it allowed to raise voices inside the Musjid

## THE IMMORALITY OF THE SECULAR INSTITUTIONS

### Schools act after pupils found with booze and drugs

Six pupils were expelled and another six suspended from two schools in Lenasia for drinking alcohol and being in possession of drugs.

Six pupils, including five girls, were expelled from Al-Aqsa, a private school, after being caught drinking vodka in a classroom.

At Nirvana Secondary, six pupils were suspended from lessons after being found to be in possession of Rohypnol—known as a "date rape" drug—before the start of the midyear vacation.

The chairman of Al-Aqsa's governing body, Iqbal Patel, said schools and parents needed to admit that drug and alcohol abuse was a major problem at schools. "We are producing an entire generation of drug addicts. As a community, we must accept responsibility," he said.

The headmaster of Nirvana Secondary, Azhar Saloojee, said police arrested one pupil outside the school who was allegedly in possession of 12 Rohypnol tablets. He said police carried out a raid at the school on the same day and arrested five other pupils who were also in possession of the drug.

The school held a disciplinary hearing at which the pupils admitted to possessing and using the drugs.

"Drug and alcohol abuse is a problem in schools. Some schools cover it up to avoid a negative image. At Nirvana, we have a zero tolerance for drugs. We have warned pupils strong action against substance abuse," said Saloojee.

"Most of the pupils abusing drugs are from families with domestic and other social problems. Parents are in total denial, refusing to believe that their children are abusing drugs.

"Drugs are a reality in schools, and parents and the community must fight it. The youth need to

be redirected towards sport and getting involved in community activities, instead of shopping malls and designer clothes."

He added that the school was working with the police and was not opposed to raids at schools. Nishtara Lodge, a drug and rehabilitation centre in Lenasia which staged a major awareness campaign recently—with pupils participating in anti-drug demonstrations at major intersections in the township—said substance abuse was reaching "epidemic" proportions. The centre said drug abuse had become a "contagious disease" among pupils.

The manager of Nishtara Lodge, Bavi Singaram, said: "We need to increase public awareness and vigorously fight this growing problem by taking joint responsibility."

Lenasia police spokesman, Martha Chisaphungo said that when police raided schools, pupils threw dagga, mandrax and other drugs out of the classroom.

"We find the drugs, but we can't link pupils to them or make arrests. Teachers do sometimes let us down by informing pupils of imminent raids. Some schools do try to cover-up the problem.

Should realise that keeping quiet won't solve the problem," said Chisaphungo.

Suliman Saloojee, PRO of the Lenasia Community Policing Forum (LCPF), said a supply line had been opened between Lenasia and Soweto. Pupils from Soweto attending schools in Lenasia exchanged dagga for rock cocaine. "The result is more frequent use of rock cocaine in Soweto schools, whereas in the past there was virtually nil usage of the costly addictive drug, and the availability of more dagga in local schools," said Saloojee.

Sunday Times, 20/7/2003

The sordid revelations in the report appearing on this page, while shocking and appalling, are not surprising. "Booze and drugs" and zina (fornication) are among the necessary corollaries of all kuffaar secular educational systems and institutions. In spite of the horrible acts of immorality prevalent at secular schools, Muslims of this age have resolved that for the sake of worldly benefits and material success, the morality and even the Imaan of their children may be sacrificed.

### VICE

It is clear from the admission of school authorities and the police that secular schools are cauldrons of vice. But what has been revealed and exposed is the tip of the iceberg. Muslim parents soothe their conscience with the Islamically untenable argument that their children are pursuing 'education', when in reality they are in hot pursuit of filth, immorality, drugs, alcohol and zina of varying degrees.

Immorality of the schools is being entrenched in children under the smokescreen of 'education'. Immorality, fornication and sodomy are imparted to children academically in the name of 'education'. What do parents expect their children to do when exposed to such immoral filth and pollution?

### THE GOAL

The goal of secular education is money — to earn a good income. Rizq is the responsibility of Allah Ta'ala. He has undertaken the responsibility

to provide our sustenance which is predetermined and fixed. No one will gain more than what has been decreed for him.

The Ahaadith of Rasulullah (sallallahu alayhi wasallam) categorically state this truth. It is emphasized in the hadith that one's death arrives when the last morsel of one's rizq has been depleted. Rizq, Rasulullah (sallallahu alayhi wasallam) said, follows a person like his shadow. It is inseparable from him.

The quantity and amount of Rizq a person gains is not based on the degree of education nor on man's intelligence nor his diligence and expertise in mundane affairs. Rizq is the prerogative of

Allah Ta'ala Who distributes it as He deems appropriate. Stating Allah's Decree, the Qur'aan says:

"We distribute among them their livelihood in this worldly life, and we elevate some of them over others in ranks so that they (the

elevated ones) may take others as servants."

### SACRIFICING

Allah Ta'ala has sent us into this world to purify and prepare ourselves for the Akhirah. He did not send us here to contaminate ourselves with earthly pollution and to hanker after the world as if it is the goal of life. It is therefore haraam to sacrifice the Akhlaaq (Moral Character) and jeopardize the Imaan of Muslim children by casting them into the cauldrons of zina and vice by sending them to these immoral secular institutions. This prohibition is not restricted to girls. It applies equally to boys.

Guarding moral character and

(Continued on page 11)



# Questions and Answers

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**Q. Is it permissible to make loud thikr in an isolated place or when one is alone and not in the Musjid?**

**A. Yes, it is permissible.**

**Q. A salafi person approached me and asked: 'If you are following Imaam Abu Hanifah and he gives his da'eel using a weak hadith, and later you come across a more authentic hadith, which one will you follow?'**

**A. This salafi is an ignoramus. He does not possess an inkling of understanding on the issue of authentic and unauthentic Hadith. He is certainly stupid to believe that the greatest of the Aimmah-e-Mujtahideen based masaail on 'weak' Ahaadith. The Dalaa-il (Proofs) of Imaam Abu Hanifah and the Hanafi Math-hab in general are based on solid Shar'i evidences. Imaam Abu Hanifah who appeared on the scene centuries before Imaam Bukhaari and the other Muhadditheen cannot be tied down to the Ha ith books which were compiled centuries after him. Islam did not appear on this earth when Imaam Bukhaari was about to leave this world. Islam is not at all dependent on the Hadith Kitaabs which were compiled centuries after Rasulullah (sallallahu alayhi wasallam). While the baatil Christian religion was compiled many many centuries after Nabi Isaa (alayhis salaam), this was never the case with Islam which was completed and perfected during the very lifetime of Rasulullah (sallallahu alayhi wasallam). Islam did not have to wait for the age of the Muhadditheen to attain completion and perfection. The principles which the later Muhadditheen formulated for gauging the authenticity of Ahaadith do not apply to Imaam Abu Hanifah and the other Aimmah-e-Mujtahideen who had acquired their Ilm from the Sahaabah and the Taabieen Fuqaha. The Dalaa-il of Imaam Abu Hanifah cannot be refuted by the presentation of Ahaadith from Bukhaari or any other Hadith Kitaab. Since the present-day so-called salafis are blind followers of their nafs and baatil opinion they are too ignorant to understand that the Shariah was not lost after Rasulullah (sallallahu alayhi wasallam). Their implied claim that the Shariah emerged from 'hibernation' with the advent of Imaam Bukhaari speaks volumes for their ja-haalat and is tantamount to kufr in that it denies the Qur'aan which claims the completion and perfection of the Deen in the very lifetime of Rasulullah (sallallahu alayhi wasallam). A Hadith which was authentic according to Imaam Abu Hanifah will remain authentic regardless of what category Imaam Bukhaari assigned to it. If Imaam Abu Hanifah had erred in any of his evidences, he would have retracted it or the other Aimmah-e-Mujtahideen and the Fuqaha who were his Students and contemporaries would have debated the issue with him. This was the method during his age. The argument of Imaam Bukhaari's classification being a basis for refuting the Dalaa-il of Imaam Abu Hanifah has validity in only the ranks of ignoramuses who lack in the knowledge of even basic masaail pertaining to Tahaarat, Salaat, etc. As for the ignorant salafi who posed the stupid question, you may inform him that you will follow Imaam Abu Hanifah regardless of Imaam Bukhaari's classification. If he chooses to be a muqallid of Imaam Bukhaari who has no rank in Fiqh in relation to Imaam Abu Hanifah, then you can tell him that you are a proud Muqallid**

of Imaam Abu Hanifah whose Knowledge of the Shariah was acquired from the Sahaabah through just one Golden Link of the Chain connecting him to Rasulullah (sallallahu alayhi wasallam).

**Q. Since I am a layman, I could not answer the salafi. I therefore kept quiet and walked away. Was this the right thing to do?**

**A. The Qur'aan Majeed states: "When the jaahiloon (ignoramus) address them (the Mu'mineen), they (the Mu'mineen) say, 'Salaam on you. We do not follow the ignoramuses.'" In another Aayat the Qur'aan says: "Salaam upon you. For us are our deeds and for you are your deeds. We do not follow the ignoramuses."**

Yes, you acted correctly. There is no benefit in discussing with an ignorant person. The argument will degenerate into mud-slinging and end in acrimony.

**Q. Is it permissible for parents to buy for their children toys or colouring books or puzzles which have human or animal images?**

**A. It is haraam to acquire such items for children.**

**Q. Only ten minutes remain for sunset. For some reason Asr Salaat was not made. When performing Asr at this late and Makrooh time should niyyat of Qadha be made?**

**A. No, the niyyat should not be made of qadha because the Salaat although being performed in the Makrooh time is still in its valid time.**

**Q. If a Muqtadi did not say in his niyyat: "I am performing Salaat behind this Imaam", but realizes this during the course of the Salaat, what should he do?**

**A. Niyyat is what one has in the mind even if it is not uttered verbally. When the musalli joined the Jamaat, he obviously had the intention of performing Salaat behind the Imaam. Since he was conscious of this fact, his niyyat and Salaat are valid. Validity of niyyat does not require verbal recitation of the intention. If, for example, a person understands that he is performing Zuhr Salaat, but verbally states in the niyyat, Asr, his Salaat is valid. The intention in the mind is the determinant.**

**Q. While performing Salaat, one realizes that someone is in grave danger. He is being attacked or robbed or a snake is about to bite him, how does one break one's Salaat in such an event? Should one make Salaam to one side or both sides? What if the musalli is in ruku or sajdah?**

**A. In such an emergency there is no time to make the Salaams. Simply break the Salaat forthwith and go to the aid of the distressed person.**

**Q. If I find myself in a foreign place and do not know the Qiblah direction nor is there anyone to inform me, then after reflecting I face the direction which I think is the Qiblah. After completing the Salaat, someone arrives and informs me of the correct direction. Should the Salaat be repeated?**

**A. No, the Salaat should not be repeated. Your Salaat is valid since you did reflect and followed the direction of your heart/mind. Only if you had faced any direction without reflection would it be necessary to repeat the Salaat.**

**Q. Is it permissible to wear leather clothes made from the skins of such animals which were killed by non-Muslims?**

**A. It is permissible. Treatment renders the**

skins pure except pig skins.

**Q. Can Zakaat be given to a poor minor child?**

**A. It is permissible to give Zakaat to a minor who is poor on condition that the child's father is also poor.**

**Q. Who is entitled to the Mehr — the girl's father or the girl who is getting married?**

**A. The mehr is the property of the girl who is getting married.**

**Q. Is it incumbent on a man to make Qur'baani for his deceased parents?**

**A. It is not incumbent. It is permissible and meritorious that he makes Qur'baani for his deceased parents if he can afford it.**

**Q. Does a wife have to obey her father-in-law if his wishes clash with the instruction of her husband?**

**A. If the husband's instruction is lawful, then it is Waajib that she obeys him, not her father-in-law.**

**Q. The nikah of a relative will be performed in a hall belonging to the Musjid complex. Women will also attend the function, but there will be separate accommodation for them in an adjacent hall in the same complex. I believe that this is in conflict with the Shariah. My parents insist that I should attend. What should I do?**

**A. The principle to remember is the following Hadith of Rasulullah (sallallahu alayhi wasallam): "There is no obedience for anyone in any act which involves disobedience to Khaaliq (Allah, The Creator)." It is not permissible to obey the parents in this unlawful act.**

**Q. A man has no relatives, male or female, on his father's side. He has relatives on his mother's side such as aunts, cousins. Do such relatives inherit in his estate?**

**A. In the absence of qualifying heirs, they will inherit.**

**Q. Muslim newsletters with pictures are circulated in our Musajid. Is it proper for the elders of the Musjid to allow such newsletters to be distributed at the Musjid? Is it permissible for Muslim businesses to advertise in such papers?**

**A. It is not permissible to allow the distribution of such haraam and evil papers at the Musajid. It is haraam to advertise in such papers. Aiding in sin is haraam.**

**Q. What is your comment on I.E.O.S.A. Madrasah which claims to represent South African Muslims in education?**

**A. We do not know anything about this madrasah. We have never heard of it nor do we know what I.E.O.S.A. stands for. We can comment only after we are informed of the activities of this institution.**

**Q. How often does the husband have to take his wife out for a drive to see the creation of Allah Ta'ala, e.g. the sea, mountains, etc.? Nowadays women demand that their husbands take them out for drives every weekends. Due to nagging, pressure and the fear of the marriage breaking down, husbands feel constrained to please their wives in this regard?**

**A. The Shariah does not stipulate any rule in this regard. A husband should take his wife out to lawful places occasionally where Hijaab is not violated. They have no right to demand that this becomes a rule every weekend. They are inviting the curse of Allah Ta'ala for their inso-**

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lence and disobedience to their husbands. They have acquired the western idea of 'liberation' which in reality is libertinism and shaitaaniyat.

## YOUR WEALTH

Rasulullah (sallallahu alayhi wasallam) said:

"You and your wealth belong to your father." (Musnad Imaam Ahmad)

**Q.** L-Cysteine is an ingredient in some types of foods. It is said that this product is made from human hair. Is it permissible to consume anything containing this ingredient?

**A.** If it is derived from human hair, the food in which it is an ingredient will be haraam.

**Q.** Until recently I was aware of two opposing views regarding cutting of hair by females. One view which I know is wrong, is the permissibility of cutting hair. The other view which we all know is correct, is the prohibition of this act. A third view has recently surfaced. According to the latest view, the length of a woman's hair should be until the middle of her back. If it grows longer than this, then it will be permissible for her to cut her hair. Is this correct?

**A.** This new-fangled opinion is just as baatil, baseless and haraam as the view of unrestricted permissibility. There is no such view of permissibility to cut the hair if it grows longer than the middle of the back. It is a view which has no support in the Shariah. It is the figment of baseless opinion.

**Q.** In the English version of Kitaabul Imaan it is mentioned that Qiyaamah will take place on a Friday which will be 10th Muharram. A mufti says that there is no hadith to support this. Please comment.

**A.** Ask this mufti if he has encompassed the knowledge of all Ahaadith? It is nothing but stupidity to make such a sweeping claim. When a man says that "there is no hadith to support it", he implies that he has the knowledge of every Hadith, such knowledge which even Imaam Bukhaari did not have. Even this great Imaam of Hadith did not have the knowledge of every Hadith nor did the great Aimmah-e-Mujtahideen. But in this era of jahaalat, quarter baked so-called muftis and molvis have the audacity to refute what the illustrious Akaabireen propagated. Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaansi categorically states in Beheshti Zewar that Qiyaamah will occur on 10th Muharram on a Friday. As for the Hadith basis, the mufti sahib should spend some time searching the kutub to remedy his ignorance.

**Q.** It is observed that when sick people perform Salaat sitting on a chair, they suspend their hands in the air when bending their heads for Sajdah. Is this correct?

**A.** The hands should not be suspended in the air. The hands should be left on the thighs. When making Sajdah, the ailing person should simply bend his head lower than for Ruku'.

**Q.** A musalli who is able to stand in Salaat and make Ruku', is unable to perform Sajdah due to leg problems. When performing Salaat he stands in the Qiyaam posture and makes Ruku' normally. However, for Sajdah

he sits down on a chair which he keeps behind him. He then indicates that he is making Sajdah by bending his head and suspending his hands in the air. Is his Salaat valid?

**A.** His Salaat is valid. However, the proper way is for him to sit from the beginning. He should make both Ruku' and Sajdah with signs of the head, bending a bit lower for Sajdah. The hands should be kept on the thighs in proximity of the knees, not suspended in the air as most people do.

**Q.** Is it permissible for an Aalim to work for a radio station which broadcasts information which is in conflict with the Shariah?

**A.** It is not permissible for any Muslim to work in these immoral satanic radio stations, the worst of them being the shaitaani stations operating under Islamic guise. All those associated with these evil and immoral institutions are guilty of aiding and abetting sin. Furthermore, they are guilty of digging the foundations of Islam to destroy the Deen.

**Q.** A close relative left Islam to become an atheist. She is wealthy and gives her relatives many gifts and assists them with money. They have spoken to her but she refuses to re-enter the fold of Islam. The family treats her as one of them as if nothing has happened. Is it permissible to accept gifts from her?

**A.** Allah Ta'ala says in the Qur'aan Shareef: "*O People of Imaan! Do not take your fathers and your brothers as your friends if they have preferred kufr over Imaan.*" The Qur'aan declares: "*Verily, the Deen by Allah is only Islam.*" The Qur'aan also states: "*Whoever searches for the deen other than Islam, never will it be accepted from him.*" This woman is a renegade (murtaddah). There is no worse crime in Islam than irtidaad (to renege from Islam). In a truly Islamic state, the murtadd will be executed if he does not make taubah and embrace Islam within three days. If the renegade is a female, she will be held in prison until she realizes her crime, repents and accepts Islam. Even if she refuses, she will be detained in prison for life until death claims her. There is no parole for her. It is haraam for the family to accept her as one of them. It is haraam to accept her haraam gifts. For the sake of the miserable gain of this world her relatives are aligning themselves with her kufr and irtidaad. In the process of their evil association with her, the Wrath and Curse of Allah Ta'ala settle on them. It is incumbent that they all unitedly sever all ties with her. She should be banished from their homes and ostracized by the community.

**Q.** The salafis argue that it is not necessary to wear a topi whether in or out of Salaat. Please comment.

**A.** Do not attach any importance to these blind followers of the nafs. Their imam is their nafs which they follow blindly and ignorantly. Leaving aside all the technical and juridical proofs for the incumbency of wearing Islamic headgear (topi, amaamah, etc.), the Mu'min whose Imaan has not been corrupted with the libertinism of the western cult of atheism only needs to ask: What was the style of Rasulullah (sallallahu alayhi wasallam) and his Sahaabah? Whose style is it to strut around bareheaded? Every Muslim will spontaneously reply that Rasulullah (sallallahu alayhi wasallam), all the Ambiya and all the Sahaabah and the entire Ummah

right down to the present age always covered their heads and regarded Islamic headgear as a salient and incumbent feature of Muslim appearance. In direct conflict with this practice, the kuffaar expose their heads. While head-exposure is a mark of respect for the kuffaar, it is dishonourable in terms of Islamic cultural etiquette, i.e. it is in conflict with the Sunnah of Rasulullah (sallallahu alayhi wasallam). According to the Culture of the Ambiyaa (alayhimus salaam) it is incumbent to cover the head whether in or out of Salaat. Rasulullah (sallallahu alayhi wasallam) said: "*Those who imitate a nation is of them.*" So, in terms of this categoric declaration of Nabi (sallallahu alayhi wasallam), these juhhaal who are the enemies of the Sunnah are the friends of the kuffaar. Stupid people with demented spiritual understanding will seek to gain mileage for their baatil by presenting technicalities to debunk the Sunnah of Rasulullah (sallallahu alayhi wasallam).

**Q.** Is it permissible to have a horse shoe emblem drawn on one's vehicle or house?

**A.** If this is not an emblem of some sect or of a non-Muslim community, it will not be haraam to use it. However, even if it is not the emblem of any particular non-Muslim community, it is at least an exercise in futility. Rasulullah (sallallahu alayhi wasallam) said: "*Of the beauty of a man's Islam is that he shuns futility.*"

**Q.** A very wealthy man sent his son to a Madrasah for Hifz. Being a miser, the man imposes on the Madrasah to support his son. The Madrasah pays for the child's expenses from its Zakaat funds. Is this permissible?

**A.** If the child is a minor (under 15), then it is haraam for the father to resort to this despicable act of usurping Zakaat. The minor child is the responsibility of the father. If the son is baaligh, then although he can accept Zakaat, it is nevertheless, contemptible for the wealthy father to give vent to his niggardliness and allow Zakaat funds to be used for the Deeni ta'leem of his son.

**Q.** Is it permissible for a woman to be without purdah in front of her father's second wife's son by a previous marriage?

**A.** It is not permissible. He is a ghair mahram to her. Full purdah has to be observed.

**Q.** Is it permissible for a man to freely mingle with and not observe hijab for his father-in-law's second wife? He is married to the man's daughter by his first wife. Is this second wife also his mother-in-law?

**A.** While he should regard her as a mother-in-law and honour her, she is not in reality his mother-in-law. Purdah may not be abandoned. He remains a ghair mahram to her.

**Q.** Someone claims that the nikah breaks if one of the spouses does not perform Salaat. Is this true?

**A.** Neglect of Salaat is akin to kufr although not such kufr which expels one from the fold of Islam. As long as the criminal accepts that Salaat is Fardh, his/her neglect will not render him/her a murtadd. Although such a person is on the brink of kufr, he remains a Muslim. The nikah does not break.

**Q.** Is it permissible to use the contraceptive measure called the loop?

**A.** It is not permissible to use this harmful device.

**Q.** A young Mufti, while discussing the Mujlisul Ulama's booklet: '*The Concept of Lim-*



# Questions and Answers

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**ited Liability—Untenable in The Shariah**, said that this booklet should not have been published for public consumption because Hadhrat Mufti Taqi Uthmaani's dissertation was not his final verdict. It was merely his opinion based on research he had done with a view to circulate it within the ranks of other prominent Muftis in order to arrive at a final verdict on the subject. Please comment on the view expressed by this young Mufti.

A. Hadhrat Mufti Taqi Saheb compiled his views on a variety of questions on the topic of finance. This compilation has been printed in book form. It is a fairly thick book consisting of a couple hundred pages. It is being distributed, sold and widely circulated to all and sundry. It has been offered for public consumption. It has been presented as his 'final verdict' notwithstanding the claim of his opinion not having reached finality. If the intention was to circulate his opinion only among 'prominent Muftis' in an endeavour to gain guidance and rectification, then it was a huge error to publish the book and distribute it for mass consumption by all and sundry. We suggest that the honourable young Mufti Saheb raises the same objection with Hadhrat Mufti Taqi Saheb. He should tell Hadhrat Mufti Taqi Saheb that if he had refrained from presenting his book and inconclusive opinions to the public, then our booklet too would have remained an internal matter for only his consumption and comment. Emotionalism does not serve the Cause of the Haqq. We are grateful unto Allah Ta'ala for having excluded us from the scope of the following Qur'aanic aayat:

*"They take their ahbaar (ulama of the Yahood) and their ruhbaan (ulama of the Nasaara) as gods besides Allah."*

Alhamdulillah! Thumma Alhamdulillah! In every age right until Qiyaamah, there will remain a Group of Allah's Slaves who will proclaim the Haqq from the rooftops.

**Q. The young Mufti (mentioned above) was upset because the Mujlisul Ulama used the term 'weird' to describe an argument of Hadhrat Mufti Taqi Uthmaani Saheb. He contends that Hadhrat Mufti Taqi Saheb is no ordinary Aalim. He is a Mujtahid. What does The Majlis comment on this claim?**

A. The Mujlisul Ulama did not describe Hadhrat Mufti Taqi Saheb as 'weird'. It was said that the view he presented is weird. Great Ulama also err and sometimes present views which in terms of the Shariah are decidedly weird. The opinion which Hadhrat Mufti Taqi Saheb had expressed is truly weird. We had no intention of disparaging Hadhrat Mufti Taqi Saheb who is a senior Aalim of rank, but never a Mujtahid. Hadhrat Mufti Taqi Saheb is a Muqallid of the Hanafi Math-hab. The young Mufti sahib needs to return to Madrasah and gain a better understanding of the Shar'i concept of Ijtihad and the meaning of Mujtahid. Great and illustrious Ulama of the calibre of Alaamah Suyuti, Imaam Ghazaali, Imaam Raazi and countless other Stars of Shar'i Uloom too were not Mujtahids. They were Muqallideen of the Aimmah-e-Mujtahideen whose age has terminated long, long ago. Never will this world

again see such Men or experience such a glorious age. How is it possible for such an age to dawn again when Rasulullah (sallallahu alayhi wasallam) restricted the description of Khairul Quroon (the Noblest Ages) to that glorious epoch when there flourished Ulama of the highest calibre?

**Q. In my business I have a layby deposit system. Often customers after having paid the initial deposit to not return to collect the goods. Are we entitled to keep the money or can we use this money to pay taxes and fines?**

A. This money may not be used for paying taxes and fines nor are you allowed to take it for your personal use. The money remains the property of the customers. You are required to keep such money in trust and to make attempts to locate the owners. After losing hope of tracing them, give the money in Sadqah to the poor. But do remember that if the customer turns up after you had given the money to the poor, then you will have to reimburse the person with your own funds and you will gain the thawaab of the charity.

**Q. I had a large sum of money in the form of cash for eleven months. A month before Ramadhaan which is the month I always calculate my Zakaat, I purchased a property with the cash. Do I have to pay Zakaat on the money which I had converted into a fixed property which is for gaining an income?**

A. Zakaat is not payable on the cash since you had disposed of it before the expiry of your Zakaat year. Zakaat is not payable on fixed property which was not purchased with the intention to resell it for profit.

**Q. Should the following be subtracted from one's Zakaat assets for the purpose of calculating Zakaat payment:**

- (1) Hospital/doctor's claims which the medical aid is probably not going to pay.
- (2) Hospital/doctor's claims which the medical aid may pay after 2 or 3 years.
- (3) Replacement value of accident-damaged car (write-off), i.e. a new car has to be bought?

A. In No.1 and 2 the hospital/doctor is the debtor. Zakaat becomes Waajib on a debt/loan (which is owed to one) only on receipt of the money. As long as the money has not been received, it can be deleted from one's assets on which Zakaat has to be paid. Zakaat will have to be paid when the money is received. If it is received after 2 or 3 years, then Zakaat for the past number of years is incumbent.

Regarding No.3, replacement value is a fictitious item which cannot be deducted from one's Zakaat assets.

**Q. A man gave his wife a written Talaq-e-Baain. She was present when he wrote the Talaq. After writing the Talaq he gave it to her and notified her parents. Is a written Talaq valid even if it could have been given verbally when the wife is present? Some say that this Talaq is not valid because of the presence of the wife. A written Talaq they say is valid only when the wife is not present. Others claim that if there are no witnesses, the written Talaq is not valid. What is the correct ruling of the Shariah?**

A. Both claims are incorrect. The written Talaq is valid regardless of the presence of the wife. Talaq, whether verbal or written, does

not require witnesses for its validity. The Talaq Baain which the husband issued in writing terminated the nikah irrevocably. However, since only one such Talaq was issued, they can remarry if they wish.

**Q. A Maulana says that the hadith which states that the ink of a scholar is holier than the blood of a martyr is a fabrication. I have heard many Ulama citing this Hadith.**

A. Some Hadith authorities claim that this narration is unauthentic and some say that it is weak. But their claims are not the final word. Great Ulama and Authorities of the Shariah narrate it as well as narrations with similar meanings although not with precisely the same words. The *Shuhrat* (Prominence) and acceptability of such narrations among the senior Ulama and Authorities of the Shariah from the earliest times, such as Hadhrat Hasan Basri (rahmatullah alayh) and others, are sufficient evidence for the authenticity of the Hadith.

## AN UNLAWFUL CUSTOM

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said: *"Some Madaaris have the custom of issuing the Sanad-e-Fadhilat (Certificate of Qualification) and awarding the Dastaarbandi (the Ceremony of tying the Turban of Qualification) to just any student whether he possesses ability or not and whether he practices according to his Ilm or not."* (Islaahur Rusoom)

**Q. Is it permissible for the purpose of marriage to exchange photographs? The boy is in America and the girl in Pakistan. It is difficult for the boy to travel to Pakistan to view the girl.**

A. Besides the issue of the prohibition of pictures of people and animals, it is highly inadvisable to marry someone on the basis of a picture. In most cases photographs present a distorted image. Marriage based on a picture can lead to disappointment, frustration and breakdown of the nikah. The argument of distance in this day is not valid. Even poor people are able to find the means to spend considerable sums of money on non-essentials. There is an abundant supply of money available for wasteful and haraam expenditure. The poor too are equally guilty of this shaitaani practice of israaf (waste). The boy should just find the means to travel to Pakistan to view the girl.

**Q. I am starting a new business. Are there any duas to be recited for barkat?**

A. There is no better act for barkat than A'maal-e-Saalihah (Righteous Deeds), obedience to the Shariah, emulation of the Sunnah and abstention from sin and futility. Duas are efficacious only if these Shar'i demands are fulfilled. After every Salaat recite Durood Shareef thrice, then 72 times YAA BAASITO, then again Durood Shareef thrice.

**Q. My wife absconded from home without valid Shar'i reason. She is at her parents home. They are demanding iddat expenses. I have issued Talaq Baa-in. Am I obliged to pay iddat expenses?**

A. This woman is a naashizah (flagrantly and



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immorally disobedient). Since she deserted her husband and home, she is not entitled to iddat expenses.

**Q. My husband is unable to maintain me. He neither provides financial support nor a home for me. I have to live in cramped quarters with his family. I have to work to support myself and him. Although he has a profession, is not sick and can work, he simply refuses to do so. I have applied to a council of Ulama in our area for annulment of my nikah. The Ulama informed me that I have no grounds for annulment. Copies of the relevant correspondence are sent to you. Please advise.**

**A.** Our comments are based entirely on the information you have furnished. The Council of Ulama who has rejected your application is well-known for issuing 'annulments' on the flimsiest of grounds and on no valid Shar'i basis. You have valid Shar'i grounds for faskh (annulment) of your nikah. Press the council to investigate your case to establish the truth and to release you from the nikah, i.e. if the information you have provided is correct. If the council refuses to take up your matter, then any three respectable elders in your community, even if they are not Ulama, should form a committee to hear your application. This committee should hear both sides and present their findings to any reliable Aalim of Taqwa to gain the Shar'i ruling. On the basis of his ruling, the Committee may issue a decree of Faskh to set you free. After the Committee has completed its work, and if it cannot find a Muttaqi Aalim to assist them at your end, send the findings to us. We shall, Insha'Allah, advise the Committee what next step to institute. The right to issue a Faskh decree is not a prerogative which is exclusive to an Ulama Council. Laymen too may act in this matter provided that they acquire the proper Shar'i ruling from reliable Ulama or even from just one Muttaqi Aalim.

**Q. A professor says that the concept of bid'ah is very misunderstood and is due to extremism. He says that every expression of love for Rasulullah (sallallahu alayhi wasallam) is branded as bid'ah by the extremists. He claims that we say "that this was not done in the days of Rasulullah (sallallahu alayhi wasallam), so it is bid'ah". He cites the following examples to show that everything which did not exist in the early days is not bid'ah: Mosques were not built with solid bricks. Taraaweeh prayers were never held for more than three days in the Musjids. Madaaris. Khatm-e-Khwaajgaan and Tabligh Jamaat. Please comment**

**A.** The professor lacks in Deeni Ilm and intelligence, hence he writes such drivel. No one has ever claimed that every act and every institution which did not exist during the time of Rasulullah (sallallahu alayhi wasallam) is bid'ah. The examples he has cited rebound on him and is a refutation of his contention. The very fact that the Ulama do not brand these institutions (which he has cited) as bid'ah should divest him of his misunderstanding and confusion. When the Ulama do not brand these activities as bid'ah, then the professor's claim is utterly baseless. There are innumerable things which did not exist during the days of Nabi-e-Kareem (sallallahu alayhi wasallam) which are accepted

by the Ulama and which are not branded bid'ah. In fact, the list of bid'ah acts is very restricted. It is largely confined to acts of Qabar Puja (Grave Worship) and beliefs of shirk which are the salient features of the Qabar Pujaaris (Grave Worshipers). Acts, institutions and practices which displace Islamic teachings, which are in conflict with the Sunnah, which transform the acts of Ibaadat, which are new introductions passed off as acts of Sunnah ibaadat, and acts of the Sunnah which are assigned the category of Wujoob when in fact they are Mustahab or just Mubah (permissible) are branded as Bid'ah — Bid'ah Sayyiah or Evil Innovation. Practices which violate the hudood (Limits) of the Shariah are condemned and labeled bid'ah. The Qur'aan Majeed says:

*"These are the hudood of Allah. He who transgresses these limits has committed oppression on his soul."*

Furthermore, the professor is blissfully ignorant of the workings of the principles of the Shariah, hence he cites the Taraaweeh Salaat as an example of something presumed to be a later accretion and not a fact of the Sunnah. He is ignorant of the principle that the practices of the Sahaabah and the Ijma' of the Sahaabah cannot be isolated from the Sunnah of Rasulullah (sallallahu alayhi wasallam). Such acts are integral constituents of the Sunnah, obedience to which is commanded in the Qur'aan Shareef. To present the Ijma' of the Sahaabah as a practice at variance with the Sunnah of Rasulullah (sallallahu alayhi wasallam) is crass jahaalat which is to be expected of professors who are unqualified in the area of Deeni Ilm. As far as Khatm-e-Khwaajgaan is concerned, no one claimed that it is Sunnah. It is a Mubah (permissible) practice of dua and thikr. It will remain permissible if it is maintained within the limits of the Shariah. If it exceeds the limits, we shall brand it as bid'ah in the same way as other Mubah acts are branded bid'ah. In fact, this practice is approaching the confines of bid'ah in the present day. The Tabligh Jamaat is not a movement which transforms any of the teachings of the Sunnah. It propagates the Sunnah, nothing else. If this particular method of Tabligh is imposed on people as being Waajib, then obviously the ruling of bid'ah will apply to this method as well, but not the teachings of the Sunnah which is the duty of the Jamaat. Since the professor concedes that the examples he has cited are not branded as bid'ah by the Ulama, his citation is an exercise in futility. He should present such examples which in spite of transforming the Sunnah are condoned by the Ulama and are not branded as bid'ah.

The bid'ati professor is merely presenting argument in defense of moulood as a smokescreen to cover the gross acts of shirk of his sect. Acts such as sajdah to the graves, tawaaf of the graves, decorating the graves with expensive blankets and bed-sheets, etc. are conveniently concealed behind the smokescreen of milaad. It is necessary for the professor if he believes himself to be a rational animal, to first condemn the bid'ah and shirk of qabar puja, then study rationally and intelligently the arguments against the third 'eid' which they dub as 'eid-e-milaad'. If he is sincere, he will not fail to discern the error of all acts which are in conflict

with the Sunnah and the Shariah. The acts which the Ulama brand as bid'ah are hostile and inimical to the Sunnah of Rasulullah (sallallahu alayhi wasallam). It is precisely for this reason that Rasulullah (sallallahu alayhi wasallam) said that those who honour a man of bid'ah dig at the foundations of Islam. Furthermore, the Hadith says that in the Hereafter, the people of bid'ah will be *Kilaabun Naar* (the dogs of the Fire). They will be buffeted away from Haudhe Kauthar by the Malaaikeh. May Allah Ta'ala save Muslims from the darkness of bid'ah and from its consequential calamities.

**Q. A question which the ghair muqallids usually ask is: Did the Math-habs exist during the time of Rasulullah (sallallahu alayhi wasallam)? What answer should we give?**

**A.** Yes, the Math-habs did exist during the time of Rasulullah (sallallahu alayhi wasallam), not only the Four Math-habs, other Math-habs of Haqq as well. The ghair muqallideen are juhhaal who lack in knowledge and intelligence, hence they have failed to grasp this simple truth.

**Q. May outstanding rates, transfer fees, legal expenses and the like be deducted from the assets of the deceased?**

**A.** Yes, all such expenses may be deducted from the assets of the deceased.

**Q. When dividing a fixed property among the heirs of the deceased, which value should be taken into account?**

**A.** There is no particular value which has to be incumbently considered for the purpose of distribution of the assets/property among the heirs. Every heir has his/her proportionate share in the property. Any heir may retain his share in the property or sell it to the other heirs. The heir who wishes to sell his share, may sell at any price mutually agreed between him and the buyer. This price may be the market-value or less than the market-value or more than the market-value. In fact, he can give his share away free without even selling it.

**Q. I am a young girl studying at medical college. Needless to say, there are a number of un-Islamic and unlawful practices which are common to all secular institutions. My intention is to serve the females of the Muslim community after completing my studies. Does this intention justify my pursuit of a medical career at the secular college?**

**A.** No, never does it justify your indulgence in haraam. Your concern should be to save yourself from the moral and spiritual ruin which you are inviting on yourself by attending an evil and a haraam institution. You are not allowed by the Shariah to fall into a cauldron of boiling oil for the sake of some noble intention. The first concern of every Muslim should be the protection of his/her own everlasting success of the Aakhirah. This goal cannot be achieved when one indulges constantly in haraam and transgression. Secular educational institutions in these days are among the major bridges leading directly to Jahannum. It is Waajib for you to abandon your medical career at the haraam institution.

**Q. A Muslim dealer obtained a large sum of interest from his bank. He gave this interest to a church organization to enable them to purchase goods from his shop. Is this permis-**

(Continued on page 12)

# THE PRINCIPLES OF TAREEQAT (TASAWWUF)

lah (sallallahu alayhi wasallam) said: "Of the beauty of a man's Islam is his shunning of futility."

Hadhrat Sahl Tastari (rahmatullah alayh) said that there are seven principles of Tareeqat:

- To cling firmly to the Kitaab of Allah (i.e. the Qur'aan).
- To follow the Sunnah of the Nabi (sallallahu alayhi wasallam).
- To eat only halaal.
- To refrain from causing any distress or harm to others.
- To abstain from sin.
- To resort constantly to Taubah (repentance).
- To fulfil all huqooq (rights).

In a nutshell, the collective meaning of these principles is to strictly follow the Shariah in every aspect in all spheres of life.

In the terminology of the Auliya, Tareeqat means the

Path leading to Allah Ta'ala. This Path has many stages which have to be traversed in order to reach Allah Ta'ala. The first Gateway of this Path (Tareeqat) is the Shariah. Obedience to the Shariah and engrossment in Ibaadat and Thikr are the very first steps in the Journey towards Allah Ta'ala.

Any path which diverges from the Shariah is not part of Tareeqat. Paths which diverge from the Shariah and the Sunnah are all satanic ploys leading to Jahannum.

The initial demand of Tareeqat is to abandon the concessions of the Shariah and to adopt the Mustahab and Mustahsan (Beautiful) acts such as constancy in Nafl Ibaadaat, always remaining with wudhu, standing when performing Nafl Salaat, i.e. not to sit although this

is permissible, etc. It is incumbent on the People of Tareeqat to adopt the method which has greater merit notwithstanding the permissibility of the method of lesser merit.

Taqwa piety/abstention from transgression for the Fear of Allah) cannot be achieved without adherence to the Mustahab and Nafl acts. The stages of Taqwa are many. With each act of struggle against the nafs, the Saalik climbs a rank higher on the Ladder of Wusool Ilallaah (Reaching Allah).

Eventually Taqwa merges into a very lofty stage called Wara'. This is a level of piety where the Saalik abhors all futility irrespective of its initial permissibility. Without abstention from futility, Islam and Imaan are devoid of noor and spiritual power. In this regard Rasulullah

Futility is the stepping stone of haraam. A man must incumbently lapse into haraam. This is the unanimous Fatwa of all the Mashaaikh of Tareeqat

Since the foundation for lofty spiritual ranks and states is the Shariah, it is imperative to acquire an adequate quota of Shar'i knowledge to ensure that every aspect of one's daily life conforms to the Sunnah. Minus this, there is no hope whatsoever for progress in the roohaaani (spiritual) realm. The Sufiya (the Auliya) say that a'maal (deeds without its basis of ilm (Deeni knowledge) are futile while deeds based on ilm and ikhlaas are the Siraatul Mustaqeem — the Straight Path of the Qur'aan which leads to Allah Ta'ala.

## THE EFFICACY OF DUA

Ibaadat and dua are more efficient for gaining even worldly success than the adoption of the lawful worldly means and agencies. The lives of the Sahaabah and the Auliya bear ample testimony for this Qur'aanic truth. The yaqeen which the Sahaabah had in the spiritual means and agencies prescribed by Rasulullah (sallallahu alayhi wasallam) was unshakeable. People of the world and the slaves of materialism do not have the degree of yaqeen in their material means and ways as the yaqeen which the Men of the Deen had and have in the spiritual prescriptions.

These spiritual prescriptions which primarily and largely consist of Qur'aanic aayaat and Duas have been presented to the Ummah by Rasulullah (sallallahu alayhi wasallam). Thus, we find that certain Qur'aanic verses should be recited for protection against enemies, against sihr (magic), for barkat in rizq, for cure from sicknesses, for healthy Imaan, and for almost everything one can think of.

### EFFICACY

It should however, be understood that the efficacy of the Qur'aanic prescriptions is coupled to Yaqeen. This firm belief or confidence is the product of Taqwa which in turn is the fruit of strict obedience to the Shariah and emulation of the Sunnah. Without these vital ingredients, never can one gain yaqeen. Since people are extremely deficient in this respect, they do not find the spiritual remedies efficacious. The need is to struggle against the nafs to achieve Yaqeen.

Should the mundane spheres of life be examined, It will be found that these too lack efficacy in spite of the human being exerting his total effort for the attainment of success. Thus

we see that in the medical field almost all prescriptions of doctors are ineffective. In fact, the ailment progressively deteriorates with the intake of modern medicine. Even the prescriptions of the hakeems and aamils are largely ineffective. There are a wide variety of reasons for all these inefficiencies.

In so far as spiritual remedies are concerned, the requisite for their efficacy is Yaqeen which cannot be acquired without strict adherence to the Shariah and emulation of the Sunnah in the way the Sahaabah had moulded their lives. When a Sahaabi would recite Surah Faatihah and blow on the ailing person, relief and cure were generally acquired instantaneously. But when we recite the same aayaat, we see no cure and experience no relief. That is because we have resolved to accept only part of the prescription — the easy part which requires hardly any effort. It is a simple matter — an effortless exercise — to recite Surah Faatihah and blow on the sick person. But, to inculcate Taqwa which is a necessary requisite for the efficacy of the Aayaat, is a superhuman task which is unattainable in the understanding of those who have made this earthly life the goal and the end to achieve.

While our recitation is an empty ritual shorn of all roohaaniyat (spiritual power), the recitation of the same aayaat by the Sahaabah wrought such instantaneous results which appear as miracles to our minds unaccustomed to the natural operation of the spiritual forces.

If a hakeem prescribes a medicine and stipulates a diet, then everyone can understand that the full remedy consists of the medicine and the diet. But when the patient discards one part of the remedy, for example, he takes the medicine according to the prescribed dosage, but is not prepared to undergo the rigour of abstaining from the prohibited foods of luxury, then he has no one but himself to blame for the inefficiency of the medicine. The medicine is not at fault. It is the misdeed of the indisposed person which brings about the ineffectiveness of the medicine.

The inefficiency of the medicine can also be the consequence of mis-diagnosis by the physician. While mis-diagnosis is a rampant reality of doctors and hakeems, it does not apply when spiritual remedies have to be taken. The efficiency of Qur'aanic aayaat in curing sicknesses is limitless. It applies to every kind of disease, hence there is no incumbency or need whatsoever for the one who prescribes Qur'aanic remedies to diagnose the disease. Rasulullah (sallallahu alayhi wasallam), for example said: "Surah Faatihah is a cure for every disease."

Those who have deficiencies in their Imaan entertain misgivings and doubts regarding such divine prescriptions. They cannot therefore hope to be cured by these sacred words of Allah Ta'ala.

Nabi-e-Karim (sallallahu alayhi wasallam) said that Aayatul Kursi as well as several other aayaat and Surahs are adequate defence against sihr (magic). But our sinful lives have made these remedies ineffective for us. It is of utmost importance to follow the lifestyle of Rasulullah (sallallahu alayhi wasallam) in every dimension of our lives. Only then shall we experience the effectiveness of the Qur'aanic prescriptions, the Qur'aanic remedies, the qubooliyat of duas and the materialization of Allah's Promises stated in the Qur'aan Majeed.

### حم لا ينصرون

#### HAA-MEEM LA YUNSAAROON

Rasulullah (sallallahu alayhi wasallam) said: "When you are confronted by the enemy during the night time, then recite Haa-Meem La Yunsaroon."

Haa-Meem is the name of a Qur'aanic Surah. Laa Yunsaroon means: "They (the enemy) will not be aided." In other words they will not be able to overwhelm the Muslims whom they are confronting. The condition for the effective working of this prescription has already been explained. Advice: Even if you have not attained a high standard of Taqwa, do not desist from the Qur'aanic prescriptions and remedies. Continue the struggle and hope for taufeeq from Allah Ta'ala.



# NO MITIGATION FOR SEXUAL PERVERSION

**T**he avalanche of spiritually debilitating influences of the western culture of libertinism and immorality has brought about a perverted change in Muslim thinking. What has hitherto been abhorrent in terms of Allah's Law and the Culture of Islam, seems to be gaining acceptability in certain Muslim quarters. Men who have succeeded in projecting themselves through Deeni institutions as scholars and muf-tis, and having carved for themselves a niche in the community of Muslims, are by degrees and stealth undermining the Foundations of Islam.

## ABHORRENT

When the votaries of sexual perversion are accorded a platform to promote their 'honour' and to gain a receptive response from Muslims, then we know that Qiyaamah cannot be far off. Not so long ago, a radio station advertising itself as Islamic, deemed it 'Islamic' and appropriate to offer sodomists a platform to air their views in mitigation of the abhorrence which Islam advocates for their repulsive acts of immorality. Islam ostracizes and condemns these followers of shaitaan in unmistakable terms. The crime of 'gays' is worse than even murder. Rasulullah (sallallahu alayhi wasallam) had ordered the expulsion from Madinah of these types of persons who indulge in sexual perversion. They were not allowed to even live within the

city precincts. Yet, so-called scholars of Islam in this day believe that to accord the pervers 'freedom of expression' so as to make presentable their *mal'oon* cult with its vile abominations is in keeping with the new code of enlightenment which has to be subscribed to in order to obtain a licence to operate the appendages of shaitaan which they call 'Islamic' radios and channels.

These satanic channels and stations have taken it upon themselves to support the cult of sexual perversion—the sins which brought about the destruction of the sodomists of the cities of Sodom and Gomorrah to whom Hadhrat Nabi Loot (alayhis salaam) was sent as the Nabi. The perverted communities of these cities were utterly destroyed with an Athaab of fire and stone which descended from the heavens. In a night of terrible chastisement, they all lay destroyed upside down for their immoral 'upside down' crimes.

## INTELLIGENCE

As long as man has his sanity intact, there are no mitigating factors to either reduce the abominability of his evil misdeeds nor any justification for perpetration. While Allah Ta'ala has instilled the evil nafs in man, He has endowed man with a noble Aql (intelligence) and sufficient moral fibre and will-power to neutralize the plots of the nafs and shaitaan. Allah Ta'ala has not

imposed on man a task beyond his capability. Every evil tendency and natural inclination which come into conflict with the Divine Law have to be curbed and subdued.

Man is required to make his nafs subservient to the Shariah. He has to compulsorily use his intelligence to restrain his nafs which has been created as a slave of the Aql. But, when man makes his Aql subservient to his nafs, he inverts the natural process which has been divinely established.

## INCLINATIONS

There is absolutely no validity in the argument that these miserable 'gays' simply obey their natural instincts and desires. Islam demands that natural instincts, desires and emotions be submitted to the intelligence which will scrutinize these emotional promptings in the light of Allah's Laws. Should the intelligence find that the natural inclination or desire is in conflict with the Shariah, the ruling will be to subdue the nafs and deny its demands. A normal male inclines to females. His emotional desire is to commit fornication, but since he is a sane Muslim he understands that he has to restrain his nafs and refrain from the evil deed. His natural instinct to commit fornication is not a mitigating factor. Fornication cannot be justified on the basis of the argument that the male naturally inclines to commit the deed. In exactly the same way, the sane

'gay' if he happens to be a Muslim, is required to restrain his nafs with his Aql and to deny its vile demands of sexual perversion. The argument of natural instinct is baseless. Man is not a lowly beast which is excused for acting according to the demands of its natural instincts. The beast is not required to examine its natural instincts in the light of any law.

## UNTENABLE

The arguments presented by the unbridled votaries of libertinism and self-expression are rejected by Islam. While the cults and cultures of the kuffaar—of certain kuffaar mainly those of the west—advocate self-expression, Islam orders its adherents to practice self-denial. Unbridled self-expression providing total freedom for the natural instincts is the attribute of the beasts of the jungle. When man emulates such beasts, he becomes one of them. In fact, almost the entire western world has adopted the mannerism of the wild beasts. The massive surge in the crime rate and the commission of the most horrendous sins and crimes which puts the beasts to shame, should be abundant evidence for the sub-animal level to which man has degenerated.

## THE PUNISHMENT

In a truly Islamic state—Daarul Islam—sodomists are executed. They are not tolerated and given a platform to advertise and adorn their filth and perverted acts of immorality.

## GRATITUDE FOR BOUNTIES

It is Waajib to offer shukr (gratitude) for every ni'mat (bounty) of Allah Ta'ala. Ingratitude leads to the elimination of the favours which Allah Ta'ala bestows to people.

The shukr for the bounty of wealth is to contribute part of it in the Path of Allah with sincerity (ikhlaas) and to refrain from using the ni'mat in unlawful activities

and in ways which bring about the Displeasure of Allah Ta'ala.

## THE BODY

The shukr for the ni'mat of the physical body is to employ it in physical acts of ibaadat such as tilaawat, salaah, saum, etc. Thus, the shukr for the ni'mat of the tongue is to engage it in perpetual thikr and naseehat, and

to prevent it from evil and futile talk.

The shukr of the ni'mat of the eye is to prevent it from gazing at haraam and futile things, and to use it for things which are lawful and beneficial. Similarly, every bodily organ has its form of shukr. Misuse of any organ is ingratitude for the favour of Allah Ta'ala.

## Takbeer

It is Sunnat to recite Takbeer with every Qur'aanic Surah from Surah *Wad-Duhaa* to the end of the Qur'aan Majeed. The Takbeer may be recited at the beginning of each of these Surahs or at the end of each Surah. To recite Takbeer once is Sunnah. The preferable form of Takbeer is: *Laa ilaa ha illallahu Wallaahu Akbar*.

## Chocolate and its diseases

Diseases Caused by chocolates:

- Rotting of teeth
- Clogging of arteries
- Migraines
- Obesity

## The Variety of Idols

Hadhrat Mumshaad Dinwari (rahmatullah alayh) said: "There is a variety of idols. For some people their nafs is the idol; for some, their children are their idols; for some their wealth is the idol; for some, the wife is the idol; for some, their trade and occupation are the idols. And, for some, Salaah and acts of Ibaadat are their idols. Everyone is hooked to his idol. Only those whose gaze is not on their nafs and who have no confidence in their deeds of virtue are saved from the clutches of these idols. At all times they condemn and reprimand their nafs."



## THE DISEASE AND ITS REMEDY — THE PROBLEM AND ITS SOLUTION

The Ummah of Islam finds itself in a similar situation of humiliation and degeneration as the Bani Israaeel, the then Ummah of Islam, during the time of Hadhrat Nabi Musaa (alayhis salaam). In consequence of the transgression and rebellion of Bani Israaeel, Allah Ta'ala consigned them into the slavery of tyrants and oppressive rulers. During Hadhrat Musaa's time the oppressor who mercilessly persecuted Bani Israaeel was Fir'oun who put to death the infant boys of his slaves (the Bani Israaeel), and burnt alive numerous among them.

When Hadhrat Musaa (alayhis salaam) was appointed the Nabi by Allah Ta'ala, he called his people to the Deen of Allah. Great trials followed as a result. The fickle followers of Nabi Musaa (alayhis salaam) lamented and complained about the hardships and persecution of Fir'oun, Hadhrat Musaa (alayhis salaam) commanded them to turn to Allah Ta'ala. The Qur'aan Majeed says:

*"Musaa said to his people: 'Seek aid from Allah and have sabr (be patient). Verily the earth belongs to Allah. He bestows it to whomsoever He wishes among His servants. And, the ultimate victory is for the Muttaqeen (the Pious people who fear Allah Ta'ala).' (Aayat 128, Surah A'raaf).*

Bani Israaeel refusing to accept the assurance of Nabi Musaa (alayhis salaam) complained: *"We were persecuted before you came to us (with your Message), and even after you came (we are being persecuted)." Reassuring them, Nabi Musaa (alayhis salaam) said:*

*"Soon will your Rabb destroy your enemies and make you rulers in the earth. He will then watch how you conduct (yourselves as rulers)." Aayat 129 Surah A'raaf*

### THE DISEASE

The disease or the problem with the Muslim Ummah of this age is the same as the disease which had afflicted Bani Israaeel. That disease is transgression and rebellion against Allah Ta'ala. The solution for this problem is the prescription offered by the Qur'aan, namely, moral reformation, Sabr and seeking Allah's aid.

As long as the Ummah suffers from the affliction of transgression and ingratitude to Allah Ta'ala, there will be no solution for the abject humiliation and persecution Muslims are suffering today under the yoke of the western kuffaar and their protégés who are in sway in all

the lands of Islam. Allah Ta'ala will not change our state of disgrace and serfdom as long as we have resolved to blindly pursue the path of transgression which has utterly ruined the spiritual fibre of the Ummah.

### FAILURE

Every scheme, every remedy and solution which the modernist quacks are devising for the upliftment of the Ummah are doomed to failure. A prescription which is the result of misdiagnosis leads to not only failure, but aggravates the disease and renders the problem intractable.

The Qur'aan and the Hadith provide only one remedy for the upliftment of the Ummah from the dregs of humiliation. That remedy is strict obedience to the Law of Allah — the Shariah, and total emulation of the Sunnah of Rasulallah (sallallahu alayhi wasallam). The Ummah today is diseased. The disease of emulation of the kuffaar has permeated every capillary of the body of this Ummah. Muslims have become the mad followers of every evil, vice, style and method of the western kuffaar.

### SELF-DESTRUCTION

The Ummah has destroyed itself by voluntarily enchain- ing itself to western culture. In consequence, Allah Ta'ala has placed Muslims under the domination and persecution of the very people whom we are emulating like apes. Our emulation of the culture of the west is of our own free will. As a punishment, Allah Ta'ala has welded the yoke of kuffaar political domination onto our backs so that we could be driven like cattle and asses in humiliation to suffer the consequences of our rebellion against our Creator.

### A'MAAL-E-SAALIHAH

The imperative requisite for the victory and domination of the world by the Mu'mineen is A'maal-e-Saalihaah (Righteousness) based on correct Imaan. The Qur'aan Majeed says in this regard: *"Allah has promised those among you who have Imaan and practise righteous deeds that He will most assuredly grant them (political) power in the earth just as He had bestowed (political) power to those before them, and He will most assuredly establish for them their Deen which He has chosen for them, and He will exchange their fear with safety. They worship only Me and they do not commit shirk with Me. (Aayat 55, Surah Noor)*

The Divine Promise of the bestowal, power on earth to the Mu'mineen cannot be acquired while the Ummah grovels in moral squalor and

follows a people destined for Jahannum. The aid of Allah Ta'ala

should not be expected as long as Muslims remain trapped in the quagmire of moral and spiritual pollution which they have inherited from their western political and intellectual masters.

### EMULATION

A nation which emulates and apes the enemies of Allah Ta'ala should not expect to become the masters and rulers of those whom they have accepted as masters. Such a people deserve to be under the yoke of their masters who will humiliate them and drive them along into disgrace and disaster.

The fact that the entire non-western world - - Africa, Arabia, Asia - - ape the culture of the West, should be sufficient testimony to convince everyone that Allah Ta'ala has made it (the West) the ruler of the world. Sovereignty, political power and domination are bestowed by Allah Ta'ala to whomever He chooses. No one has the right to begrudge the western kuffaar who rule the world today. Stating the bestowal of sovereignty and power to people, the Qur'aan Majeed says:

*"Say: O Allah! You are the Ruler of the Land (the world). You bestow land (political power) to whomsoever You wish, and You snatch away mulk (land and power) from whomever You wish. You elevate whomever You desire and You humiliate whomever You desire. In your Hand is goodness. Verily, You have power over everything."*

### MESS

The day Muslims have extricated themselves from the moral and spiritual mess which they have acquired from their western masters, they will learn to think independently and move along the Path of Siraatul Mustaqeem to victory. Allah Ta'ala will only then send His aid and demolish the empire of the kuffaar. Only then will the Standard of Islam be raised onto the hilltops of the world. For the foreseeable future, we shall just have to be contented with our humiliation and be satisfied with being kicked around in disgrace by those whom we have voted as our leaders and masters.

May Allah Ta'ala have mercy on this degraded Ummah which has committed the crime of self-immolation by its haraam choice of kuffaar emulation.

## DO NOT BE AWED

*"DO NOT LET THEIR WEALTH AND THEIR CHILDREN APPEAL TO YOU. VERILY, ALLAH INTENDS TO PUNISH THEM WITH IT IN THIS WORLD AND EXTRACT THEIR SOULS WHILE THEY (GROVEL) IN KUFR."* (Qur'aan, aayat 55, Surah Taubah)

Muslims should not hanker after the wealth and technological progress and whatever worldly prosperity the kuffaar enjoy. Allah's Scheme cannot be thwarted. Everything has its appointed time and will run its course. Of paramount importance for our success and victory in both worlds is engrossment with the

Qur'aan and the Sunnah which is our Culture — the Culture of the Rasool, the Culture of the Sahaabah — the Culture of Islam. Every other culture is Satanism which is accursed and will never be accepted from Muslims.

While kuffaar will prosper on earth with their wayward and immoral cultures, Muslims will become immolated, humiliated and destroyed by adopting what is alien to Islam. Allah Ta'ala declares in the Qur'aan Shareef:

*"Whoever searches for a Deen other than Islam, never will it be accepted from him. And, in the Akhirah he will be among the losers."*

*"And, aid is from only Allah, The Mighty, The Wise."*

## DO NOT BE DECEIVED

*"Do not let the strutting of the kuffaar on earth cause you into deception. (Their worldly prosperity) is a little provision. Then their abode is Jahannum. Indeed it is a vile place."*

Western technological progress and material prosperity on the basis of the wealth acquired from the 'third world' countries have blinded Muslims into slavery. The Sunnah of Allah Ta'ala does not change. Only when Muslims first become the slaves of the nafs, then He reduces them into the slavery of

the kuffaar. We have to first emancipate ourselves from the slavery of the nafs, then emancipation from the slavery of our western masters will be a necessary consequence. When Muslims learn to be the masters of their nafs, they will become the masters of the world.

## A SIMPLE DEED FOR MAXIMUM THAWAAB

The Merciful Allah Ta'ala, taking into consideration our weakness, has presented for our benefit simple acts of ibaadat for which He has promised maximum rewards. Failure to take advantage of such divine offerings should be attributed to our misfortune.

Rasulullah (sallallahu alayhi wasallam) said: *"He who recites in the morning thrice*

*اعوذ بالله السميع العليم من الشيطان الرجيم*

*then the last three verses of Surah Hashr (in the 28th Juz)*

*Allah Ta'ala appoints for him 70,000 Angels who engage in Dua of Rahmat (Mercy) for him until the evening. If he dies during the course of that day, he attains the rank of shahaadat (martyrdom). He who practices this amal (deed) in the evening, he too will gain these benefits (mentioned above)." (Tirmizi)*

When a professed Muslim has no desire to attain shahaadat, it indicates the hypocrisy lurking in his heart. There can be no true Muslim who after having read this amal can afford to ignore it. May Allah Ta'ala grant us all the taufeeq to make ibaadat the primary practice of our life.

## NASEEHAT BY HAKIMUL UMMAT

Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaavi (rahmatullah alayh) said:

- The bandah (slave of Allah) should himself muster up courage and resolve to improve himself (morally and spiritually). Then Allah Ta'ala Himself will steer him to excellence and perfection. It is indeed lamentable that we refuse to even make a move in this direction.
- An easy way of developing love (for Allah) is to sit in the company of His lovers (the Pious).
- A Salaat which is performed according to the Sunnat is more beloved to Allah Ta'ala even if there are thousands of wasaawis accompanying it, than a Salaat which does not conform to the Sunnah (regardless of the concentration of the mind).
- It is a shaitaani deception to believe that by committing a sin the desire for it will (in future) dissipate (and disappear). While perpetration of sin temporarily satisfies the lust for the present moment, the lust for sin will become stronger and soon be beyond control.
- A dangerous effect of sin is the weakening of the bond with Allah Ta'ala.
- Thikrullah expands and brightens the heart. The hearts of the Ahlullaah (Men of Allah) are always alive. They are not people with dead hearts.
- Remember that with sin it is not possible to gain the perception of Divine Beauty. The eyes of the heart and soul open up only when the desires of the nafs are prevented from the commission of haraam.
- The perception of the heart is corrupted by abundance of sin. The sinner then becomes desensitized and his conscience is smothered.
- Islaah (reformation of the nafs) is like a laxative which eliminates the pollution. Thikr and shaghl are like tonics giving strength. The primary requirement is islaah.
- If Muslims reform themselves morally and become grounded in the Deen, the tables of worldly misfortunes (which they are presently suffering) will be turned within a short while.
- It comes in the Hadith that when Allah Ta'ala loves a bandah he keeps him away from the world just as you protect a man with the disease of hydrophobia from water.
- Abundance of wealth eliminates firmness of the heart which is the basis for peace (of mind) in relation to which the kingdom of the world is worth-

(Continued on page 11)

## JANAAZAH SALAAT

According to the Hadith, the Angels do not question a person in the grave who dies on a Friday. This is on account of the significance of the Day of Jumuah. The time before Jumuah Salaat

or after Jumuah Salaat has no bearing on this issue. It is therefore in conflict with the Shariah to unnecessarily delay the Janaazah Salaat and the burial until after Jumuah Salaat. It is a futile act.

(Maulana Ashraf Ali Tha'anvi)

## HONOUR THE DEEN

It does not behove the Mu'min to commit an act which brings disrepute to the Deen. Rasulallah (sallallahu alayhi wasallam) said:

*"Honour the command of Allah. He will then elevate you"*

Every Muslim is supposed to be an ambassador of Islam. But in this age almost everyone is a *faasiq* whose conduct sullies the name and image of Islam. A *faasiq* is a flagrant transgressor whose conduct is immoral in terms of the Shariah.

When Muslims bring dishonour to Islam by their immoral conduct, they will find themselves disgraced. The honour and respect of Muslims are through Islam, hence Hadhrat Umar (radhiyallahu anhu) said: *"We are a nation whom Allah has honoured with Islam."* To those who hanker after honour and respect by bringing to disrepute Islam with their *fisq* and *fujoor* (flagrant transgression and immoral conduct), the Qur'aan says:

*"What! Do you search for the law of jaahiliyah (the era of ignorance of the pagans)?"*

## NASEEHAT FOR WOMEN

Rasulullah (sallallahu alayhi wasallam) said: *"A woman who strives in her household duties gains the reward of those who fight in the Path of Allah."*

*"Verily, women who visit the cemetery are cursed."*

*"The immorality of an immoral woman is like the collective immorality of a thousand immoral men, and the piety of a Believing woman is like the virtuous deeds of 70 Siddiqueen."*

*(A Siddique is a Wali of the highest rank.)*

## AN ENEMY OF ALLAH'S BOUNTIES

Rasulullah (sallallahu alayhi wasallam) said: *"Some people are the enemies of the bounties (ni'maat) of Allah."*

When Rasulallah (sallallahu alayhi wasallam) was asked to explain, he said: *"Those who are envious of the wealthy."* When they see the *ni'maat* of Allah Ta'ala by the wealthy ones, they become jealous and spread malicious rumours about them.

## THE QUR'AAN MAJEED

The Qur'aan Majeed is not an ordinary book. Everything related to it is sacred and of the highest significance. Its text, its pages and its covers are all items of sanctity.

While the primary purpose of the Qur'aan is to guide mankind, *Tilaawat* (Recitation) with or without understanding is an *ibaadat* of the highest merit. Touching and kissing the Qur'aan are also virtuous acts. What the modernist salafis claim in refutation of this is baseless.

It was the practice of Hadhrat Umar (radhiyallahu anhu) to kiss the Qur'aan Majeed and press it against his cheeks and forehead. In this practice he was not alone. Other Sahaabah too would express their love for the Qur'aan Majeed in this manner. Thus, kissing the Qur'aan, holding it against the breast and placing it on one's head are all expressions of love which are permissible and good.

## TEACH THEM HUMILITY

Of all the attributes of moral excellence, *Tawaadhu'* (humility) is the noblest and the basis of self-reformation. Without humility, self-reformation and spiritual progress are impossible. In the absence of humility, the vacuum will be filled by *Takabbur* (pride) which is the opposite of humility.

It is the incumbent obligation of parents to cultivate humility in their children. An attribute ingrained during childhood will endure life-long. One way of teaching and inculcating humility in children is to compel them to seek pardon, to apologize and

express their regret when they have been unjust, rude or disrespectful to anyone. Even if they had oppressed a small child, compel them to express their regret to the child and to seek forgiveness from him. In this way, pride will, Insha'Allah, be eliminated from the growing child.

The *tarbiyat* (moral training) of children is a *Waajib* duty on parents in the same way as feeding and clothing them are incumbent duties.

*"O People of Imaan! Save yourselves and your families from the Fire (of Jahannum)."*  
(Qur'aan).

## THE ERROR OF USING THE FORUM OF THE NON-MUSLIM MEDIA

Occasionally some modernist ignoramus sporting a Muslim name merely because he happened to be born in a Muslim home, seeking some cheap publicity in his quest for self-aggrandizement, ventures a presentation of drivel for publication in some immoral non-Muslim newspaper.

Recently this type of modernist initiated a controversy in a non-Muslim newspaper on the topic of music, claiming that this *haraam* act is permitted by the Qur'aan. Presently it is not our intention to present a refutation of the stupid and baseless view which the ignorant modernists have sucked out from their thumbs. The advice we offer here is not meant for such miscreants whose very Imaan is in doubt.

The drivel and kufr which modernists write on Deeni issues for publication in such newspapers which are used as toilet paper by a large sector of the population, is to be entirely expected from those whose minds have become contaminated and corrupted by the disease of inferiority which they

scrap education. What is not expected, is for learned men of Islam to fall into the trap of shaitaan who employs modernists to bring dishonour to Islam. This they do by ridiculing the tenets of the Qur'aan and Sunnah by ascribing the Shariah to the Ulama—that it is the making of the Fiqaha (the Jurists of Islam).

### MOCKERY

It should be understood that wisdom demands that we should not embark on an exercise which makes a mockery of Muslims in the eyes of non-Muslims. When some *jaahil* writes a nonsensical letter to the kuffaar press, it should be left to perish in the impure media without attempting a response. Ulama should not reply to the drivel the ignoramuses write in non-Muslim newspapers. Even ordinary Muslims who understand the teachings of the Shariah should not bother to reply.

When a modernist ignoramus presents his stupid kufr opinion for publication in a newspaper, he will not gain any followers from the Muslim community to swallow his

have acquired from their western tutors of

views of baatil. Other modernists and fussaah who already believe in similar views of kufr may support the ignoramus. But they are not new recruits for his kufr. They have not been converted to the kufr opinion by the propagation of the ignoramus.

The response of the Ulama sent to newspapers for publication is counter-productive in that it will not convince the murtadd who expressed his baatil and kufr for publication in the kuffaar press nor will it gain new converts. On the contrary, it makes a mockery of Muslims in the eyes of the non-Muslim reading public which constitutes the overwhelming majority. Non-Muslims do not understand the workings of the principles of the Shariah. They are just as ignorant of Islamic laws as the modernist juhhaal who possess a ravenous craving to be recognized as 'scholars of Islam', hence they present their personal ideas which they depict as Qur'aanic teachings.

Since there is absolutely no benefit in using the non-Muslim press to respond to the comments and claims of the modernist ignoramuses, Muslims who do believe in Islam correctly, should ignore the howling of the modernists ignoramuses. If their stupid writings do not evoke any response from Mus-

lims in the press, they are thwarted in their designs for aggrandizement. At the same time the matters dies off swiftly.

However, if a sincere Muslim responds, another couple of modernist juhhaal will jump onto the bandwagon for some cheap publicity. More stupid letters will be written and more mockery is created.

### ADEQUATE

The Ulama are not in need of the non-Muslim press to present the Shariah nor do they need any radio for this noble purpose. There are adequate avenues for distribution and dissemination of the Deen available to the Ulama. When a need develops to refute baatil, bid'ah and kufr, Muslims should employ their own ways and means. Leave the non-Muslim press to the bid'atis and modernists who are in need of avenues for propagating their falsehood and stupidity. When the juhhaal speak through the kuffaar press, our reaction should be:

*"When they hear futility, they turn away (in dignity) from it, and they say: 'Unto us are our deeds and unto you your deeds. Salaam on you. We do not follow the jaahileen (ignoramuses).'"*



## SABR IN TRIALS

Once when Hadhrat Shibli (rahmatullah alayh) was imprisoned, a group of people came to visit him. He asked: "Who are you?" They said: "We are your devotees." Shibli picked up some stones and flung them at the visitors who promptly fled. He shouted at them: "O liars! If you were my devotees you would have had sabr (patience) in the trial I have afflicted on you."

The lesson in this episode is that the Mu'min should not complain when Allah Ta'ala afflicts him with some hardship. He should have patience when Allah Ta'ala casts him into trial. This world is an abode of trial and difficulty. It is in this abode that Allah Ta'ala imposes trials

on us. With sabr we rise higher and higher

All trials, provided that they are not punishments for the destruction of a community which has transgressed beyond the point of no return, are bearable. They are imposed on us to purify us, to make us alert, to raise our spiritual ~~rank~~, to reward us for the patience in adversity, to bring us closer to our Rabb, to disillusion us with regard to the world and to focus our gaze on our original Home which is in Jannat in the Aakhirah.

The Mu'min should therefore, accept with resignation in Allah all trials which come his way. Never should he register any complaint.

### COMPLAINT

Complaint destroys all the beneficial effects which accompany trials borne with Sabr. The futility of complaint and despondency is that the trial is not removed. On the contrary, the trial becomes a punishment when it is not accepted with Sabr, and all the rewards are denied to the afflicted person.

On the other hand, Sabr fortifies the afflicted person and all rewards are bestowed to him. Sabr also ensures the lifting of the trial. Rasullullah (sallallahu alayhi wasallam) said:

*"The Mu'min is a wonderful being. When prosperity comes his way, he recites the hamd (praise) of Allah and is grateful (makes shukr). When adversity afflicts him, he again recites the hamd of Allah and is patient (has Sabr)."*

**PERPETUAL THIKR**  
The Mashaaikh say:  
"No one has ever reached Allah, except with perpetual thikr."

## THE THIKR OF ALLAH

The benefits of Thikr are not restricted to the Aakhirah nor to only the spiritual realm. Although the Aakhirah and the spiritual realm should be the main concerns of Muslims in view of the transitoriness of this earthly life and the everlasting nature of the Aakhirah, to most people these are extremely remote goals. Worldly and immediate material benefits are greater enticements.

The Qur'aan Majeed states:

*"Verily whoever ignores My Thikr, for him there is a difficult life (on earth), and We shall resurrect him blind on the Day of Qiyaamah. (Surah Taahaa, Aayat 124)"*

Thikrullah is a vital practice in the life of the Mu'min. This Thikr is a daily and a perpetual occupation. A Mu'min is required to remember Allah Ta'ala at all times and in all conditions. When the Muslim ignores Thikrullah and becomes forgetful of Allah Ta'ala and the goal of life which is the Aakhirah,

then shaitaan steps in to claim his heart. Rasullullah (sallallahu alayhi wasallam) said: *"Verily, Shaitaan sits glued on the heart of the Son of Aadam (i.e. man). When he makes the thikr of Allah, Shaitaan flees. When he becomes forgetful, Shaitaan returns and casts evil thoughts in his mind."*

### FORMS OF THIKR

When the Muslim becomes forgetful and abandons the Remembrance of Allah Ta'ala, he plunges headlong into worldly diversions. Then, the worldly punishment mentioned in the Qur'aanic aayat overtakes him. In all his worldly affairs difficulty and failure are the consequences. If he experiences prosperity, it will be short-lived or disaster will strike in its wake. It is Allah's Way to allow the transgressor time and rope on which he will hang himself. No one should therefore be deluded by the material and worldly prosperity of transgressors.

Thikr is not restricted to specific times

nor to verbal thikr. Undoubtedly, constant verbal thikr is essential to ingrain the remembrance of Allah Ta'ala in the heart. It is a principle that when the tongue is active, the Baatin (Spiritual Heart) remains attentive listening to the tongue. The effect of Thikr is bound to influence the Heart.

When the Remembrance of Allah Ta'ala has permeated the entire Heart, Insaan then becomes an embodiment of Thikrullah. His every limb will then remember Allah Ta'ala. The effect of this Thikr is total abstention from all things unlawful, doubtful and futile. In addition, the body will become engaged in acts of virtue. It is for this reason that Rasullullah (sallallahu alayhi wasallam) said: *"Every person who is obedient to Allah is a Thaakir."*

The Thaakir's every act, even his sleep, is recorded as ibaadat. Before he acts, he ensures that his deed conforms to the Pleasure of Allah Ta'ala. The initial and incumbent stage for the attainment of the highest stage of Remembrance of Allah, is to engage the tongue perpetually in Thikrullah in all conditions of life.

### THE SIGNIFICANCE OF THIKR

Hadhrat Abu Dardaa' (radhiyallahu anhu) narrated that Rasullullah (sallallahu alayhi wasallam) said:

*"Should I not inform you of the best of your deeds; of the purest of your deeds by your King (Allah); of your deeds which attain for you the highest ranks — better than giving (in Sadqah) gold and silver; better than you meeting your enemy and slaying them; better than them slaying you (and you becoming a martyr)?"*

The Sahaabah said: "What is it O Rasullullah?" He said: "The Thikr of Allah Ta'ala."

### REQUISITES OF GOOD CHARACTER

Hadhrat Ibraaheem Ibn Junaid (rahmatullah alayh) said:

"Four things are imperative for an honourable man even if he is a ruler. Never should he allow pride to divert him from these:

- (1) He should stand up in his gathering for his father.
- (2) He should himself serve his guest.
- (3) He should be of service to the Aalim from whom he has acquired knowledge.
- (4) He should ask (men of Iim) about things he does not know.

Pride prevents people from these basic demands of Akhlaaq.

## GENEROSITY

When the maut of Imaam Shaafi (rahmatullah alayh) was at hand, he said to his companions to instruct a certain man to give him ghushl, i.e. after his (Imaam Shaafi's) death. After the demise of the great Imaam, the wasiyyat could not be fulfilled due to the man's absence.

After sometime, the person arrived and was informed of Imaam Shaafi's last wish. Being a very intelligent man he asked to see Imaam Shaafi's Last written will. When the will was produced, the man saw that Imaam Shaafi had a debt of 70,000 dirhams (silver coins). He immediately paid the creditor and commented: "This was Imaam Shaafi's meaning that I should give him ghushl."

The intelligent man on being in-

formed of Imaam Shaafi's last wish understood that such a great Imaam would not make a futile wasiyyat because this friend lived in a far away place. He knew that there must be some other meaning for the wasiyyat. When he saw the debt, he immediately understood that Imaam Shaafi wanted to be cleansed of this burden, hence he presented his wish in a coded form being convinced that his friend would understand it.

### IMAAM SHAAFI'S GENEROSITY

When Imaam Shaafi (rahmatullah alayh) left San'aa (in Yemen) for Makkah, he had with him 10,000 dinars (gold coins). He was advised to invest the money productively.

On arrival in Makkah, he set up a small tent for himself on the outskirts of Makkah. He emptied the bags of gold coins into a heap. Everyone who came to the tent was given a handful of dinars by Imaam Shaafi. By the time of Zuhr, he stood up, dusted his clothes and left. Not a single dinar remained.

### IMPORTANCE OF THE GUEST

One day, Hadhrat Ali (radhiyallahu anhu) was found crying. Someone asked: "What makes you cry?" Hadhrat Ali (radhiyallahu anhu) said: "For seven days no guest came to me. I fear that Allah Ta'ala has disgraced me."

Hadhrat Anas Bin Maalik (rashiyaallahu anhu) said: "The Zakaat of a house is that a room inside it should be allocated for guests."

### THE REPOSITORY OF ALLAH

In a Hadith Qudsi, Allah Ta'ala says: "Nothing can contain Me except the heart of the Mu'min."

All limbs of the body may be employed in the service of mankind except the heart. Divine Love does not tolerate the occupation of the Mumin's heart by anyone or anything. Once Allah Ta'ala revealed to a Nabi:

*"A certain man has a need which he wants Me to fulfil, and I too have a need which he should fulfil."*

The Nabi said in his supplication: "O Allah! How can you have a need?" Allah Ta'ala revealed to him:

*"His heart is occupied with someone besides Me. (Instruct him) to expel that being from his heart, then I shall fulfil his need."*

### YOUR RESPONSE TO A CARRIER OF TALES

Faqeeh Abu Laith (rahmatullah alayh) said that when someone reports to you that a certain person has spoken ill about you, then six things are incumbent on you:

- (1) Have no reliance on the reporter.
- (2) Prohibit him from reporting such information to you.
- (3) For the sake of Allah display displeasure in front of him.
- (4) Do not entertain suspicion about the brother Muslim on account of what the carrier of tales had said.
- (5) Do not investigate what has been reported to you.
- (6) Do not narrate to others what has been said to you.

### BECOMING A WALI

Hadhrat Ibraaheem Bin Adham (rahmatullah alayh) said to a man: "Do you desire to become a Wali of Allah Azza Wa Jal?" When the man said, 'Yes', Ibraaheem Bin Adham said: "Do not hanker after anything of the world and the Aakhirah. Free your heart for only Allah Azza Wa Jal. Advance towards Him. He will then advance towards you and make you His Wali (Friend)." The advice regarding the

Aakhirah mentioned in this statement applies to Auliya of high rank. Their gaze is focused on only the Pleasure and Love of Allah Ta'ala. They worship Allah Ta'ala for His Love, not because they hanker after Jannat nor because of fear for Jahannam. As far as the masses are concerned, to supplicate for Jannat and to do good for the sake of rewards in the Aakhirah are permissible and even encouraged.

(Continued from page 8)

## NASEEHAT BY HAKIMUL UMMAT

less.

- The secret of the special *barkat* in following the Sunnat of Rasulullah (sallallahu alayhi wasallam) is that Allah loves the person who emulates His Mahboob (Beloved). Thus, the Sunnah is the best and closest Path of reaching Allah Ta'ala.
- A man born blind cannot understand the meaning of sight nor of light. Similarly, a man whose spiritual eyes are blind cannot understand spiritual realities.
- The stages of Sulook (the journey to Allah) are traversed swifter with grief than with *mujahadah* (struggling against the nafs). This should be remembered.

A cure for gheebat: When you speak ill of anyone, then publicly speak of his virtues. Most certainly, he will have some virtues.

## RASULULLAH'S NASEEHAT

Once Rasulullah (sallallahu alayhi wasallam) offered the following *naseehat* to Hadhrat Anas Bin Maalik (radhiyallahu anhu):

*"O Anas! Make a proper Wudhu, then there will be barkat in your life and the Recording Angels will love you. Make a thorough ghusl-e-janaabat. Under every hair is impurity. Sins will then be forgiven. Perform Salaatul Dhukhan constantly. This is the special Salaat of repenters. Perform Salaat day and night punctually. The Angels will make dua for you. Perform Salaat correctly, for Allah loves such a Salaat. If you can, always remain with Wudhu. You will then not forget to recite Kalimah Shahadat at the time of Maut. When entering the home, greet the inmates of the home (i.e. Say: Assalamu Alaikum). This brings barkat in the home. Greet every Muslim in the road. This results in sweetness of Imaan. And forgiveness for the sins committed in that road. Never entertain envy nor harbour malice for any Muslim for even a moment.*

*This is my way. Whoever adopts my way loves me. He will be with me in Jannat. O Anas! If you guard this naseehat of mine and act accordingly, then Maut will become beloved to you. In Maut is hidden peace for you."*

## AN ENEMY OF ALLAH'S BOUNTIES

Rasulullah (sallallahu alayhi wasallam) said:

*"Some people are the enemies of the bounties (ni'maat) of Allah."*

When Rasulullah (sallallahu alayhi wasallam) was asked to explain, he said: *"Those who are envious of the wealthy."* When they see the *ni'maat* of Allah Ta'ala by the wealthy ones, they become jealous and spread malicious rumours about them.

## DIVINE SWORD OF SIDQ

Hadhrat Abdul Waahid looked at an emaciated lad. He said to him: *"O lad! Do you fast perpetually?"* Lad: *"Neither do I fast perpetually nor do I eat perpetually."* Abdul Waahid: *"Do you perpetually stay awake in ibaadat?"*

Lad: *No, neither do I sleep perpetually."* Abdul Waahid: *"What has emaciated you?"*

Lad: *"A perpetual yearning and perpetual concealment of the yearning."* Abdul Waahid: *"Be silent! What has made you so*

*adacious? (Hadhrat Abdul Waahid did not believe the lad's claim of being so much absorbed in divine love, hence his reprimand.)*

## THE QUR'AANIC MESSAGE

*"Verily, We decreed in the Zaboor after the Thikr that most assuredly My Saalihoon (Pious) Servants will inherit the earth. Verily, in this is a clear Message for a people who are Worshippers (of Allah)."* (Qur'aan, Aayats 105 and 106, Surah Al-Ambiyaa)

Inheritance of the earth is political power and

domination. The Qur'aan delivers the Message with great emphasis and clarity: Only the Saalihoon will achieve victory over the kuffaar. Without taqwa (piety), strict obedience to the Shariah and emulation of the orthodox Sunnah, this Ummah will have to be contented with humiliation and being kicked around until the advent of Hadhrat Imaam Mahdi (alayhis salaam).

## THE IMMORALITY OF THE SECULAR INSTITUTIONS

(Continued from page 1)

Imaan are not for only girls. Boys too have to be protected from the evil of the immoral 'educational' institutions of the west. However, it is clear that parents no longer have faith in the Aakhirah. The faith of Muslims in the Aakhirah has degenerated to the type of faith non-Muslims have. The consequence of a belief which is practically non-existent in the heart, is the blind preference and priority accorded to worldly prosperity and worldly pursuits. Muslims, like the non-Muslims, are now believing that their worldly prosperity and success are coupled to secular education. Hence, it should be acquired at all costs, even if moral character and Imaan have to be ruined and sacrificed in the process of these mundane aims and objects.

### NO SCOPE

In view of the utter ruin of *Akhlaaq* and the erosion of Imaan, it is

never permissible for parents to send their children — boys and girls — to the 'educational' schools and colleges of vice and immorality. There is absolutely no scope in the Shariah for permissibility to send children to places where their character and Imaan become contaminated with moral filth. And, the so-called 'Islamic' secular schools are not proper substitutes for imparting secular education to Muslim children.

### CONSCIOUS

People who are conscious of Allah Ta'ala and whose belief in the Aakhirah is real and alive, need to formulate another system for the secular education of their children — a system which differs vastly from the present western system — a system which is devoid of vice, kufr and evil — a system which will not be negatory of the pursuit of the goals of the Aakhirah — a system which will not induce in the Muslim forgetfulness of his Creator.

## DOES SHIRK NEED PROOF

### QUESTION

An Islamic School hires out its hall to the Hindu community for wedding functions. Idols are brought in and religious fires are lit on the stage during the ceremony. Prayers and rituals are performed. The Islamic school raises large sums of money in this process. During school hours this very hall is used for Salaat. What is the Shariah's ruling in this matter?

### ANSWER

Does shirk and kufr need any explanation to understand its evil and prohibition? The acts of shirk and kufr in these functions are:

- Introduction of idols into the hall.
- Burning religious fires.
- Prayers offered to the idols,
- Other ritual acts of idolatry.

Other haram acts are:

- (1) Intermingling of sexes.
- (2) Singing and music.
- (3) Photography, and whatever other evils there may be.

What doubt can any Muslim, sane in his mind, healthy in his Imaan, have regarding the shirk, kufr, *fisq* and *fujoor* of these *shaitaani* functions? Does it behove any Muslim, even if he is a *faasiq*, to consort with shirk and kufr? What type of Imaan do the criminal trustees of this so-called 'Islamic' school possess, that they are able to embrace shirk and kufr without a tinge of conscience — merely for the sake of some carrion in the form of monetary gain?

As governors of an 'Islamic' school, are they not aware that Allah Ta'ala says in the Qur'aan: *"Do not aid one another in sin and transgression."* Are they not aware of the fact that Hadhrat Nabi Ibraaheem (alayhis salaam) rendered the idols into bits with an axe? Are they not aware that there is forgiveness for all sins but shirk? Are they not aware that there is no greater sin and crime than shirk?

Islam came as the idol-breaker, but the criminals of the so-called 'Islamic' school while professing to be Muslims, condone and give impetus to idolatry with its attendant rituals of shirk and kufr. These supporters of shirk should hang their heads in shame.

With what conscience can they perform Salaat in a venue which is polluted with satanism, shirk and kufr?

The money they acquire from their evil trade is haram. It is not permissible to use this haram money for any of the activities associated with the so-called 'Islamic' school. The haram money has to be compulsorily given to the poor. Furthermore, the criminals should not do the distribution of the haram money themselves because men of this ilk usually embezzle the haram funds. People who betray their Imaan and Islam cannot be trusted. They will sell even their mothers and wives for monetary gain.

It is the incumbent duty of the Ulama of the area to condemn the evil misdeed of those responsible for hiring out the hall for shirk and kufr. The complacency of the Ulama is an evil omen for the community. When the Ulama maintain silence and offer silent support for the evil in their midst, then we should understand that it is a sign of the impending punishment of Allah — punishment which will engulf the entire community.

**"Truth is a Sword of Allah which cuts asunder whatever it is placed on." (Zunnun Misri)**

## PLAY AND FUTILITY

*"The life of this world is nothing but play and futility while the Abode of the Aakhirah is best for those who fear (Allah). What, have you no intelligence (to understand this transcendental truth)?"* (Qur'aan)

## THE DAMAGE HOSPITALS CAUSE TO HEALTH

"One in 10 patients suffer measurable harm in UK hospitals, says the World Health Organization. Medical blunders, faulty equipment and drug side-effects are responsible.

The World Health Report 2002 says "adverse events" in hospitals exact a high toll of disability and death and an enormous financial toll on Britain's

National Health Service, up to 2 billion pounds (R30 billion) a year in additional hospital stays alone.

The erosion of trust, confidence and satisfaction among the public and health care providers must be added to the costs. The report's author Dr. Chris Murray said: "It's profoundly disturbing that someone coming to a health facility to be taken care of actually comes to harm." (The Star 4th November 2002)



# Questions and Answers

MUJLISUL ULAMA  
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PORT ELIZABETH

(Continued from page 5)

sible?

A. It is not permissible. The Muslim is guilty of *i-aanat alal ma'siyat* (aiding sin).

Q. I am a working class Muslim. Is life insurance for me permissible? In the event of my untimely or sudden death leaving behind young children, the insurance will be a security for them.

A. Maut (death) is never untimely. A person dies at his appointed time. It is 'sudden' for those who have made this world their end in life. They forget the Akhirah. They have failed to understand that they were created for the Akhirah and that this world is not our goal. It is a temporary abode with some meagre provisions to assist us along the journey to reach safely back home in Jannat. Insurance is haraam. Allah Ta'ala is the Security for us all. Do not look beyond the confines of Allah's Law for security and success. In such areas beyond the confines of the Shariah is nothing but loss and disaster. There is no security there.

Q. Is it permissible to deal in shares on the Stock Exchange?

A. Such dealings are all riba, hence haraam. Dealing on the Stock Exchange is not permissible.

Q. A drug addict uttered three talaqs to his wife. Are these talaqs valid?

A. The three Talaqs are valid. The nikah has ended finally and irrevocably.

Q. Is it permissible to bury in a pot-plant a paper on which is written a Qur'aanic ayat?

A. It is permissible.

Q. Is it permissible to keep a black dog as a watch-dog?

A. It is not permissible. Rasulullah (sallallahu alayhi wasallam) said: "A black dog is *shaitaan*." In other words, a shaitaan constantly accompanies a black dog. Such a dog therefore should not be acquired for watching, guarding, etc.

Q. Sometimes I cannot remember if I had made Sajdah Sahw for an error during Salaat. I then make Sajdah. It is possible that I am repeating the Sajdah. Is my Salaat valid?

A. Yes, your Salaat is valid. If this forgetfulness occurs often, then simply ignore it and do not make Sajdah again as long as you are not sure of not having made Sajdah Sahw. By ignoring such wasaawis (stray thoughts), the incidence of doubt and uncertainty will, Insha'Allah, decrease and disappear.

Q. Zaid has a stud horse. Is it permissible for him to collect a fee for the 'service' provided by the horse?

A. If by 'service' is meant cohabitation for breeding purposes, then it is haraam to collect fees for such 'services'. However, the horse may be given on hire for a day or any specified period of time. A rental should be fixed. Then, the rent so received will be lawful regardless of whether the horse performed the desired 'service' or not. Rasulullah (sallallahu alayhi wasallam) described the 'fee' for this 'service' as *Suht* (Haraam and unwholesome).

Q. A woman left her husband and returned to her parents on account of his cruelty. He repeatedly assaults her brutally. This has been carrying on for a number of years. After every assault he apologizes and promises not to hit her again. The woman is trauma-

tized and has refused to go back. Now the husband is desperate that she should return. He makes solemn promises to assure the family that he will not again assault her. Although the parents are reluctant to let her go, she is now somewhat inclined to return. What advice do you have for them?

A. In view of the husband's track record, it is best to get him to sign a Tafweedhut Talaq agreement in which he delegates to the wife's father or to any other reliable man the right to issue one Talaq Baa-in to his wife if and when he deems this necessary. This will restrain him from staging a repeat performance of his cruelty. In the event he lapses into his orgy of cruelty, a Talaq Baa-in may be issued without his sanction. This is the best and the simplest way to resolve this problem. If anyone wishes to have Tafweedut Talaq forms, they may write to us for copies. Stamps will be appreciated.

Q. A man made a vow to the effect that he will give a certain amount as Sadqah if he sells his car for a certain amount. He sold his car for a lesser amount, does he have to give the Sadqah?

A. It is not obligatory for him to give the Sadqah since he did not realize the price he had conditioned his Sadqah with.

Q. Having been misled by a Shiah, I disparaged and spoke ill of the senior Sahaabah of Rasulullah (sallallahu alayhi wasallam). I do not wish to repeat the vile epithets which the Shiahs have in store for Hadhrat Abu Bakr, Hadhrat Umar and the other Sahaabah. I was guilty of this crime. What is the state of my nikah?

A. From your regret it appears that you have repented and renewed your Imaan. But it is nec-

## THE SAHAABAH AND IMAAN

*Imaan is inextricably interwoven with love for the Sahaabah of Rasulullah (sallallahu alayhi wasallam). Those who gorge out vile epithets and vituperation for the Sahaabah are not Muslims. They can never be part of the Ummah of Rasulullah (sallallahu alayhi wasallam).*

essary to renew your Nikah as well.

Q. Although my wife is obedient and fulfils her obligations towards me, I no longer find her attractive. I feel irritated in her presence. Is this a valid ground for giving her Talaq?

A. No, it is not a valid ground for Talaq. Your irritation is the result of your nafs. When a man brazenly casts haraam looks at other women, then he finds his wife 'unattractive'. For the sake of your evil nafs, you should not commit the injustice of divorcing your obedient wife. If you do, you will profoundly regret.

Q. A child became baaligh during the night time after having performed Isha Salaat. What is the ruling as regards the Isha Salaat?

A. If he wakes up during the night, i.e. before Subh Saadiq, he should repeat the Isha Salaat. If he wakes up after Subh Saadiq, he should make qadha of Isha.

Q. If a person joins the Jumuah Salaat jamaat after the Imaam said 'As-salaamu', but before he said 'Alaikum', is this person's Jumuah Salaat valid?

A. His Jumuah is not valid. He has to perform Zuhr if he is unable to reach another Musjid

where Jumuah has not yet been performed.

Q. If the topi falls off during Salaat, should it be replaced on the head?

A. Yes, if it does not entail much movement.

Q. A woman insists on participating in Tabligh Jamaat activities, but her husband prohibits her. She flouts his wishes and leaves the home to take part in tabligh in spite of her husband's displeasure. Is it permissible for her to displease her husband in this manner?

A. It is haraam for her to displease her husband by leaving the home to participate in tabligh without his consent. In fact it is not permissible for her to perform Nafil Salaat without her husband's consent. Even her Fardh and Nafil Salaat are not accepted on account of her disobedience. When she leaves the home in spite of the displeasure of her husband, the la'nat (curse) of Allah Ta'ala settles on her.

Q. Is it better to recite the Qur'aan audibly or silently when one is alone?

A. It is more meritorious (afdhal) to recite loudly (jahr). The Malaikah gather to listen to the tilawat and the shayaateen flee.

Q. Salafis claim that it is bid'ah to kiss the Qur'aan Majeed?

A. Even the senior Sahaabah — Hadhrat Umar and Hadhrat Uthmaan (radhiyallahu anhumaa) — would kiss the Qur'aan Shareef and place it against their faces.

Q. In the third Raka'at of Witr Salaat, if one forgets raise the hands before reciting Dua-e-Qunoot, should Sajdah Sahw be made?

A. Sajdah Sahw should not be made for this Error. Raising the hands in the third Raka'at of Witr is Sunnat.

JAMAADUTH THAANI 1424 / August 2003

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# The Mawla

"VOICE of ISLAM"

P.O. BOX 3393, PORT ELIZABETH, 6056, SOUTH AFRICA

VOL. 15 NO. 8

The Mawla

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## THEIR TEARS

A Buzrug said: "The tongue of (repentant) sinners is their tears."

## MPL Concerns

The MPL clique has presented its anti-Islam proposal to the Minister of Justice and Constitutional Development for his approval and its transmission to the next phase in the law-making process.

Although the MPL bill, even if it is enacted as law, cannot be lawfully imposed on unwilling Muslims in view of such imposition being a gross infringement of our constitutional right of 'freedom of religion, thought and opinion' which the country's constitution guarantees all citizens, it is nevertheless necessary that Muslims voice their opposition and dissociation from the iniquitous and Islamically corrupt provisions of the entire bill of kufr.

### SINISTER

Even a cursory perusal of the so-called 'Muslim Personal Law', bill will expose the kufr concealed in the provisions put forward by the project clique in the name of Islam. Almost every proposal is in conflict with the Qur'aan and the Sunnah — the Shariah of Islam. It boggles the imagination that a molvi and a quasi-theologian who profess to be Muslim could have sunk into so much kufr — kufr of the unambiguous kind — in spite of them having been schooled along orthodox Islamic lines and having enjoyed the companionship of senior Ulama of the orthodox kind. Truly, the words of Rasulullah (sallallahu alayhi wasallam) must send a shudder down the Imaani Spine of Muslims.

*"Imaan is suspended between hope and fear."*

No one can claim that his Imaan is guaranteed until his breath breaks at the time of Maut. May Allah Ta'ala protect our Imaan and grant us all a beautiful Maut with Imaan.

### THE CONCERNS

They have dubbed their proposals of kufr *Muslim Personal Law*, yet they are concerned with only marriage and divorce as if all other Acts of the Shariah apply to only the Jinn and not to Insaan. Their brand of 'personal' law for Muslims, excludes Inheritance, Salaat, Saum, Hajj, Dress, Post-Mortem, Trade, Commerce, etc., etc. All Acts of the Shariah which relate to Muslim persons are excluded from the 'Muslim Personal Law' of those who have undertaken the satanic mission of subverting the Immutable Shariah of Allah Ta'ala in the very Name of Islam.

".....There is a sinister agenda underlying the MPL exercise. That agenda is the shaitaani plot to 'upgrade' the 'rights' of women to appease the gender-equality mob....."

The concern of their concoction of 'law' is only marriage and divorce which the MPL proposals take out from the ambit of the Shariah. While they have retained Islamic terminology to describe their kufr opinions and proposals, they have presented a new, kufr interpretation for these two institutions of Islam.

*The latest issue of Al-Haq (Bulletin 21) discusses the MPL Kufr Concoction in greater detail. To acquire a copy, please send R3 stamps.*

### "RIGHTS"

The aim is not to serve the Deen nor to address problems of the community. There is a

sinister agenda underlying the MPL exercise. That agenda is the shaitaani plot to 'upgrade' the 'rights' of women to appease the gender-equality mob who believes that Islam oppresses women. The imbecility of the thinking and understanding of the religious phantoms sitting on the MPL committee has been utilized to gain maximum capital for the gender-equality advocates. Although the MPL concoction with its hybrid 'shariah' of kufr falls far — very far — short of satisfying the inordinate demands of the gender-equality clan, it does constitute such KUFIR which expels a man from the fold of Islam. It does sound the bell of danger.

### DANGER

MPL Kufr Concoction in the name of Islam posits a grave danger for the community in that it is the initial step to accustom unsuspecting and ignorant Muslims to the doctrine of gender equality. Muslims are being deceived and misled to believe that MPL is what the Immutable Shariah of Allah Ta'ala orders while in reality it is a demand of Shaitaan.

Anything which is in conflict with the Qur'aan and the Sunnah can never be designated *Muslim*. The term *Muslim* in the MPL context is a misnomer. It is deceptive and false.

Dissociation from this pernicious move initiated by a clique which insanely endeavours to push this kufr down the throats of Muslims, is imperative to ensure that men with ulterior motives, worldly and nafsani desires do not succeed in their attempts to subvert Islam in the way the theologians of the Yahood and Nasaaraa had tampered with and destroyed the Divine Shariah of the Tauraah and Injeel. Insha'Allah, the diligence of the Ulama-e-Haqq, the Divine Institution established for the protection of Islam, shall not permit the Shariah of Islam to suffer the fate of bygone Shariahs.

## YOUR DUTY

**Muslim individuals and organizations have the incumbent duty of voicing their opposition to and dissociation from the anti-Islam MPL bill. Lodge your protest, opposition and dissociation by writing to :**

**Minister of Justice and Constitutional Development,  
Private Bag X276,  
Pretoria, 0001**

## MPL — NOT ONE VALID REASON

A Muslim who understands himself to have some intelligence will not embark on an act without having an intelligent and a valid reason. But the men responsible for the insidious MPL measure of kufr have absolutely NO valid Shar'i reasons for their exercise. To this day they have miserably failed to state even one cogent reason for their insane MPL craving.

### FICTITIOUS

In several past issues and three Special Issues have we thoroughly exposed the fallacy of the 'reasons' they have tendered for the kufr MPL Act. Their biggest deception is the falsehood that by embracing this new-fangled un-Islamic MPL creed, Muslims will be able to regulate their marriages and divorces in conformity with the Shariah. This is a blatantly false claim calculated to hoodwink Muslims into acceptance of a set of stupid regulations which are in glaring conflict with Allah's Shariah.

If the MPL clique has even one cogent reason for their inordinate desire to ram kufr down the throats of the community, let them state that reason intelligently. Not a single one of their arguments can be justified and validated on the basis of the Qur'aan and Sunnah. Having no support or at best, negligible support of Muslims, the little MPL crowd is desperately casting gazes in all directions to gain the support of some viable Islamic institution

(Continued on page 6)



# Questions and Answers

MUJLISUL ULAMA  
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**Q.** In accordance with the general Salafi belief Allah is more transcendental than imminent. Is He only with us in His knowledge as the Salafis contend?

**A.** We do not know what is the meaning of "more imminent" in the context of your question or in the context of the corrupt beliefs of the deviant Salafis. Furthermore, what precisely do they mean by Allah being "more transcendental"? This comparison between *transcendental* and *imminent* (?) has no substance in Islam. What the Salafis are saying is nothing but the product of their baseless interpretation. There is no Qur'aanic or Hadith proof to substantiate their fanciful interpretation. The belief of the Ahlus Sunnah Wal Jama'ah is that Allah Azza Wa Jal is Omnipresent. Confirming this *Aqeedah*, the Qur'aan Shareef declares: "Whichever way you turn, there is the Face of Allah." The claim that Allah is with us in only His knowledge, is not borne out by any Shar'i proof. While the Salafis castigate any valid Shar'i interpretation of the *Mutashaabihaat* (Allegorical) verses of the Qur'aan, they resort to wholesale corrupt interpretation to clutch at floating straws in a bid to substantiate their belief of Allah being with us in only His knowledge. The Qur'aan does not say so. The Hadith does not say so. The Ahlus Sunnah does not say so. Only the deviated Salafis with their Imaam, Ibn Taimiyyah, say so. But all this is *baatil*.

**Q.** Is Allah above His Throne in the seventh Haqq regarding Allah's 'physical' status?

**A.** If by Allah being above His Throne in the seventh heaven is meant that, He, The Most Majestic and Incomparable, is a physical being — *Nauthubillaah!* — who sits on a throne like a human king, then obviously such a belief is blasphemous and absolutely absurd and baseless. By Allah Azza Jal being above the Throne signifies the seat of Power and Command in relation to created Insaan (man).

It is utterly absurd to assume that Allah Azza Wa Jal is a finite physical structure whose created throne has the ability and capacity to bear Him. A being with physical dimensions can be encompassed by virtue of its finiteness. A physical entity suffers the defect of restriction and limitation. Allah, The Glorious, The Majestic, The Infinite, The Boundless, is far, far above the falsehood which the corrupt interpretations of the Salafis attribute to Him. To conceive the *Zaat* (Being) of Allah Wa Jal is a total impossibility. The finite created mind can never conceive and conceptualize the Divine *Zaat* Who is infinite, uncreated and eternal. What is finite is obviously limited in every aspect, in even its transcendental conceptions and flights of thinking. The created Throne and the Heavens notwithstanding their vastness, greatness and splendour, are all created objects with finite dimensions. It is kufr to believe that these finite created objects can bear and contain the Infinite, Uncreated and Eternal *Zaat* of Allah Azza Wa Jal. While the *Zaat* of Allah Azza Wa Jal defies human comprehension and man's imagination, He is recognized through the medium of His *Sifaat* (Attributes), and even such human recognition is extremely limited and defective in relation to the eternal *Sifaat* of Allah Ta'ala.

**Q.** It is commonplace for Salafis to denounce intercession and mediators who have passed away, including the Waseelah of Rasulullah

(sallallahu alayhi wasallam). Clarity on this issue will be appreciated.

**A.** There are two types of Waseelah— a lawful Waseelah which precludes any belief of shirk and kufr, and a waseelah which accommodates such corrupt beliefs. The former is permissible, the latter haraam. See page 10 for further explanation.

**Q.** Salafi'ism condemns and rejects Bai'ah (allegiance) to a spiritual Shaikh as a disgraceful bid'ah although it is generally accepted as an Islamic norm. What is the correct view?

**A.** The practice of spiritual Bai'ah (or Bay't) to a spiritual Shaikh is as old as Islam. Salafi'ism is a modern mutant on the Body of Islam. Its a deviated sect which has strayed from Siraatul Mustaqeem. Its claims are bunkum. For more light on this topic read books such as *Shariat & Tasawwuf* by Hadhrat Maulana Masihullah Khaan (rahmatullah alayh). Books on the subject have also been written by other Ulama and Mashaaikh and are available in English.

## ESSENCE OF TASAWWUF

"The essence of Tasawwuf is this: Fight lethargy in acts of obedience. Fight the urge to sin and abstain from the sin. Whoever has succeeded in attaining this capacity, needs nothing more. It is this capacity which creates the relationship with Allah and it is this very capacity which safeguards the soul from corruption, and it is this capacity which develops this relationship. (Hakimul Ummat Hadhrat Thaavi)

**Q.** In their book, *Islamic Creed*, the Salafis wrote: "Prayer such as this (i.e. with Waseelah) could lead to shirk if it is believed that Allah needs a human mediator such as a human prince or ruler, since this is comparing the Creator to His creation." Please clarify.

**A.** Firstly, even the deviant Salafi writing in his book says: "Could lead to shirk". He does not say that it (Waseelah) is shirk. Secondly, for the Waseelah to be shirk he stipulates the condition: "if it is believed that Allah needs a human mediator". Undoubtedly, if a corrupt belief accompanies the mode of dua then it would be shirk. But if there is no such belief, the question of shirk does not arise. In the absence of corrupt beliefs, there is no Shar'i evidence to claim that making Dua with the Waseelah of Rasulullah (sallallahu alayhi wasallam) or the Auliya is shirk. A valid and permissible practice cannot be banned on the basis of an assumption such as "could lead to shirk". Kissing Hajr Aswad and making Tawaaf of the Ka'bah and holding the Cloth of the Ka'bah can also lead to shirk if accompanied by corrupt beliefs. But no one has so far claimed that it is shirk to kiss the Sacred Stone, Hajr-e-Aswad despite the fact of numerous ignoramus entertaining corrupt beliefs regarding Hajr-e-Aswad.

**Q.** The Salafi writer, Jamil Zino, states in his book, *Islamic Creed*: "When Umar during his caliphate sought the prayers of Abbas—the Prophet's uncle, as his closest living relative, he did not pray (for rain) seeking the intercession of the Prophet (sallallahu alayhi wasallam) after his death." Please comment.

**A.** In order to retain credibility for their refutation of the practice of Waseelah, the Salafis have been constrained to mis-translate the

Hadith to which reference is made in the question. See page 10 For further explanation. What does the deviate mean by: "sought the prayers of Abbas"? Muhsin Khan, the Salafi translator of Bukhaari Shareef has adopted more shamelessness in presenting the translation of the relevant Hadith. Without batting an eyelid, he shamelessly translates that Hadhrat Umar (radhiyallahu anhu) had asked Hadhrat Abbaas (radhiyallahu anhu) to make dua for rain. While we do not deny that Hadhrat Umar (radhiyallahu anhu) had asked Hadhrat Abbaas (radhiyallahu anhu) to supplicate for rain, this was *after* he (Umar) had made his own dua invoking the Waseelah of Hadhrat Abbaas (radhiyallahu anhu). And, this is not stated in the Hadith which the Salafis have mistranslated. The relevant Hadith mentions only Hadhrat Umar's dua with the Waseelah of Hadhrat Abbaas (radhiyallahu anhu). Hadhrat Umar's dua in this regard is mentioned in our article on Waseelah (Page 10). The Salafi presupposition that the need for a human mediator by Allah Ta'ala is a necessary conception of Waseelah, is devoid of Shar'i substance. It has never been asserted that Allah Ta'ala is in need of a mediator. Undoubtedly, such a belief is shirk. Sins are forgiven when Hajr-e-Aswad is touched. Who forgives the sins? Why are sins forgiven by touching the Sacred Stone? Does Allah Ta'ala need Hajr-e-Aswad to forgive sins? In spite of Him being independent of all mediators and intercessors, He has commanded that Hajr-e-Aswad be touched and He has instituted the medium of *Shafaa'at* (intercession) of the Ambiya, Sulaha and Malaaikeh. No one denies that 'taking Waseelah' is by the permission of Allah Ta'ala. If making dua with the Waseelah of Nabi-e-Kareem (sallallahu alayhi wasallam) can lead to shirk, then to a greater degree can touching Hajr-e-Aswad lead to shirk. The deeds of the Ummah are presented twice a week to Rasulullah (sallallahu alayhi wasallam). The authentic Ahaadith confirm that he makes Dua-e-Maghfirah for the Ummah. So, the bunkum the Salafis propagate should simply be ignored.

**Q.** Is the book, *Islamic Creed* an authentic reference for matters pertaining to Islamic beliefs? Is this book for public consumption and general distribution?

**A.** This book is unreliable, misleading and deceptive. Muslims should not read the drivel which deviants write. People who lack in proper Deeni Knowledge can be misled by the deceptive arguments, citations out of context and selective references quoted by those who have drifted from the Straight Path of the Salf-e-Saaliheen whose Aqaaid and A'maal today are encapsulated in the Four Math-habs of the Ahlus Sunnah Wal Jama'ah. Distributing books of this nature is to aid the process of digging the foundations of the Deen.

**Q.** A Maulana says that three Talaqs issued all at once are in fact one Talaq. He argues that it was Hadhrat Umar (radhiyallahu anhu) who had introduced the ruling that three Talaqs are three Talaqs. I gave my wife three Talaqs all at once. What is the correct ruling of the Shariah?

**A.** Hadhrat Umar (radhiyallahu anhu) was neither the student nor the little brother of the deviated maulana sahib who dared display audacity in his rejection of a Ruling on which there exists the *Ijma'* (Consensus) of the Sahaabah and the

# Questions and Answers

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entire Ummah of the Ahlus Sunnah Wal Jama'ah. Deviates and mutants have differed with this law of the Shariah, but their difference is of no worth and effect. Three Talaqs administered in one session while sinful, are THREE Talaqs which finally and irrevocably terminate the Nikah bond.

**Q. Is touching the Qur'aan Majeed an oath?**

**A.** Touching the Qur'aan Shareef is not a Qasam (Oath). Nevertheless, it is permissible to touch it for emphasizing the truth of one's oath.

**Q. Is it Sunnat to fast two days when it is the 15th Sha'baan?**

**A.** It is Sunnat to fast on only the 15th Sha'baan. Fasting two days on this occasion is not Sunnat. Fasting two days is Sunnat on the occasion of Aashuraa, i.e. on the 9th and 10th or 10th and 11th Muharram.

**Q. If on entering the Masjid, the Fardh Jamaat is in progress, should the Sunnatul Muakkadah be performed?**

**A.** Besides the Sunnats of Fajr, the Sunnats of the other Salaat should not be performed at this time. As long as joining the Fajr Jamaat in even the last raka't is possible, the two raka'ts Sunnat of Fajr should be performed. While the Jamaat is in progress, the Sunnats should not be performed inside the Masjid. It should be performed outside the Masjid or in the section which is not the Masjid proper or right at the back where there is no separate or adjacent section.

**Q. A man took out an insurance policy in the name of his son. The son has died. Is this insurance policy part of the estate of the deceased son?**

**A.** It is not part of the deceased son's estate. The insurance policy is haraam. Only the amount which was paid to the insurance company in the form of premiums, etc. belongs to the father, not to the deceased son. The excess has to be compulsorily given to charity without a niyyat of thawaab.

**Q. I want to leave an Islamic Will. Is such a will valid in this country?**

**A.** An Islamic Will is valid provided that one's marriage has not been registered in community of property. If the blunder of community of property has been committed, it is then essential to get it cancelled. Once it is cancelled, the Islamic Will is valid and distribution of the deceased's estate in accordance with the Shariah is ensured by the law of the land.

**Q. A woman has been separated from her husband for 18 years. She does not know if she is divorced from him or not. Her parents say that the nikah has ended because he had told her many times to go to her parents. They say that she can get married to somebody else. Is this correct?**

**A.** Even a lifetime of separation does not end the Nikah. As long as the husband has not issued Talaq, the Nikah remains valid. His statement: "Go to your parents", will be Talaq only if accompanied by the intention of Talaq. He should be asked about his intention. If he says that his intention at the time of making the statement was Talaq, then it will be Talaq otherwise not. As long as the matter has not been clarified, she cannot get married. Nikah with another man will simply not be valid.

**Q. A man has been living with a woman for many years without Nikah. However, he married in court. He also has a wife with**

**whom he is married Islamically. He has children by both women. Will the children of the woman with whom he did not perform Nikah inherit in his estate? The man has now died.**

**A.** The court or 'civil' marriage is not Nikah. The man was living in the state of adultery all these years with the woman since he never had a Nikah performed. The children of this adulterous union are all illegitimate. They will not inherit in the estate of their biological father. According to the Shariah he is not their lawful father. Adultery does not give rise to rights.

**Q. Is it permissible to advertise in a newspaper/magazine which promotes Shiah beliefs or in a paper which is adorned with photos of people?**

**A.** It is haraam to advertise in such haraam papers. Advertising in such anti-Islam papers is to aid sin and transgression. Such aiding is categorically prohibited by the Qur'aan Majeed.

**Q. A house was bought with money won in a lottery. What is the position of such a house according to the Shariah?**

**A.** The money won in a lottery is haraam. The house bought with the haraam money is likewise haraam. Living in such a house is also haraam. The house has to be sold and the money compulsorily given to charity without a niyyat of thawaab.

**Q. Is Salaat performed on a stolen musallaa valid?**

**A.** While the Salaat is valid, there is no thawaab for the Salaat. Furthermore, the culprit is guilty of a major sin by performing Salaat on a haraam musallaa (prayer mat).

**Q. When viewing a girl with the intention of marriage, is it permissible to speak to her?**

**A.** It is not permissible to speak to her. Speaking to her briefly is futile. It is a nafsani deception. Her character and habits cannot be gauged by such brief, artificially adorned statements which she is bound to make during the brief viewing. The system of pre-arranged viewing in vogue is downright bad and insensitive. The viewing should be coincidental without the awareness of the girl. In the event the boy does not fancy her looks, she will no have to suffer the heartache of rebuttal and refusal. People are extremely insensitive in these matters.

**Q. My friend has a strong interest in a particular girl. He intends to propose marriage. Is it permissible for me to propose marriage to her before he has sent his proposal?**

**A.** Rasulullah (sallallahu alayhi wasallam) has prohibited proposing while a proposal is still under consideration. In your case, there is no proposal under consideration. It is therefore legally (in terms of the Shariah) permissible for you to propose marriage to her. She will be married to only the person who has been destined to be her husband in her Taqdeer.

**Q. What is Islam's view on reincarnation?**

**A.** Reincarnation is kufr. It is an irrational and an absurd belief of idolaters.

**Q. Do you believe HIV causes Aids? Do you agree with President Mbeki's previous stance on HIV/Aids as well as Manto-Tsabalala-Msimonoong?**

**A.** We only believe that zina, promiscuity and the immoral sub-culture of the West cause Aids and the other filthy diseases. Such diseases are part of Allah's punishment. We are not aware of President Mbeki's previous stance nor have we ever heard the three latter names mentioned by

you, nor are we interested in their stands and stances. Our interest is in the stance of Rasulullah (sallallahu alayhi wasallam) and his illustrious Sahaabah and the noble Fuqaha of the Ummah of the Khairul Quroon era. All other considerations are futility which distract from the goal of life, namely, the Akhirah.

**Q. What is Islam's opinion on the conspiracy of the New World Order? It is alleged that there is a Global Elite that is ruling the world from behind a cloak of deception and intrigue. The Rothschild Family and the other families such as Schiffs, Warburg, Oppenheimer, are alleged to control the economies of a number of countries in Europe, Africa and Asia. The Rockefeller network controls the U.S.A., the Arab states, etc. What is your opinion?**

**A.** Our opinion is what Allah Ta'ala states in the Qur'aan Majeed: *"If you (O Mu'mineen!) have taqwa and adopt sabr, then never ever will their conspiracies harm you in the least bit."*

We believe in what Allah Ta'ala says: *"They plot and Allah plots, and Allah is the best of plotters."* We are concerned with the dangerous plots of the nafs, not about the plots and conspiracies of the non-entities you have mentioned. Assuming that the intrigue you have mentioned has any truth in it, then it is all part of Allah's scheme. Everyone of the persons mentioned by you and all and everything else are cogs in Allah's earthly machinery. We should not waste our time and energy in these futilities of the world. The orders of the world, whether it be the so-called "New World Order" and any bygone order or any future order, are all the orders of Allah Ta'ala. And, the order of humiliation which is afflicting Muslims today, is the order of Allah Ta'ala. No one can thwart the Order of Allah Ta'ala. Instead of being concerned with the purpose for which Allah Ta'ala has created us, Muslims have been deflected by Shaitaan from the Straight Path. We are thus grounded in futility. We look at and investigate shadows while remaining blind to realities. May Allah Ta'ala remove this *ghaflat* from Muslims who amuse themselves with nonsense.

**Q. Some Madrasah ustaadhs use sjamboks and canes on children. Is this permissible?**

**A.** It is not permissible. Ustaadhs should desist from such *zulm* (cruelty).

**Q. Can Salaat be performed with garments cleaned by the dry cleaning process?**

**A.** The garments 'cleaned' by this process remain impure. Salaat with such garments is not permissible.

**Q. There is much talk about Imaam Mahdi's appearance being imminent. Some even claim that he will appear this year and some say next year. Is there any truth in these claims?**

**A.** Islam has left the time of Imaam Mahdi's appearance in the dark. Islam is silent on this issue. The claims made by people in this regard are devoid of substance. Allah Ta'ala knows best.

**Q. If women are allowed to make Tawaaf of the Ka'bah and perform Salaat in the Masaajid in Makkah and Madinah, why will it not be permissible for them to attend the Masaajid elsewhere?**

**A.** Everything that happens in the Holy Cities is not proof of the Shariah. It is unintelligent to cite the errors of the people of the Holy Cities



# Questions and Answers

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as a basis for a Shar'i argument. Saudi Arabia is governed by a clique of modernist fussaaq. The malpractices which the rulers condone are not the Shariah. The breakdown of Hijaab in the Holy Cities is due to the indifference and neglect of the rulers. Their acts and practices are not the Shariah.

**Q. Are all sweets carrying the 'halaal' stamp of some Muslim organization halaal?**

**A.** The 'halaal' markings appearing on the wrappers of sweets, chocolates and foodstuff in general should be ignored. These 'halaal' stamps and labels are worthless. Halaal certification is a money-making racket. Haraam animal gelatine, haraam chickens, haraam pies etc. are all marketed as 'halaal'. The safety and health of one's spiritual fibre are ensured by total abstention from sweets and the like.

**Q. I was under the impression that the Hanafi Math-hab does not sanction combining two Salaat for travellers. Recently a Maulana told relatives that combining two Salaat on a journey is a practice verified by authentic Ahaadith, hence Hanafis too may combine two Salaat. Is this correct?**

**A.** It is erroneous. The Maulana appears to be a freelancer (ghair muqallid). Hanafis may not combine two Salaat.

**Q. Can a woman spend her iddat in the home of her sister and brother-in-law?**

**A.** It is not permissible. She has to compulsorily spend her iddat in the house which was at one time her marital home. If for some valid reason she is unable to stay in her previous marital home, she should live with her parents or brothers or some other mahram, not with her brother-in-law. This is not permissible.

**Q. How does one develop enthusiasm for ibaadat and the urge to do good?**

**A.** Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah) offered the following prescription: "The way of developing concern and enthusiasm is *muraqabah* (meditation). Contemplate on the perishable nature of the world. Meditate on your death and on the everlasting nature of the Akhirah. Meditate on the reward and the punishment (of the Hereafter and the grave), and on the gifts and bounties of Allah Ta'ala. Join the companionship of the Pious and engage in abundance of Thikr." To acquire the state of enthusiasm and urge for righteousness, you have to struggle and fight the evil propensities and demands of the nafs. In this way will you succeed. In this world sacrifices have to be made. There is no shortcut for gaining spiritual treasures.

**Q. A man wrote three Talaqs to his wife. After his anger subsided, he tore up the paper. He did not inform his wife. What is the ruling?**

**A.** The three Talaqs are effective. The Nikah has irrevocably ended. She is no longer in his Nikah. Tearing the paper does not cancel the validity of the Talaqs. Once a husband writes out Talaq for his wife, it comes into effect whether he hands the written Talaq to her or not.

**Q. A man said to his wife: "If I marry another woman without your consent, she is divorced." After some time, he married without his wife's consent. Is the second wife divorced?**

**A.** Yes, the divorce came into effect immediately the Nikah was concluded. However, the

suspended Talaq which the man had issued applies only once. This has now been executed. If he again performs Nikah with the woman without his wife's consent, Talaq will not come into effect.

**Q. Could miswaak be taken from any tree?**

**A.** As long as the tree is not poisonous or harmful, it is permissible for miswaak.

**Q. Is it valid to sacrifice one animal for both Qur'baani and Aqeeqah?**

**A.** Qur'baani and Aqeeqah are two separate acts of ibaadat which cannot be combined in one animal. Separate animals have to be sacrificed if goats/sheep, and if the animal is a cow/camel, then separate shares in the same animal will be permissible.

**Q. If a wife is wealthy but her husband pays for her Qur'baani animal, will her Qur'baani be valid?**

**A.** Her Qur'baani is valid as long as she was aware and gave her consent before the Qur'baani was made.

**Q. If a man entertains lustful thoughts about his ex-wife, will such thinking be sinful?**

**A.** According to the Hadith the heart also commits zina. To lust with the heart or mind is zina of the heart. To entertain lustful thoughts of the ex-wife is in the same category as lustful thoughts of women with whom Nikah was never performed. Such thoughts are zina of the heart which is haraam.

**Q. Are there any special duas or acts of ibaadat for the Night of Mi'raaj?**

**A.** There are no special duas or acts of ibaadat for this night.

**Q. What is the Sunnat method of the ceremony for naming the child on the 7th day?**

**A.** There is no Sunnat ceremony for this occasion. All ceremonies for naming the baby are bid'ah. On the seventh day the baby should simply be called by a name. Functions and feasting are innovations which have no basis in the Sunnah.

**Q. Who has to recite the Athaan and Iqaamah in the newborn's ears? And when should it be recited?**

**A.** It is preferable that the father recites the Athaan and Iqaamah in the baby's ears. However, anyone may recite it, even the mother. As soon as the baby has been bathed and cleaned, the Athaan and Iqaamah should be recited in the ears.

**Q. Is Sajdah valid if the topi or turban covers the forehead?**

**A.** The Sajdah is valid.

**Q. In an endeavour to justify participation in the MPL (so-called Muslim Personal Law) process, the two Jamiats presented the following argument: "The Jamiats feel that in the absence of such legislation (i.e. MPL scrap) the courts will develop their own jurisprudence, taking into account the statement of any 'expert'. In such cases, the 'Ulama' and the general Muslim public will have no control over such developments in Islamic Law by secular courts and non-Muslim judges. In other words, the danger of Islamic Law (Shariah) being tampered with is greater in the absence of the MPL legislation than in the case of having a structured statute."**

**A.** After a very very long time have we read such claptrap. The comments in the abovementioned statement is truly junk in the literal sense.

We are sure that non-Muslim legal experts who read this junk will chuckle and mock at the stupidity of the authors. Firstly, if there is any danger of the secular courts tampering with the Shariah, it is a presumption while the fact of tampering with the Shariah has already been committed by the MPL mob. Any Muslim who has some understanding of the Shariah will not fail to see the glaring kufr and the blatant tampering with the Shariah in the MPL proposed bill. The molvis and the quasi-molvis have already tampered with the Shariah and are guilty of kufr. Their bill is cluttered with provisions which are in conflict with the Qur'aan and Sunnah. They are the last people who should speak about tampering with the Shariah. Secondly, the secular courts do not tamper with the Shariah. They are not Muslims. They do not speak in the name of Islam. Their obligation is to interpret issues in the light of the secular constitution which is the overriding law in the secular state. Only men soft in the brains will aver that the secular courts will issue verdicts according to the Shariah even if the Shar'i views are in conflict with the secular constitution. No MPL law and no traditional law in this secular state can constrain the courts to issue rulings which conflict with the constitution. It is the imperative obligation of the secular court to interpret traditional religious laws to conform with the constitution. And, if a reconciliation cannot be forged, then the court is bound to simply strike down the conflicting law and rule according to the constitution. The drivel these MPL chaps speak is indeed mind boggling. Thirdly, the secular courts to this day have never interfered with the religious laws of Muslims who wish their lives to be regulated by the Shariah. The problem arises when the Muslim attempts to tread two different paths at the same time. He registers his marriage in community of property, for example, and at the same time wants his estate to be distributed in accordance with the Shariah. The court in rejecting his Islamic Will is not tampering with the Shariah as the MPL crowd is guilty of. The court merely rules according to the secular law of the country to which it is bound head and foot. If the Muslim does not opt for community of property, the secular non-Muslim court will ensure that his estate is distributed in accordance with the Shariah if he had left an Islamic Will. If a Muslim issues Talaq in accordance with the Shariah, the secular court does no interfere and declare the 'unregistered' Talaq invalid as kufr MPL does. If a man enters into Nikah in terms of the Qur'aan and Sunnah, the court does not nullify his nikah, least of all fine him R20,000 or send him to prison for ten years, but kufr MPL proposes exactly such measures of kufr to be enforced on Muslims by the secular court. In short, it is MPL which tampers with and mutilates the Shariah, not the secular courts of the land. Fourthly, the MPL molvis of the Jamiats in the present day consist of a handful of inexperienced youngsters who lack in proper Knowledge of Islam as well as in experience. They are defective in all respects of the Deen. The one old Molvi Saheb who is insanely pushing the MPL cause has lost or sold his soul to the gender-equality clique. He represents not Islam. He has sold the Deen down the drain. As for the quasi-Muslim priest who happens to be on the MPL committee, he is wholly

# Questions and Answers

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fied. His occupation is to fish through Maaliki literature and search for firewood in the dark. He does not know on what he lays his hands. Fifthly, the courts are not as stupid as the MPL crowd. The courts cannot and will not 'develop their own Islamic jurisprudence'. This is real junk which the Jamiats have tendered. The courts are tied down to their own secular jurisprudence which decides issues, not Islamic jurisprudence or some kufr version of it. They have their law of jahiliyyah which overrides all other laws in the land. In short, there is ample room to work within and round the country's constitution to ensure that Muslims regulate their lives in accordance with the Shariah while this is not possible with MPL legislation because such legislation is kufr legislation presented in the name of Islam. It is kufr because it tampers with the Qur'aan and Sunnah. It formulates in conflict with the Divine Shariah. Sixthly the 'control' about which they are speaking is imaginary, misleading and stupid. It is the constitution and the law of the land which have control, not the Shariah. Any aspect of the Shariah which cannot be reconciled with the constitution is struck down and rejected by the secular court. But long before the court does any such thing, MPL kufr proposal has already done it. Truly, it appears that Allah Ta'ala has disfigured the intelligence of those who are pushing the kufr of MPL. May Allah Ta'ala guide our brethren and save us all from such a disaster.

**Q. Shall we gain the blessings of fasting on the Day of Arafat when that Day is one day earlier than here in South Africa?**

**A.** Insha'Allah, the blessing will be gained. We have to fast according to the Islamic dates here in this country. We are not bound to follow the dates of Saudi Arabia.

**Q. Is it true that clapping hands and whistling are from Shaitaan?**

**A.** These are shaitaani acts. According to the Qur'aan the prayers of pagans consisted of whistling and clapping hands around their idols.

**Q. Is it true that Shaitaan urinates in the ear of a person who intentionally oversleeps for Fajr?**

**A.** Yes, it is true.

**Q. Many people claim that Salaat is waived on the plane and on a journey. They say that it is too difficult to perform Salaat on a plane even if they are going for Hajj and Umrah.**

**A.** Salaat is Fardh at all times, in all circumstances. Whether the journey is by ship, car, plane, etc., it is haraam to forgo it. It is utterly baseless and blasphemous to claim that Salaat is waived on a journey. Even in the plane it is Fardh to perform Salaat. Since these people's attitude with the Deen is extremely lax and defective, they do not fear to utter such blasphemy.

**Q. Is it permissible to perform only 2 raka'ts Fardh for Zuhar and 2 raka'ts for Asr and leave out the Sunnat Namaaz when one is in the plane or in the airport?**

**A.** Yes, this is perfectly permissible in the plane and airport. At one's destination if there is time and the convenience, the Sunnatul Muakkadah Salaat should not be missed on account of laziness.

**Q. What is the state of a person's Imaan who mocks at Hijaab?**

**A.** One who mocks Hijab loses his Imaan. It is

kufr to mock at any teaching of Islam. This person has to renew his Kalimah and also his Nikah if he happens to be married.

**Q. Muslims are joining martial arts schools to learn self defense, e.g. karate, tae-kwan, etc. Nodding or bowing the head for others during the exercises is a mark of respect. Are such acts permissible?**

**A.** Martial arts are permissible. But the extras such as nodding the head as a mark of respect and uttering some words or incantations are not permissible. Any act which forms part of the culture of non-Muslims is not permissible. Such *tashabbuh* (emulation) is haraam.

**Q. My haidh periods are extremely erratic. For several months there is intermittent bleeding. Bleeding may be for a couple of hours on a day or a few minutes. A day or two may pass without any bleeding, then the bleeding will resume erratically again. In the several months there never was a 15 day pure period, which is the minimum period between two haidhs. Which days and how many days do I regard as haidh and how many days istihaadhah?**

**A.** In a case such as this, it will be said that the bleeding is continuous. The day or two (anything less than 15 days) when there was no bleeding will be considered to be days of bleeding as well. Thus, it will be said that your bleeding was continuous all these months. Your haidh will be the days which were your haidh on the last occasion. Assuming that before this erratic bleeding you had a haidh period of 7 days and these 7 days were the 10th, 11th, 12th, 13th, 14th, 15th and 16th of the month, then during the erratic period of continuous bleeding, these same dates as well as number of days will be your haidh period and the rest will be istihaadhah.

If you have no recollection of your last or your normal haidh periods, then regard the first ten days of every Islamic month as haidh and the rest as istihaadhah. It is essential for women to keep a written record of their haidh and bleeding pattern. This is necessary for determining correctly the haidh period during erratic bleeding and continuous bleeding.

**Q. We recently had a power blackout in America. There was considerable looting. By the fadhl of Allah Ta'ala our Musjid and its community were left alone. Is there any Islamic significance in developments of this nature?**

**A.** The significance is that Allah Ta'ala is The Operator. Every occurrence in creation is by the decree of Allah Azza Wa Jal. The Qur'aan Majeed says: "Not a leaf falls (from a tree) but He is aware of it." Every atom that moves, does so with the knowledge and direct intervention of Allah Ta'ala. A lesson in the power failure is that Allah Ta'ala can bring powerful empires and great military powers to their knees overnight. Everyone has seen the overnight collapse of the Soviet empire. Just the other day, a hurricane in America sent an armada of 70 sophisticated American warships and a squadron of military aircraft scurrying for safety. They had to abandon their havens and head out for the sea and elsewhere for their safety. Muslims should ponder! If Allah's *musrat* is with us then no superpower can do anything. Just one wind

unleashed by Allah Ta'ala, just one major blackout throughout the country or any other natural calamity is sufficient to wipe out an empire. But Allah Ta'ala is withholding His aid from the Ummah on account of the treacherous and flagrant disobedience and immorality in which the Ummah is groveling, and the worst of it's transgressions is the total emulation of the sub-cultures of aliens.

## QUR'BAANI

*Soon it will be the Qur'baani season. As usual, the Mujlisul Ulama shall, Insha'Allah, be organizing Qur'baani in Bangladesh and elsewhere. Along with the execution of the obligation of Qur'baani, the needs of the poor can also be served by doing the Qur'baani in villages in which the inhabitants are extremely poor and unable to afford the luxury of meat most of the year.*

*We hope that Muslims will fully support our Qur'baani Project. The price of a cow (seven shares) is R2000 (\$150). The price of goats and sheep in these regions is very high, hence we concentrate on Qur'baani of cattle.*

*The villages are far apart and scattered all over the country. To enable us to organize the Qur'baani project, early arrangements have to be made. We shall appreciate it very much if those who will be participating in the Qur'baani Project will send in their order and payment early. Although we shall be taking Qur'baani orders right until the Day of Eidul Adhaa (10th Zil Hijjah), early ordering and payment will make our task easy. There are several hundred villages in which we would like to make Qur'baani. We therefore urge you to keep our Qur'baani Project in mind. May Allah Ta'ala reward you in abundance for your assistance.*

*Jazaakumullaah! Send your contribution to the Mujlisul Ulama. Our banking details appear on page 12*

**Q. Does the use of a pump by a person who suffers an asthma attack break the fast?**

**A.** Yes, the fast breaks. It is permissible to break the fast for this reason. Qadha has to be kept.

**Q. While on a journey I faced the wrong direction during Salaat. Was it necessary to have repeated the Salaat after I was told of the correct direction?**

**A.** If you had first reflected (*Taharri*), then faced the wrong direction, there is then no need to repeat the Salaat. However, if you had simply faced the wrong direction without reflecting and endeavouring to determine the correct direction, then it is necessary to repeat the Salaat.

**Q. My husband and I had adopted a boy. The child is 5 years old. We are now divorced. Who has the right of custody over the child?**

**A.** The normal rules of Custody do not apply in view of the fact that none of you is the parent of the child. The one who provides the maintenance for the child will have the right of custody.

**Q. The Salafis claim that the mihraab which is a feature of Musjids is bid'ah. Please comment.**

**A.** The modern-day Salafis are the followers of Muhammad Ibn Abdul Wahhaab who is also the Imaam of the Saudi royal clan, yet they have a

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# MPL — NOT ONE VALID REASON

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to enable it to present an image of credibility and validity. Let it be clearly understood that the project committee which has spawned the kufr MPL concoction has no mandate to represent the Muslim community.

## REPRESENTATIVE?

Who does this committee think it represents? It does not represent the Muslim community. It does not represent Islam. It does not represent the Ulama Fraternity, not even the Ahl-e-Bid'ah who are also opposed to the kufr of MPL.

There is almost certitude that the MPL project committee is the covert representative of the gender-equality mob. Since the project committee is bereft of Muslim support, it realises the futility of its exercise. Of vital importance in the committee's pursuit for credibility is to enlist the support of even Ulama for whom the aversion of the modernists is not a secret.

## PURSUIT

In the pursuit for credibility, the project committee had laboured much to gain the support of Mufti Taqi Uthmaani. But it has failed in this venture of deception. Mufti Taqi Saheb has not supported the kufr bill as the committee has deceptively portrayed in the past. The ambiguous comments of Mufti Taqi Saheb based on his unawareness of the MPL bill on his own admission, cannot be construed as support for the kufr concoction that the MPL exercise is.

Now that it has become quite obvious that the MPL committee lacks the much vaunted support of Mufti Taqi Saheb — a support which it has baselessly and deceptively flaunted — an attempt has been made to graze in another pasture. That attempt is the desperate bid to enlist the support of Maulana Khalid Saifullah of India. In consequence of this abortive bid, the Maulana was invited to South Africa to sell MPL to South African Muslims and perhaps to present some cogent arguments to silence the Ulama-e-Haq of this country.

But this new trick is doomed for failure.

## THE MAULANA

The Maulana Saheb who hails from India, in his talks, has not enhanced the MPL cause by one iota in spite of his low key advocacy of MPL as a whole. The honourable Maulana Saheb offered flabby acquiescence to the MPL bill. For his half-hearted 'support' he has not advanced any cogent reasons.

The Maulana Saheb had made some broad statements to convey the 'goodness' of the India brand of MPL. In all probability, Maulana Khalid Saifullah does not have even a hazy notion of the South African brand of kufr MPL. We are sure that if every facet of kufr accompanying the MPL provisions was explained to the Maulana, he would have rejected the concoction without hesitation despite his leanings towards *Admut Taqleed*.

## HIS LEANINGS

Those who are unaware of the Deeni persuasion of the Maulana need to know that he is not firmly committed to the Shar'i concept of Taqleed. For example, he believes, like the modernists, that THREE Talaqs issued in one session represent ONE Talaq. This trinity-unity concept is similar to the Christian doctrine of Trinity with its incongruities.

The Maulana's leaning in the direction of freelancing in Deeni issues disqualifies him from voicing opinions on Shar'i matters for the consumption and acceptance of the Ahlus Sunnah Wal Jamaa'ah who are firmly wedded to the Mathaahib.

## HIJRAT

At one of his talks to sell MPL to the Muslim community, Maulana Saifullah presented a queer concept of *hijrat* (migration) in a bid to justify *Talfeeq* or the inveterate practice of picking and choosing from the different Math-habs to suit one's whimsical fancies.

In response to a question on the is-

sue of the discardance of the Mathaahib by the MPL concoction, the Maulana Saheb, true to form, voiced himself as follows:

*"Hijrat ilad Deen lid Deen."*

The translation and commentary of this misconceived idea are:

*"Migration towards the Deen for the sake of the Deen."* (Translation)

In his theory the Maulana Saheb says that to jump from one Math-hab to the another Math-hab as the MPL mob is guilty of in its act of appeasing the hidden anti-Islamic force, is a valid Deeni act. Such *talfeeq* in the Maulana's understanding is to migrate from the Deen for the sake of the Deen. That is, all Math-habs are the Deen, hence flitting from one Math-hab and taking refuge within the confines of another Math-hab is the kind of holy migration which Maulana Saifullah has conjectured in his attempt to appease the MPL clique.

## ERRONEOUS

The idea which Maulana Saifullah Saheb has peddled is highly erroneous. *Hijrat* or migration is to leave the confines of one territory and to settle within the confines of another territory. This meaning of migration does not apply even figuratively to the laxity which Maulana Saifullah has advocated in relation to the Mathaahib.

## NAFS

When a person abandons a teaching of the Math-hab of which he is a Muqallid, he is not migrating towards the Deen for the sake of the Deen. On the contrary, he migrates from the Deen towards his nafs (baseless desire). Abandoning a teaching of one's Math-hab for no valid Shar'i reason is tantamount to abandonment of the Deen. It is migration OUT of the Deen for the sake of the nafs. It is not migration towards the Deen for the sake of the Deen.

## NEED

When there is a real and a valid Shar'i reason for adopting a *mas'alah* of another Math-hab, such adoption is not *hijrat* in the

sense the Maulana said. The teaching of the other Math-hab will be incorporated into the Math-hab on the basis of established principles of the Shariah. The need (*Haajat*) whose validity the experienced and pious Ulama will determine, is a valid ground for the adoption of a *mas'alah* from another Math-hab and its incorporation into the Math-hab where the *haajat* exists.

## LICENCE

What Maulana Saifullah had done, was to present a licence to slaves of the nafs to practise freelancing — to minimize the importance of strict Taqleed — to create the idea that all and sundry — every Tom, Dick and Harry — have the right to pick and choose *masaail* from the Math-habs to suit nafsani exigencies. It is necessary for Muslims to understand that the project committee comes within the purview of the adage: Tom, Dick and Harry.

## NO MIGRATION

There is no valid *hijrat* of any kind whatsoever which occurs when Toms, Dicks and Harries trifle with the Shariah of Allah Ta'ala. The only *hijrat* which takes place is *hijrat from the Deen towards kufr*. Maulana Saifullah Saheb has rendered himself, the Muslim community of South Africa and the Deen a great disservice by peddling his doctrine of *Talfeeq* in the subtle way he has presented.

## NO SUPPORT

In the flabby acquiescence and ambiguities presented by the Maulana Saheb, there is no credible support for the proponents of MPL baatil and kufr. The MPL committee's stature has not been enhanced by the exercise of Maulana Saifullah.

The criterion is nothing but the Shariah of Allah Ta'ala. Any measure which is in conflict with the Divine Shariah is rejected by Allah, by His Rasool, by the Ulama and by the Muslim community. No amount of skulduggery will secure Islam's approval for the kufr claptrap of the MPL clique.

*"What! Do you search for the law of Jaahiliyyah?" (Qur'aan)*

## UNITY

The basis of unity is to sustain the limits of the Deen. And this unity will remain as long as there is Taqwa. (Hakimul Ummat)

## EVIL ATTRIBUTES

Hadhrat Ahnaf Bin Qais (rahmatullah alayh) said: *"A haasid (jealous person) never experiences peace of mind. There is no faithfulness in a miser. A man with a small (constricted) heart has no friends. A liar is bereft of culture. An abuser of trust can never be trusted. There is no love in an immoral person."*

# Building Graves

There is a variety of *As-baab-e-Rahmat* (Factors of Mercy) on account of which Allah's *rahmat* settles on the *amwaat* (deceased) in their graves. By erecting struc-

tures on and around the grave, one such factor of mercy is reduced, thus depriving the mayyit (deceased) of Allah's special mercy which would have settled on the

grave if it was not made into a built structure.

## DESOLATENESS

Desolateness — loneliness and being in a forlorn state — is a factor which brings about the *rahmat* of Allah Ta'ala on the mayyit. The erection of a structure or a

wall around the grave as is the common bid'ah practice, is an impediment for the mercy of Allah Ta'ala. Instead of any benefit, the mayyit is deprived of mercy by a structure which eliminates the atmosphere of desolation from around

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## Building Graves

(Continued from page 6)

the grave.

### AN EPISODE

A Nabi who happened to pass by a qabrustan perceived that some of the *amwaat* (deceased) were being severely punished in their graves. After some time when he again passed through that graveyard, he perceived that they had been forgiven. The punishment had ceased.

He supplicated to Allah Ta'ala to apprise him of the reason for their forgiveness. The Divine Response came: "The reason for the punishment is their evil deeds. When their bodies decomposed, their bones disintegrated and their graves were demolished, I took pity on them. Hence I forgave them."

From this episode will be understood the benefit of a natural state of desolation. It should also be simple to understand that when the person has died and has become extinct, of what benefit is a structure on the grave? Built-up graves are plainly futile and in conflict with the best interests of the inmates of the graves.

## TASAWWUF

A concise definition of *Tasawwuf* is *Adab* which means respect—good conduct. Those who are deprived of the companionship of the Pious lack in *Adab*. *Adab* is not merely an external façade of greeting and smiling. True *Adab* is restricted to the Auliya.

Hadhrat Shah Abul Ma-aali (rahmatullah alayh) was on a journey. During his absence his Shaikh visited his home. Shah Abul Ma-aali's wife was eager to prepare some food for her husband's Shaikh, but there was not a grain of food in the house. Most of the time passed with hunger in the home. She was unable to obtain even a small loan from the neighbourhood to enable

her to prepare the food. When the Shaikh observed the poverty in the home of his Mureed, he went to the market place and purchased a small quantity of wheat. He filled a small earthenware container with the wheat and placed a ta'weez inside. He instructed the lady: "Do not empty this vessel. Take from it whatever you need." The Shaikh then departed.

After some days had passed, Shah Abul Ma-aali returned home. After having observed the abundance of food for a few days, he enquired from his wife. She explained the episode of his Shaikh. Shah Abul Ma-aali, on hearing this, was in a dilemma. If he

retained the ta'weez, it was in conflict with his practice of *Zuhd* (renunciation of the world and abstinence). It was in conflict with his lofty state of *Tawakkul*. If he removes the ta'weez it will be showing disrespect to his Shaikh. He was in a quandary. How could he reconcile the two opposite conditions?

He said to his wife: "The jug is not deserving of this Ta'weez. My head deserves this Ta'weez more. So saying, he removed the Ta'weez and tied it on his head. Once again the state of hunger returned to his home. In this manner did Shah Abul Ma-aali maintain the respect of his Shaikh as well as the demand of his *Tawakkul* and *Zuhd*.

## IDLENESS

"Safety is in being occupied even if the occupation is a worldly one provided that it is lawful. In all conditions, occupation is better than idleness. Experience testifies that when a man is idle, *shaitaan* overwhelms him. The best occupation is the *suhbat* (companionship) of an *Aarif* (a *Wali*). If a person is devoid of occupation, then sleep is better than idleness.

(Hadhrat Hakimul Ummat)

## HUQOQ OF WOMEN

Commenting on the abuse of the Shar'i rights of women, Hakimul Ummat Maulana Ashraf Ali Thaavi (rahmatullah alayh) said:

"Nowadays there is considerable deficiency in the fulfilment of the rights of wives. Such denial of rights is great injustice and cruelty. Husbands tend to become frustrated over even the little acts of discretion of their pure and chaste wives. In their frustration and constriction of heart they violate the rights of their wives. This is most unintelligent.

Husbands fail to realize that in spite of the indiscretion of wives, they remain chaste and pure. They guard their chastity. This one attribute (i.e. chastity) overshadows all their indiscretion. In this attribute of chastity the honourable females of Hindustan are in fact like the Houris of Jannat.

If such a wife is deserted by her husband without him informing her, without her being aware of his whereabouts and without him having made any arrangement for her maintenance, she will remain at home guarding her chastity and honour. If the husband suddenly returns after years of absence, he will find his chaste wife in the same corner where he had abandoned her.

### CHASTITY

Regarding this very lofty attribute of chastity in chaste women, Allah Ta'ala says:

"If you dislike them, then perhaps you dislike something (an attribute in them) in which Allah has put considerable goodness." (Qur'aan) Absorbed in her chastity, she has no need for pretence and display of customary mannerisms (as is the prac-

tice of unchaste women of these times). On the contrary, the real capital of unchaste women is deceit and cunning to deceive the husband. Ignorant people describe this customary display of manners as refinement whereas it is an artificial act."

### OUR COMMENT

The plaudits which Hakimul Ummat confers on women apply to the simple, chaste and purdah nasheen women of former times. Today such women are rare exceptions. Westernization has taken its toll. Chastity is the lost capital of women. They are in this age bereft of simplicity, modesty and honesty. Cunning, pretence, treachery and ingratitude are their hallmarks.

Hadhrat Hakimul Ummat would have had some other comments if he was living today. The question of women in this day remaining chaste, contented, patient and resigned to Allah Ta'ala if husbands abandon them for years, may be entertained in dreams. A little incompatibility and sternness of the husband are considered grounds for separation. Some learned men too have fallen in the snares of women, hence 'annulments' have become a joke. The very institution of *Nikah* has been reduced to a mockery.

### LA'NAT

The meaning of Allah's *La'nat* is incomprehensible to the women of today. They feel competent and strong enough to live and perish and be resurrected in *Qiyamah* under the *La'nat* of Allah Ta'ala, but they are not prepared to subdue their evil emotional attributes for the sake of the happiness and success of their married life. Thus, we find that

women are prepared to ruin their lives and the lives of their children in this world and the *Aakhirah* for the sake of enjoying the *haraam* freedom of *kuffaar* women.

### PRISON

The home has become a prison for most women on account of their innate attitude of ingratitude. Allah Ta'ala has ordained that the whole world is a prison for the *Mu'min*. In this worldly prison, home is or is supposed to be a sacred sanctuary. But modern woman desires the streets and the vile gazes of immoral men, hence her home has become a prison for her. But it is a place of safety. A place of holiness. A place of *Rahmat*. A place of *Noor* and a place in which she can attain lofty ranks of Divine Proximity. It is a place in which she can gain the ranks of martyrdom (*Shahaadat*).

### IRRETRIEVABLE BREAKDOWN

*Irretrievable breakdown* of the marriage is an alien concept rejected by Islam. This western concept allows for divorce for reasons which are never valid in the *Shariah* of Allah Ta'ala.

If a woman fancies another man or she does not find her husband up to her pre-marriage idea of expectation, this will constitute grounds for divorce in the *kuffaar* conception. This attitude will foster disobedience and aloofness in the wife, culminating in a barrier developing between them. Thus, the aim of *irretrievable breakdown* is achieved.

### IMMORALITY

Adultery and immorality are no longer valid grounds for divorce in the western sub-culture. But, a post-

marriage dislike developed by the woman is regarded valid ground for wrecking the marriage and ruining the home. Any stupid argument is valid in a subculture for the attainment of *irretrievable breakdown* of the marriage. This attitude militates against the sacred institution of *Nikah* and the obedience which the *Qur'aan* and *Sunnah* impose on a wife for her husband.

A woman who demands *Talaaq* from her husband for *kuffaar* reasons—for reasons upheld by the western sub-culture—for reasons never accepted as valid by Islam, will be denied even the fragrance of *Jannat*. She remains perpetually under the dark shadow of Divine Curse.

## DREAM INTERPRETATION

Hadhrat Hakimul Ummat said:

"Piety is not among the necessary attributes of a person who interprets dreams. Abu Jahl was an expert interpreter of dreams. Just as it is not a requisite for a *Buzrug* (Saint) to be a medical practitioner, so too is it not incumbent for him to be a *muabbir* (interpreter of dreams).

Interpretation of dreams is a special science which is unrelated to piety. When Hadhrat Sayyiduna Abu Bakr Siddique (radhiyallahu anhu) interpreted a dream, Rasulullah (sallallahu alayhi wasallam) commented that part of the interpretation was correct and part erroneous. If piety was a necessary corollary of interpretation, then there is none superior to Hadhrat Abu Bakr (radhiyallahu anhu) in piety. In spite of this, he erred in the interpretation while Abu Jahl, the arch-enemy of Islam would offer correct interpretations."



## DUA

The Mashaaikh say: "It is incumbent that a person be a man of dua with his tongue, and a man of ridha (contentment with Allah's Decree) with his heart so that he fulfils the demands of both, namely, dua and ridha.

The effect of this attitude is peace of mind. If the object of the dua does not materialize, there will be no frustration and despondency. The supplicator will continue with dua, professing his humility and contentment with Allah's Decree. The servant cannot impose his dua on Allah Ta'ala. Allah Ta'ala knows best when and how to answer our duas. The duty of the servant is never to tire of making dua.

## CONDITIONS OF DUA

Among the *aadaab* (etiquettes) of Dua is presence of mind. Rasulullah (sallallahu alayhi wasallam) said:

"Allah Ta'ala does not accept the dua of a servant which comes from an unmindful heart."

Among the requisites for acceptance of Dua is halaal food. Rasulullah (sallallahu alayhi wasallam) said to Sa'd (radhiyallahu anhu):

"Make wholesome your earning, Allah will accept your Dua."

It has also been narrated:

"Dua is the key of need, and its (the key's) teeth are lawful morsels of food."

Hadhrat Nabi Musaa (alayhis salaam) passed by a man who was making dua with much humility. Hadhrat Musaa (alayhis salaam) said:

"O My Allah! If I had the power, I would have fulfilled his need."

Allah Ta'ala revealed to him:

"I am more merciful to him than you. However, he calls to Me while his heart is attached to his sheep. I do not answer the call of a servant who calls Me while his heart is attached to something besides Me."

Hadhrat Musaa (alayhis salaam) informed the man of this revelation. He then denuded his heart of his wealth, and his Dua was accepted.

Someone asked Hadhrat Ja'far Saadiq (rahmatullah alayh):

"What is wrong with us? We make dua, but why is our dua not accepted?"

Hadhrat Ja'far Saadiq said: "Because you call someone whom you have not recognized."

During the time of Rasulullah (sallallahu alayhi wasallam) there was a trader who plied his trade between the Land of Shaam (Syria) and Madinah. He would not accompany the trade caravans on account of his trust in Allah Ta'ala (*Tawakkul*). He journeyed alone through the deserts and wilderness with his merchandise.

Once while on a journey from Shaam to Madinah, he was accosted by a highway robber on horseback. Screaming at the trader, he said: "Halt!" The trader halted and said: "Take my wealth and allow me to proceed."

Robber: "The wealth belongs to me. I desire to take your life."

Trader: "What will you do with my life? Your need is the wealth. Let me proceed."

Robber: "The wealth is mine. I intend to take your life."

Trader: "Allow me to make Wudhu, perform Salaat and make dua to my Rabb Azza Wa Jal."

Robber: "Do as you please."

The trader made Wudhu and performed four raka'at Salaat. He then raised his hands towards the heaven and supplicated to Allah Ta'ala as follows:

يَا وَدُودُ! يَا وَدُودُ!  
يَا ذَا الْعَرْشِ الْمَجِيدِ! يَا مُبْدِي  
يَا مُعِيدُ! يَا فَاعِلُ لِمَا تُرِيدُ! اَسْأَلُكَ  
بِأُورْ وَجْهِكَ الَّذِي مَلَأَ أَرْكَانَ  
عَرْشِكَ، وَ أَسْأَلُكَ بِقُدْرَتِكَ الَّتِي  
قَدَّرْتَ بِهَا عَلَى خَلْقِكَ  
وَبِرَحْمَتِكَ الَّتِي وَسَّعَتْ كُلَّ شَيْءٍ  
لَا إِلَهَ إِلَّا أَنْتَ  
يَا مُنِيتُ! اغْنِ نَفْسِي!

## OPPRESSION AND DUA

The ruler, Ya'qoob Bin Laith was overwhelmed by a severe illness. All the physicians lost hope in curing him. They said to him: *In your country is a pious man called Sahl Bin Abdullah. Perhaps if he made dua for you, it will be accepted.*

Hadhrat Sahl (rahmatullah alayh) was called. The ruler requested him to make dua for his cure. Hadhrat Sahl said: "How can I make dua for you when there are many oppressed ones in your prisons? Ya'qoob Bin Laith ordered the release of all the prisoners. Hadhrat Sahl then supplicated: "O Allah! Just as You had shown him the disgrace of

sin, show him the honour of obedience." The Dua was accepted and the ruler regained his health.

The ruler presented a large amount of wealth to Hadhrat Sahl. When he refused to accept it, it was said to him: "If you had accepted, you could have distributed it to the Fuqara (the poor)."

He cast a glance at the pebbles scattered in the desert. Suddenly all the stones turned into diamonds. He said to his companions: "One who has been bestowed with this, is not in need of the wealth of Ya'qoob Bin Laith."

## DUA — WHAT THE MASHAAIKH SAY

- Dua is to abandon sins.
- Dua is the tongue of love for the Beloved.
- Dua is the sinner's communion with Allah Ta'ala.
- Dua is to face Allah Ta'ala with the tongue of shame.

## PROGRESS

Nowadays those who are calling for progress are actually imparting the lesson of hirs (greed), and those who oppose this kind of customary progress impart the lesson of peace of mind because they emphasise obedience to the Shariah in everything. (Hakimul Ummat)

## Dua of a Mother

Once a lady came to Hadhrat Baqi Bin Mukhlid (rahmatullah alayh) and wailed: "The Romans have captured my son. I have no wealth with which to ransom him. For me there is neither night nor day; nor sleep or rest." He said to her: "Go, I shall look into your matter, In-sha'Allah."

The lady departed, and the Shaikh lowering his head supplicated to Allah Ta'ala.

After some time the lady came to Hadhrat Baqi with her son and thanked him profusely. She said that her son had a wonderful story to tell. The son explained:

"I was among a group of prisoners taken by the Romans. A man had taken us into his service. Daily the overseer would take us into the desert to work and in the eve-

## Shaking the Heavens

Translation: "O Most Loving One! O Most Loving One! O Thou of the Majestic Throne! O Originator of Creation! O Returner (of creation after its destruction)! O Thou Who does as You please! I supplicate to You through the medium of the Noor of Your Presence, which fills the pillars of Your Arsh. I supplicate to You through the medium of Your Power by means of which You command over Your creation. And I supplicate to you through the medium of Your mercy which encompasses everything. There is no god but You. O Helper! Help me!"

After he had recited this Dua thrice, he suddenly saw a handsome man dressed in green on a beautiful horse standing by him. In his hand was a glittering spear. Seeing the stranger on horseback, the robber quickly advanced towards him. The stranger made a sudden attack and with one blow sent the robber reeling to the ground. He ordered the trader to kill the robber.

Trader: "Who are you? I have never ever killed anyone and I have no desire to kill him."

The stranger after killing the robber, said:

"Know that I am an angel from the third Samaa' (Heaven). When you supplicated (made dua) the first time, we heard the doors of the heaven creaking. We then said: 'Something has happened.' Then you supplicated the second time. The doors of the Heaven opened up and there were sparks like the sparks of fire. Then you supplicated the third time. Jibraeel (alayhis salaam) descended to us from the Samaa' (above) proclaiming: 'Who is prepared to aid this man in distress?' I then supplicated: 'O my Rabb! Appoint me to kill him (the robber).'"

Know, O Servant of Allah! Whoever supplicates with this Dua which you had made, in any difficulty, danger and distress, Allah will remove it (the calamity) from him and aid him."

The trader arrived safely with his merchandise in Madinah. He went to Rasulullah (sallallahu alayhi wasallam) and informed him of the episode and his Dua. Rasulullah (sallallahu alayhi wasallam) commented:

"Verily, Allah had inspired you with His Asmaaul Husnaa (Beautiful Names). When dua is made with these Names, He responds, and when He is asked with these Names, He gives."

has set you free. Henceforth we shall not be able to imprison you."

They then honoured me and sent a group of people to accompany me to the border of the Land of the Muslemeen."

The priests of the Christians are described in the Qur'aan as *Ruhbaan*. In the early days, a large part of the Truth of the Tauraah and Injeel was intact with the *Ruhbaan*, hence they were able to discern the Truth when they witnessed it.

The young son of the lady had noted the time and the date when his leg chains had miraculously fallen off. After he related his story, it transpired that the time and the date coincided with the time and date when his mother had pleaded to Hadhrat Baqi Bin Mukhlid and the latter had made his Dua.

# RADIOS OF "ISLAM" -- APPENDAGES OF SHAITAAN

In this age of *fitnah* and *fasaad* (corruption and anarchy) among the gravest moral dangers for the Ummah are the radio stations beaming and broadcasting *baatil*, *kufir*, *fitnah*, *fisq* and *fujoor*. With supreme audacity akin to the rebellion of Shaitaan on the occasion when he had flagrantly refused the Divine Command to prostrate to Hadhrat Aadam (alayhis salaam), the miserable miscreants, without the slightest twinge of fear for Allah Ta'ala, have designated their vile shaitaani appendages as media of Islam.

## NO AFFINITY

These evil media are so far from Islam, so inimical towards Islam, so flagrant in their perpetration of evil and haraam, so violently in conflict with Islam, that one can safely aver that the operators of the Shaitaani appendages are within the confines of *Kufr*.

There is absolutely no affinity between these organs of Shaitaan and Islam. Truly, it is imperative for a man's intelligence to have been affected by the divine act of *maskh* (disfiguration) and *la'nat* (divine curse), when he chooses to describe an evil radio station as a radio of Islam. To wash garments with urine is evil in the extreme, but it is not *kufir*. To proclaim the purity of urine and to take wudhu with urine believing it to have the purifying property of pure water is undoubtedly clear-cut *Kufr* which expels the corrupt man from the fold of Islam. This analogy applies most appropriately to those who operate these organs and appendages of Shaitaan.

## STEPPING-STONE

The Radio stations of Shaitaan are the introductory steps for the greater evil of television which the agents of Shaitaan — the *ulama-e-soo* — operating these media of moral and spiritual ruin, are contemplating to hoist on the community for delivery of the final nails in the coffin of *Akhlaaq* (Islamic Moral Character).

Evil has no point of satiation. Every immoral deed is a stepping-stone for a graver act of immorality. It is the primordial trick of Shaitaan to initiate his plot by introducing man to the mildest form of deviation — a deviation which only those blessed with *firaasat* and *noor* of intelligence can detect. With initial acts of futility within the confines of permissibility, Shaitaan gradually by degrees erodes the Mu'min's aversion for and resistance to evil and haraam. By imperceptible degrees of deviation and deception he succeeds in desensitizing Muslims to evil. After having succeeded to accustom his prey to the evil and immorality which he had adorned for them with a plethora of arguments, he simply projects him (his prey) from the one confine of evil into a greater evil without the diseased prey even realizing his slip into the abyss of *fisq* and *fujoor* (vice and immorality).

This shaitaani process has already taken its toll regarding the radio miscreants. They are now poised for Television Shaitaan under the designation, *Television Islam*. It is for this reason that the evil, half-baked theologians manning these vile media of Shaitaan are labouring to first legalize haraam television by presenting stupid and ludicrous arguments which the Ulama-e-Haqq had shattered and laid to waste half a century ago.

One shaitaani molvi in this belated time is slowly injecting the utterly baseless theory of the permissibility of television by claiming that the picture in the television is not a picture, but is a reflection like the reflection in a mirror. This silly and childish argument is not the original idea of the molvi who lacks in adequate intelligence to present even such an absurd argument. He has swallowed this *baatil* from misguided Middle Eastern theologians who had propagated this idea more than 50 years ago to soothe their nafsani desire to view

the immorality exhibited on the television screen. We have exposed the fallacy of this and other similar stupid arguments in our booklets, 1.) *Picture-making and Photography in Islam*; 2.) *Television and Islam*. Whoever requires a copy may write to the Y.M.M.A., P.O.Box 18594, Actonville 1502. (Postage stamps shall be appreciated).

## THE MODE

The mode of operation of Shaitaan is truly insidious. Initially he makes a small demand on the nafs — a demand which can be sustained by the presentation of shallow arguments for men with shallow brains. Thus, we see that in the initial stage when the Radio of Shaitaan was being born and suffering a painful birth, the one single issue which was considered sufficient to damn and ditch the contemplated radio station was only the question of female broadcasters.

## THE INITIAL STAND

Initially the stand of those inexperienced molvis who inclined to the establishment of an 'Islamic' radio station was that there will be no compromise with *baatil*. The *baatil* in relation to the introduction of the shaitaani station was female broadcasters. Initially, the radio molvis were determined in their opposition to female participation in the proposed shaitaan-radio. But Shaitaan is an expert in the science of confusion and deception. This science is known as *Talbees-e-Iblees*. In fact, it is a chronic disease from which the radio-molvis and semi-molvis suffer. He succeeded in gradually convincing the *ulama-e-soo* of the radio stations that it is perfectly permissible to be in cohort and consort with females in varying degrees of *zina* in the shaitaani radio studios. Thus, we found these molvis making a somersault — a U-turn — committing treachery and treason against Allah Ta'ala by accepting haraam female broadcasting to be halaal for the sake of

gaining a licence to operate the organ of Shaitaan. Thus these radio molvis bowed in submission to the gender equality clique. How true are the words of Rasulullah (sallallahu alayhi wasallam)!

*"There will dawn an age when the worst of creation will be the ulama (i.e. ulama-e-soo)."*

*Evil will emerge from them, and evil will rebound on them."*

They will be hemmed in and destroyed in this dunya and the Akhirah by their evil which they are peddling and broadcasting in the Name of Allah's Deen.

## IMMORAL

Immorality and haraam are broadcast and propagated by these organs of Shaitaan in the name of Islam. Singing, music, *zina*-acts, frivolity, futility, waste of time and money, drivel and plain shaitaaniyat are the main items of '*tableegh*' which Shaitaan's agents cater for with his Appendages manned by molvis.

*Zina* is not restricted to the ultimate act of fornication. All stepping-stones to *zina* come within the purview of the moral definition of *zina* in terms of the Ahaadith of Rasulullah (sallallahu alayhi wasallam). The technical and academic definition of *zina* is necessary for the *hadd* of a 100 lashes or for *Rajam* (Stoning to Death). But in so far as Islam's moral code is concerned all acts which breed immoral lust in man are *zina*. Thus, according to Rasulullah (sallallahu alayhi wasallam) there is *zina* of the eyes; *zina* of the ears; *zina* of the hands; *zina* of the feet; *zina* of the heart, etc., etc.

## PARTICIPATION

Female participation in any form is *zina* in the meaning of the Ahaadith. Female broadcasting, sitting with females in the studio, speaking to females in the studio and over the phone, looking at females, etc. create nafsani lust, hence all these acts come within the scope of the Hadith meaning of

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## HASAD — JEALOUSY

Hadhrat Muhammad Bin Seereen (rahmatullah alayh) said: "In worldly affairs, I never developed *hasad* for anyone because every person is one of two things. If he is pious, he is a *Jannati* (an inmate of Jannat). How is it possible to have *hasad* for a *Jannati*?

If he is evil, he is a *Jahannami* (an inmate of Jahannam). How can one envy a *Jahannami*?"

## GHEEBAT

In response to someone who had asked if it was permissible to indulge in *gheebat* of non-Muslims, Hadhrat Hakimul Ummat said: "Do you have any need to indulge in *gheebat* of a non-Muslim, which con-

strains you to enquire about there being a difference between *gheebat* of a Muslim and *gheebat* of a non-Muslim? People have landed very far from the Goal (of life). They are involved more in futile things and in things which are not part of the Goal."

## HIRS — GREED

*Hirs*— Greed is the root of all worry and frustration. It is in fact the mother of all spiritual diseases. Mutual disputes and anarchy, evil and robbery are all the consequences of this disease. This *hirs* is the root of all evil attributes in man. The Aarifeen say that the basis of all evil attributes is *kibr* (pride). *Kibr* is the greed for fame and greatness, hence the root cause of *kibr* is also *hirs*. (Hakimul Ummat)



# WASEELAH

The concept of *Waseelah* which the misguided Salafi sect condemns as *Shirk* on the basis of the opinion of Ibn Taimiyyah was never correctly understood even by him, less by his blind followers. This brief explanation cannot discuss all the baseless arguments which Ibn Taimiyyah and his errant followers have presented for their condemnation of *Waseelah*. A book shall have to be prepared in refutation of their arguments. Should Allah Ta'ala bestow the *taufeeq* and opportunity, we shall, Insha'Allah, embark on such a refutation.

## ITS MEANING

*Waseelah* is to supplicate (make dua) to Allah Ta'ala by presenting the auspicious proximity to Allah Ta'ala enjoyed by either A'maal-e-Saalihaah (Righteous Deeds) or Pious beings such as the Ambiyaa and Auliya. In simple terms, *Waseelah* is to make dua as follows: "O Allah! Accept my dua for the sake of Your Nabi.....(or a certain Wali).....or (a certain good deed)."

Ibn Taimiyyah and his *muqallideen* (blind followers) brand this form of *Waseelah* *haram* and *shirk*. His opinion in this regard is baseless. The Sahaabah and all the great Personalities of Islam from the earliest times resorted to such *Waseelah* and believed it to be perfectly permissible.

In his books, Ibn Taimiyyah has made sweeping, albeit baseless, claims that all the Salf-e-Saaliheen (the Pious Predecessors) of the *Khairul Quroon* era declared such *Waseelah* to be *shirk*. His claims are utterly baseless.

Once when there was a severe drought, Hadhrat Umar (radhiyallahu anhu), the then Khalifah, supplicated to Allah Ta'ala by the *Waseelah* of Hadhrat Abbaas (radhiyallahu anhu), the paternal uncle of Rasulullah (sallallahu alayhi wasallam). Narrating this fact, Hadhrat Anas (radhiyallahu anhu) said:

"When it used to be drought, then Umar Bin Khattaab (radhiyallahu anhu) would supplicate for rain through the medium of Abbaas Bin Abdul Muttalib (radhiyallahu anhu).

anhū). He would say (i.e. make dua): "O Allah! Verily, we used to invoke the *waseelah* of our Nabi to You and You bestowed rain to us. (Now) we invoke you by virtue of the uncle of our Nabi. Therefore, bestow rain to us." He (Anas) said: Then rain was bestowed to them." (Bukhaari)

This Hadith recorded by Imaam Bukhaari (rahmatullah alayh) state with clarity that Hadhrat Umar (radhiyallahu anhu) would supplicate to Allah Ta'ala through the medium (*waseelah*) of Hadhrat Abbaas (radhiyallahu anhu). Besides this Hadith, there are many other narrations which confirm the validity of *waseelah*.

However, the misguided Salafis have attempted to circumvent this authentic Hadith by presenting an erroneous translation. Mr. Mohsin Khan the Salafi who translated Bukhaari Shareef into English, committed errors in both the translation of the Hadith and its commentary. Translating the Hadith, he states:

"(Narrated Anas—radhiyallahu anhu): Whenever drought threatened them, Umar bin Al-Khattab (radhiyallahu anhu) used to ask Al-Abbas bin Abdul Muttalib (radhiyallahu anhu) to invoke Allah for rain. He used to say: "O Allah! We used to ask our Prophet to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allah! Bless us with rain. And so it would rain."

(Page 285, Vol. 1 Dr. M. Muhsin

Khan's translation of Bukhaari Shareef)

This translation is incorrect. Nowhere in this Hadith is it mentioned "used to ask". In this particular Hadith Hadhrat Umar (radhiyallahu anhu) did not 'ask' Hadhrat Abbaas (radhiyallahu anhu) to 'invoke Allah for rain'. He (Umar), himself, made the dua for rain, hence he clearly supplicated: "O Allah! Through the (*waseelah*) of the uncle of our Nabi, bestow rain to us."

Also, Hadhrat Umar (radhiyallahu anhu) did not say: "We used to ask our Prophet to invoke You for rain." This translation is completely wrong. The Hadith states with great clarity that Hadhrat Umar (radhiyallahu anhu) said: "We would

through the medium of our Nabi supplicate to You..."

The Salafis have conveniently mis-translated this Hadith in their attempt to refute the validity of the concept of *Waseelah*. This is a blatantly baseless and deceptive way to squeeze out evidence for the baseless claim that *Waseelah* is *shirk*.

## BASELESS

Stating the Salafi belief acquired from their Imaam, Ibn Taimiyyah, Dr. Muhsin Khan says in his commentary on the aforementioned Hadith: "It is of great importance to notice that it is permissible for one to request a living religious person to invoke Allah on his behalf but if you ask Allah through a dead or an absent (person, etc.) then it is not allowed. But it is absolutely forbidden to ask or request the dead for anything, it is regarded as *Shirk*." (Page 285, Vol. 1, Translation of Bukhaari Shareef)

Firstly, the Salafis differentiate between (1) asking Allah through a dead person, etc., and (2) asking the dead for something. Regarding No.1, they say that "it is not allowed". Regarding No.2, they say that "it is absolutely forbidden and it constitutes *shirk*".

For this differentiation, the Salafis have neither logical nor Shar'i proof. In fact, the Shariah has not made this differentiation which is based on pure conjecture of the followers of personal opinion. What makes the former "not allowed" and the latter, "absolutely forbidden and *shirk*"? What is the Shar'i proof for claiming that the invocation through a dead or an inanimate intermediary (*Waseelah*) is not allowed or *haram*? Other than conjecture and personal inference unsubstantiated by Shar'i *daleel*, the Salafis have absolutely no viable evidence from the Qur'aan and Ahaadith to substantiate their claim.

## THE LIVING AND THE DEAD

The Salafis concede the validity and permissibility of *Waseelah* in relation to the living, but deny it with regard to the dead and inanimate and intangible things. This is apparent from Muhsin Khan's comment, viz. "dead or absent persons, etc." For this baseless differentiation there is no Shar'i *daleel*. If they have any evidence, other than their personal corrupt opinion, they should proclaim it. But in spite of the copi-

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# RADIOS OF "ISLAM" - APPENDAGES OF SHAITAAN

(Continued from page 9)

*zina*. This is what these evil stations of Shaitaan foster and cater for.

In fact, some time ago the radio molvis blinkered by their nafs, made some lewd *zina* comments in their studio. In their *nafsaaniyat* and *ghaflat* it never dawned on them that the whole world was listening to their *zina* comments over the air.

When this realization dawned on them, they hastened to switch themselves off the air. Their comments circled around the

'sweetness' of a particular woman's voice who had phoned in with some *haram* questions. They were caught in the very web of the allurements of the voice of the female. The Shariah has ordered her to conceal her voice with abruptness to stem the tide of the disease of lust lurking in the hearts of men. Thus, the Qur'aan majeed commanding women, says: "And, do not make alluring your voice, for then he in whose heart there is the disease (of lust) will desire."

## AUDACITY

In former days, Muslims did not commit sin with naked audacity.

There was still a large measure of shame and regret among Muslims. But, these immoral appendages of Shaitaan have in entirety eroded whatever vestiges of shame and regret Muslims had. Since evil is broadcast by molvis and in the name of Islam, a perfect subterfuge for the commission of vice has been provided by the radios of Shaitaan. All pangs of conscience have been smothered. There is now no meaning for these miscreants and criminals in the Hadith:

"Sin is what bothers the conscience."

When the conscience has been stifled and killed, the question of

caution and shame does not feature anywhere in the life of those addicted to flagrant perpetration of *haram*.

## HARAM

All forms of participation in these organs of Shaitaan is *haram*. The mental gymnastics which people indulge in to render lawful their listening and participation do not make these organs lawful in terms of the Shariah. The admixture of a little good with a preponderance of *haram* in these stations never make them acceptable to Islam. Whatever arguments are presented in an attempt to confer Islamic legality to the organs of Shaitaan, are palpably baseless and the products of corrupt opinion of men who have sold their Deen for a miserable price. May Allah Ta'ala guide Muslims and open their blinded eyes to see and understand the vile Appendages of Shaitaan are hawking in the name of Islam.

# WASEELAH

(Continued from page 10)

ous works of Ibn Taimiyyah and others of his kind, there has not been forthcoming from the deviant Salafi sect any Qur'aanic or Sunnah *dalail* for their baseless claim.

Asking a person to make dua is one thing. Making dua by citing that person as an intermediary is another thing. The concept of *Waseelah* under discussion excludes the former. Only the latter is the subject of the concept of *Waseelah*. In so far as the Shariah is concerned this concept of *Waseelah* applies equally to the living, the dead, inanimate and intangible things. There is ample evidence in the Ahaadith to substantiate this claim. Insha'Allah, this will be done in a detailed treatise on the subject if and when Allah Ta'ala grants us this taufeeq and opportunity.

In brief, the Ahaadith mention with clarity that dua used to be made with the *Waseelah* of A'maal (righteous deeds) — this is of the intangible kind, and with the *Waseelah* of living per-

sons as well as with the *Waseelah* of Rasulullah (sallallahu alayhi wasallam) after his demise. The practise of the Sahaabah is ample evidence for this.

## THE CONCEPT

It is essential to correctly understand the meaning of *Waseelah* to avoid confusion and the charge of *Shirk* which the Salafis hurl against every kind of *Waseelah*. In the Shar'i concept of *Waseelah* the belief is correct, i.e. Dua is made to Allah Ta'ala, not to the living or the dead or to the inanimate and intangible things.

It is understood in this concept that the being which is stated as the *Waseelah* is not the bestower of the need. Allah Ta'ala has not delegated power of bestowal to the being of *Waseelah*. He is the Sole Bestower.

By 'intermediary' in his concept is meant that the supplicator asks Allah Ta'ala to accept his invocation (dua) by virtue of the close proximity (*Qurb*) which the being or deed has with Him. In this meaning of *Waseelah* there is no difference between the living and the dead. The *Qurb* which the Ambiya and the Auliya had with Allah Ta'ala during their lifetime is the same or

even more after their death. This fundamental factor of *Qurb-e-Ilaahi* is not eliminated nor adversely affected by the incidence of death. The *Qurb* is not extinguished with Maut, hence the *Waseelah* of a living person, the validity of which even Ibn Taimiyyah concedes, is equally valid and permissible after his demise.

Undoubtedly, the type of *waseelah* practised by ignoramuses who subscribe to corrupt beliefs of shirk such as the idea that the power of bestowal is enjoyed by the dead Wali, for example, is *Shirk*. But this type of *waseelah* is not the subject of our discussion.

## A'MAAL-E-SAALIHAH

Ibn Taimiyyah and his muqallideen the Salafis do concede that it is permissible to invoke the *Waseelah* of good deeds which are intangible items. This is called *Waseelah bil A'maal*. The very same rationale which renders this *Waseelah* lawful, applies to *Waseelah bil A'yaan* (i.e. invoking the *Waseelah* of beings). The common factor is *Qurb-e-Ilaahi* (Divine Proximity) which is found in both kinds of *Waseelah*. Thus, the meaning of *Waseelah* in the Shariah is nothing other than asking Allah Ta'ala to accept one's dua by virtue of the rank and proximity which the being has with Allah Ta'ala.

# THE NABI'S ISTIGHFAAR

"Verily, when they had committed injustice against their own souls, if they came to you (O Muhammad!) and sought forgiveness from Allah, and the Rasool (also) sought forgiveness for them, they would have found Allah to be The Acceptor of repentance and The Most Mercil."

(Surah Nisaa, ayat 64)

It has always been the practice of the Akaabir (Senior) Ulama to recite this aayat and make Dua-e-Istighfaar by the *Raudhah Shareef* (the Holy Grave of Rasulullah —sallallahu alayhi wasallam). The illustrious Ulama have applied this aayat to both the life and after death times of Rasulullah (sallallahu alayhi wasallam). Undoubtedly, Rasulullah (sallallahu alayhi wasallam) makes Dua-e-Maghfirat for his Ummah even in the realm of *Barzakh*. It is the belief of the Ahlus Sunna that Nabi-e-Kareem (sallallahu alayhi wasallam) is *Hayaat* (Alive in *Barzakh*).

In fact, it is the belief of the Ahlus Sunnah that the Shuhada (Martyrs) and the Auliya too are alive in *Barzakh*. The evidence of the Qur'aan suffices for this claim and belief.

"Do not say that those who have been slain in the path of Allah that they are dead. In fact, they are alive but you do not understand." (Qur'aan)

## A DUA

The following is a dua to confound the Salafis. It is the Dua made at the Holy Grave of

Nabi-e-Kareem (sallallahu alayhi wasallam) by the illustrious Allamah Ibn Aqeel Hambali (rahmatullah alayh): "O Allah! Verily, You have said in Your Kitaab to Your Nabi (sallallahu alayhi wasallam)..... (recited the aforementioned aayat). Verily, I have come to Your Nabi repenting and seeking forgiveness. I supplicate to You to make incumbent for me forgiveness in the same way as You had made forgiveness incumbent for one who came to him (to the Nabi) during his lifetime. O Allah! I turn to You with (the *Waseelah* of) Your Nabi (sallallahu alayhi wasallam), the Nabi of Rahmah—Yaa Rasulullah! Verily, I turn with you (your *Waseelah*) to My Rabb so that He forgives my sins. O Allah!! Verily I ask You by his (the Nabi's) virtue that You forgive my sins. O Allah! Make Muhammad the First of the Intercessors (*Shaafi-een*), and the most successful of the supplicators, and the noblest of the *Awwaleen* (those who lived before) and the *Aakhirheen* (those who came afterwards). (As-Saifus Sajeel, page 159)

—Cited from *Amwaarul Baari* —Sharh Saheehul Bukhaari

All kinds of lawful *Waseelah* are encompassed in this Dua of Hadhrat Ibn Aqeel (rahmatullah alayh). As long as corrupt beliefs do not accompany the *Waseelah* supplication, there is no valid Shar'i basis for labelling it *Shirk*.

# The Significance and Incumbency of the MAKTAB PROJECT

Hadhrat Nabi Isaa (alayhis salaam) while passing through a Qabrastaan (cemetery) stopped at grave in which the inmate was under severe punishment. Taking pity on the unfortunate soul, Hadhrat Isaa (alayhis salaam) went to take a fresh Wudhu with the intention of performing Salaat and petitioning Allah Ta'ala for *maghfirat* (forgiveness) for the mayyit under punishment.

On his return, he perceived that the punishment had ceased. Surprised, he supplicated to Allah Ta'ala to apprise him of the reason for the cessation of the *Athaab* (punishment). By way of *Wahi* (Divine Revelation), Allah Ta'ala informed His Nabi: "The inmate of this grave was a thoroughly evil person, hence the punishment. Some years ago when he had died he had left behind an infant son. Today, being of Maktab age (5 or 6 years), his mother took him to the Maktab for his Deeni Ta'leem. The Ustaadh instructed the child to say: 'Bismillaah'. As the child said 'Bismi...', I forgave the father, hence the cessation of the *Athaab*."

## SIGNIFICANCE

The significance of elementary Deeni Ta'leem — teaching the Qur'aan and related Deeni subjects to little children — is borne out by the episode of Hadhrat Isaa (alayhis salaam). The child had hardly completed the recitation of the word *Bismillaah*, and Allah Ta'ala forgave his sinful father and terminated the punishment which he was suffering for years.

The significance of the Maktab education is its fundamental role in the preservation of Imaan. Without the basic

Deeni Ta'leem provided by the Maktab, the Imaan of children is also exposed to the onslaught of kufr. When people have been deprived of the essential Maktab Ta'leem, their Imaan hovers on the brink of kufr. Such people on account of crass *jahaalat* aggravated by poverty and other misfortunes become fodder for the kufr machine operated by the multitude of kuffaar missionaries plying their infamous trade of kufr in the lands of Islam.

In view of the vital importance and imperative need of this elementary Deeni Ta'leem which only the Maktab provide, Hadhrat Shaikhul Hind Maulana Mahmudul Hasan (rahmatullah alayh) declared after he returned from exile in Malta: "The only way for the perpetuation of Islam in Hindustan (i.e. India, Pakistan and Bangladesh) is to establish Maktab in every village."

There is consensus of the Akaabir Ulama that in this age the need for Makaateeb (plural of Maktab) has greater importance. The conflict between Imaan and Kufr has assumed new proportions and is multi-faceted in this day. The Ummah is attacked internally and externally. Enemies prowling within the folds are gnawing at the Structure of the Deen. From without, the onslaught is on a wide front.

In this scenario hundreds of thousands, if not millions, of the Ummah's children living in remote villages, scattered all over the world, are totally deprived of elementary Islamic knowledge — the Ilm which is so vital for the preservation of their Imaan. These children of today will constitute the Ummah of to-

(Continued on page 12)



# THE IBAADAT OF IFTAAR

**A** very important act related to *Saum* (Fasting) is *Iftaar* or to break the fast at its appropriate time. Rasulullah (sallallahu alayhi wasallam) emphasised the importance and the virtues of correct observance of *Iftaar*. Correct observance of *Iftaar* means to observe it in the Sunnat way.

Although *Iftaar* is ostensibly a mundane act of eating some food, it is an *ibaadat* of much *thawaab* (reward) as well. However, *Iftaar* will be bereft of its spirituality and *ibaadat* dimension if it is not observed in the Masnoon manner.

## THE MASNOON MANNER

It should be well understood that *Iftaar* is not feasting. It is not an act to discharge gluttonously or with impatience. It is a spiritually pleasurable act or should be so. Rasulullah (sallallahu alayhi wasallam) said that the *Saa'im* (the fasting person) experiences two moments of happiness or pleasure. The one moment is when he makes *Iftaar* and the other moment will be the occasion when he meets his Rabb (in the Aakhirah).

This pleasurable exercise should not be contaminated and ruined with greed and impatience when it is time to end the fast. The Masnoon method of breaking

the fast is to eat some dates or to drink some water. It should not be transformed in a veritable feast with heavy foods as has become the norm in most places. Instead of the light *Iftaar* which was the practice of Rasulullah (sallallahu alayhi wasallam) and his Sahaabah, people have developed the greedy and impatient habit of stuffing their bellies with food of a variety of kinds while the *Athaan* is in progress. They are consequently deprived of the *thawaab* of responding to the *Athaan*. They suffer the loss of the Sunnat acts of responding to the *Athaan* and of the Masnoon light *Iftaar* which is not only spiritually beneficial but which is physically beneficial as well. The sudden avalanche of food which descends into the stomach which has become contracted as a result of the day-long abstention from food and

water, leads to disorders in the body. The repercussion of such disorders can be severe and very harmful for even the physical health.

The excessive feasting at the time of *Iftaar* leads to spiritual lethargy, indigestion and delay in beginning of the *Maghrib Salaat*. To gain the best rewards of *Iftaar*, spiritual and physical, it is necessary to break the fast with only some dates or water. The *Maghrib Salaat* should then commence almost immediately after the *Athaan*, perhaps three or four minutes after the *Athaan*, not 10, 15 and even 20 minutes after the *Athaan* as has been observed in some places where people feast like gluttons. In this way, they detract from the benefits of the *Saum*. The best results of *ibaadat* can be acquired only if the proper Masnoon method is adopted.

## The Significance and Incumbency of the MAKTAB PROJECT

(Continued from page 11)

morrow. But a great endeavour and conspiracy are in the making to capture their souls for the camp of kufr.

### OUR DUTY

It is the *Waajib* duty of every Muslim to assist this sacred and compulsory *Maktab* Project. *Makaateeb* are needed by the thousand. However, the extremely meagre resources at the disposal of those who are prepared to make the sacrifices in the practical field to ensure the establishment of *Maktab*s in the remotest of villages, are a serious handicap. It is acknowledged that the Work of the *Deen* progresses only to the limit demarcated by Allah Azza Wa Jal. But no one is aware of those limits. It is simply our obligation to ensure that we collectively struggle to continue, increase and perpetuate this Project of the *Deen*.

### THE COST

The cost for operating a *Maktab* in a village — a grass or mud hut with up to a 100 pupils — is small in relation to those whom Allah Ta'ala has blessed with substantial wealth. The cost for running a *Maktab* is approximately R6000 (\$1000) for a year. There are many in the Muslim Ummah who have the financial means to sponsor several *Maktab*s. If they reflect on the huge amounts which they squander on wasteful luxuries, unlawful luxuries, customs and ceremonies, they will most surely regret their dereliction

of duty. Remember that not only *Zakaat* is obligatory. It is the obligation on Muslims to support the essential projects of the *Deen* in whatever measure they can afford.

### THAWAAB-E-JAARIYYAH

*Thawaab-e-Jaariyyah* is continuous *thawaab* (reward) which piles up in one's account in the Aakhirah. Long after death and long after all avenues of reward have closed, the *thawaab* of certain righteous acts continue flowing into one's account. In our opinion, there is today no better and no more effective avenue of *Thawaab-e-Jaariyyah* for you than your investment in the *Maktab* Project. Innumerable children who have acquired their Qur'aanic and *Deeni Ta'leem* at the *Makaateeb*, in addition to safeguarding their *Imaan*, will transmit what they have learnt to their children, and so the Chain will continue from one succeeding generation to the other. All this continuous *Thawaab* is for those who had participated in this Project of Allah Ta'ala.

### PARTICIPATE

Every Muslim can participate in this Project, not only the wealthy. Allah Ta'ala rewards on the basis of the sincerity of the intention. Hence, the small amount which a Muslim can contribute also serves the aims of this *Waajib Deeni* Project.

It is essential that *Sadqah* becomes a daily act in the

life of every Muslim. Men and women, the rich and the poor, need to participate fully in the *Maktab* Project within the confines of their means. *Maut* is not far off. It is not a remote occurrence. Everyone observes its grasp daily. However, seldom does it occur to us that like we are carrying the *Janaazah* today, tomorrow it will be our turn to be carried and lowered in the dark pit of the grave. Your *Sadqah* and your *Tilaawat* of the Qur'aan will come to your aid at that time and beyond — at the time when you are most in need of the currency of the Aakhirah.

We urge all Muslims to think seriously about their wasteful lives and the vital need for their participation in the *Maktab* Project. Support for the *Maktab* is to build your Aakhirah. Allah Ta'ala has afforded you this opportunity of life and has bestowed the *Ni'mat* of wealth to you. You are required to spend in His Path constructively, for you will not attain the Piety you have been commanded to strive for without spending the wealth you love in His Path:

*"Never will you attain piety as long as you do not spend (in His Path) that (wealth) which you love."* (Qur'aan)

May Allah Ta'ala grant us the *taufeeq* to understand the significance, the importance and the vital need to sustain the *Maktab* Project.

Send your contribution to: Mujlisul Ulama. Banking details in next column.

### QUERIES

If you have any query regarding the *Maktab* Project you may write to us or phone the following Numbers: 083 326 7038 or 083 326 2786

## Questions and Answers

(Continued from page 5)

Mihraab, in fact, three Mihraabs in Masjid-e-Nabawi. The Saudi-Salafi rulers are famous for demolishing even valid places of *Ziyaarat* in their fervour for destroying *bid'ah*, yet they have perpetuated in a grandiose manner the so-called *bid'ah* of the Mihraab. The Salafi ignoramuses are simply exhibiting their gross *jahaalat* with gross nonsense. Many things did not exist during the time of Rasulullah (sallallahu alayhi wasallam), nevertheless, such things have become integral parts of Islam. There were no minarets, no tiles, no carpets, etc., etc.,

in the Musaajid during Rasulullah's time. In terms of the crooked logic of the deviant Salafis, all these items which adorn the Musaajid should also be *bid'ah*. The Ummah has enacted consensus on the Mihraab from the age of *Khairul Quroon*. Besides the deviated modern-day Salafis, the entire world of Islam from the earliest era has accepted the Mihraab as an integral feature of the Masjid. Rasulullah (sallallahu alayhi wasallam) said: "Whatever the Muslimoon regard as good, that is good by Allah." The Mihraab does not tamper in any way with the Shariah, hence it is not *bid'ah*.

SHA'BAAN 1424 — OCTOBER 2003

ZAKAAT NISAAB R855  
MEHR-E-FAATMI R2456

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## US GENERAL'S MALICE AND INSULT- THEIR VERBAL MALICE IS 'MILD'

**"O PEOPLE OF IMAAN! Do not take as a bosom friend those (the kuffaar) besides yourselves (i.e. the Mu'mi-neen). They (the Kuffaar) yearn for that which distresses you. MOST CERTAINLY, HATRED (FOR YOU) HAS FUMED FORTH FROM THEIR MOUTHS, BUT THAT (HATRED) WHICH THEIR HEARTS CONCEAL IS WORSE. Verily, We have clearly explained for you the signs (of their hatred and plots), if indeed you (O Believers!) employ your intelligence."**  
(Qur'aan, Aal-e-Imraan, Aayat 118)

From the bitter tongue lodged in a malicious mouth, a senior US army general, Mr. Gerry Boykin, gorged out the hatred for Islam and Muslims which generally is embedded in the hearts of the kuffaar in terms of the explicit declaration of the Qur'aan Majeed. Constrained to vomit out from his heart the malice, hatred, daggers and scorpions for Islam, Boykin alleged that:

- The Christian god is bigger than Allah (Azza Wa Jal).
- Allah, The Mighty, The Powerful, The Creator and Sustainer of entire creation is "a false idol".
- President Bush was chosen by God.

"Investigative reporters from the Los Angeles Times and NBC television have dug up two years worth of seemingly incendiary comments from Lt-Gen William

Gerry Boykin, the newly promoted under-secretary of defence for intelligence."

"In January, Gen. Boykin told a Baptist church in Florida about a prized victory over a Muslim warlord in Somalia, who had boasted that Allah would protect him from American capture. 'I knew my god was bigger than his. I knew my god was a real god and his was an idol,' Gen. Boykin said."  
(Weekend Post 18th October 2003)

### ENTIRELY EXPECTED

There is absolutely no surprise in these malicious utterances of the representative of Mr. Bush and the kuffaar in general. There is also nothing shocking in the partial exposure of the malicious contents lurking and embedded in the bosoms of the kuffaar. And, why should there be any surprise and shock when we remember and understand that the Qur'aan Majeed clearly and loudly declares the malice for Islam and Muslims which the hearts of the kuffaar conceal. Occasionally this malice overflows and reaches boiling point. Then an extra tot or two of liquor erode the restraint of even senior kuffaar governmental officers who are schooled to display diplomacy and 'adroitness' to avoid a furore and the feeble, barely audible protests which some Muslims may make, and which may create some easily surmountable impediment in the kufri alliances which they have forged with the Munaafiq political and governmental leaders who are today in sway in the lands of Islam.

### DECEPTION

There is no doubt in the fact that whatever hatred Mr. Boykin has

poured out from his mouth for Islam, Allah Ta'ala and the Muslimeen, is the official attitude of this man's seniors, whether they are in America, Britain, Europe or Africa. Muslims should always remember and understand:

"AL-KUFRU MILLATUN WAAHIDATUN."

That is: Kufr is one single breed regardless of its persuasion, colour, nationality and geographic location.

In a stupid attempt which will appease and befool only modernists and munaafiqeen lurking in the Ummah, Donald Rumsfeld of America tried 'dexterously and adroitly' to defend his junior, Mr. Boykin. His hollow comments, appearing hereunder, only further bolsters the Qur'aanic declaration of the hatred embedded in their hearts for Allah Ta'ala and Islam:

"At a routine Pentagon press conference this week, Mr. Rumsfeld was asked his opinion of a recent appearance by Gen. Boykin, when he stated that radical Islamists hate the US 'because we're a Christian nation'. A distracted Mr. Rumsfeld noted that he had not seen the context of those remarks. He hailed the general's 'outstanding record' and said his comments were made 'in his private capacity'. However, Mr. Rumsfeld was also careful to cite Mr. Bush's injunction against viewing Islam as an enemy."

(Weekend Post 18th October 2003)

Whatever Boykin blurted out or stated calculatingly in his private sessions with Christian groups, is shared equally by Bush, Blair and the whole miserable lot of Allah's enemies.

However, the hatred and the plots embedded in their hearts have to be concealed and allowed to smoulder within their breasts on account of some political expediency which dictates the political directions and sets the stage for international political scenarios.

### THEIR WEAKNESS

The primary motive for restraint as is apparent in the aforementioned 'injunction' of Mr. Bush, is their weakness and inability, despite the 'superpower' designation, to go it alone against even impoverished, emaciated and practically impotent 'third world' countries such as Iraq and Afghanistan to launch its cowardly and ulterior motivated strikes against these two impoverished lands, America was in dire need of an alliance of half the world to support it militarily, economically, morally, geographically and strategically. America never was an empire nor will it ever be one. In fact, it is in an advanced stage of decline on all fronts and in all spheres. This is evidenced by the fact that the USA goes with cap in hand to Europe and Muslim countries begging for billions of dollars of aid to assist it in its piracy in Iraq and Afghanistan.

### THE ALLIANCE

The Alliance which is imperative for America's survival and without which it could never have so brutally invaded Iraq and Afghanistan, includes a large segment of the Muslim World. The misfortune of evil kufri governments which are a reflection of the moral bankruptcy and evil of the present-day Ummah, has ensured that the munaafiq political leaders

(Continued on page 6)



# Questions and Answers

MUJLISUL ULAMA  
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**Q.** There is an opinion that the Ya'juj and Ma'juj are actually people of Mongloid/Chinese origin and they had already appeared at some time in history wroughting the havoc mentioned in some Ahaadith. Some say that the Mongols who had devastated the Islamic World and destroyed Baghdad centuries ago were the Ya'juj and Ma'juj. Another opinion is that the story of Ya'juj and Ma'juj has a figurative interpretation and could refer to the present day Chinese who are spreading throughout the world and can be found in almost every country. Is there any Islamic substance in these theories?

**A.** Yes, there is Islamic substance in these theories. That substance is the substance of kufr. Every one of these baseless and ridiculous theories renders a person a *murtadd* (renegade) and places him outside the fold of Islam. These theories are utter drivel and in total conflict with the Qur'aan and Ahaadith. Keeping these two rebellious tribes imprisoned somewhere on earth and made invisible to others is not beyond the *Qudrat* (Power) of Allah Ta'ala. They will be let loose during the reign of Nabi Isaa (alayhis salaam). It is then that they will unleash their anarchy and spread havoc on earth. The appearance of Ya'juj and Ma'juj is among the major signs of Qiyaamah.

**Q.** The occasion of a dinner to raise funds for an Islamic school in Pietermaritzburg was graced by a radio mufti who was the guest speaker. It was a fashionable dinner in western style. Women were enlisted to sell tickets for this 'fund-raising' dinner. Cost per ticket per person was R100. School children were pressurized by their teachers to bring groceries for the dinner. The teachers embarrassed those children who could not bring 'sufficient' groceries. The children were also ordered to sell the R100 tickets. A Hindu businessman was requested to donate vegetables for the occasion. Prominent members of the community (those who can afford to throw food down the drain) were given free tickets to ennoble and sanctify the dinner occasion with their august presence. On the contrary, poor muath-thins were ignored deliberately. The radio mufti who graced the dinner was on a three-day expedition since he had to attend braais and visits to the Lion Park, etc. The meal was a seven course affair. A number of questions were faxed to the radio mufti on this issue and he was requested to respond on the airwaves, but he declined. He, however, promised that he would reply in writing, but has failed to honour his promise. Now what is the difference between the partying non-Muslims and us?

**A.** The errant, mufti-e-soo' (evil mufti) of the shaitaani radio should answer this question. But since deep down in his heart his conscience tells him that every act he perpetrated from the very first step he took from his home in the direction of the haraam function and haraam braai and other escapades, was a *mal'oon* (accursed) one. He knows in the innermost recesses of his heart that he has betrayed Islam, betrayed Allah Ta'ala, betrayed Rasulullah (sallallahu alayhi wasallam), betrayed the community and sold his little Ilm and honour for a few miserable rands and a bit of cheap publicity that goes with such haraam affairs. The evil, vice and immorality of the whole accursed function organized in the

name of the Deen are too glaring, hence there is no need to present an academic refutation of the haraam this radio mufti and the fundraisers had committed. Islam is today being pillaged by men decorated outwardly in Deeni garb for achieving fulfilment of the basest and vilest ambitions of the *nafs*.

## MPL KUFR IS A GLOBAL PLOT

The South African brand of so-called Muslim personal law is a cog in a global plot to undermine Islam and impose on Muslims by cunning and deception a false religion under the name of Islam. The global plot has its origin in the American Ford Foundation and is conniving with the Law and Religion Program of Emory University, Atlanta, U.S.A. Millions of dollars have already been spent to sell and introduce this type of mutilation of the Divine Shariah of Islam. Munaafiqeen masquerading as Muslims have been enlisted to ensure the materialization of this plot.

In some places it is called *Islamic Family Law*. In South Africa it is described as *Muslim Personal Law*. Both are cogs in the same conspiratorial machinery of the kuffaar who are eternally devising schemes to eliminate Islam. Shallow-minded molvis and half-baked scholars in South Africa who fail to see further than their noses have also been surreptitiously enlisted to give steam to this vile plot which must for a certainty fail because the Qur'aan says: *"They intend to extinguish the Noor of Allah (the Divine Shariah) with their mouths while Allah will complete (and safeguard) His Noor even though the kaafiroon detest it."*

The only *khair* for the errant Muslim personnel who have been beguiled to serve the interests of the Yahood and Nasaaraa, is to dismount and jump out of the haraam cauldron of Jahannum into which they have plunged. May Allah Ta'ala guide them and protect our Imaan and the Imaan of all Muslims, including our shallow-minded molvis.

**Q.** What should Hanafis do when the Hanafi Imaam in order to appease the Shaafi musulis and maintain unity leads the Witr Jamaat during Ramadhaan in accordance with the Shaafi Math-hab?

**A.** The Witr of the Hanafis is not valid by following the misguided imam. Performing one rak'at separately is not valid in terms of the Hanafi Math-hab. Furthermore, Witr is Sunnat for the Shaafis and Waajib for Hanafis. Thus, the Waajib Salaat is not valid behind an imam who performs Sunnat Salaat. The argument of 'unity' is a figment of the imam's *nafs*. Hanafis should perform their Witr separately. They should not join the jamaat led by the errant imam. At the same time, it is necessary to avoid involvement in fitnah which the deviate imam is sure to churn up if the Hanafis perform their own Witr Jamaat in the Musjid. After Taraaweeh, the Hanafis should leave the Musjid and organize their own Jamaat elsewhere so that

the foolish imam is not afforded an occasion to initiate fitnah in the Musjid.

**Q.** On the 15th Sha'baan I fasted the whole day. I am breast-feeding my baby of 7 months. By 4 p.m. I had no milk. Yesterday (i.e. the 2nd of Ramadhaan) I fasted until 4.30 p.m.. I became dizzy and light-headed and I did not have enough milk to feed the baby. What should I do? My baby feeds every two hours and this is his only source of nourishment.

**A.** In the circumstances you are allowed to forgo fasting. After Ramadhaan, as soon as it becomes possible, make Qadha of the missed fasts.

**Q.** It was my intention to proceed from Jiddah to Madinah for Ziyaarat. However, after arriving in Jiddah, I decided to go for Umrah first. Will it be valid to don ihram in the hotel in Jiddah or do I have to pay the damm penalty?

**A.** Your ihram in Jiddah is valid. There is no need for the penalty.

**Q.** We are a small group of concerned Muslims who invite non-Muslims in our community to Islam. This has led to a dispute with some people who claim that we have no mandate and that we are accompanied by Shaitaan in our endeavours. Since we are not Ulama, hence we sincerely seek naseehat from you in this regard. Where and from whom do we get permission to carry on our da'wah activity?

**A.** The opposition to your laudable endeavours is weird and decidedly satanic. The Qur'aan severely castigates those who put impediments in the Path of the Deen. Those who seek to prevent you from your noble endeavour are like the kuffaar who create impediments in the path of *Da'wat and Tableegh*. Your efforts are commendable and of great merit. Continue with your Deeni Da'wat programme and ignore the stupid and destructive criticism of the detractors. You do NOT need any mandate from anyone whomsoever for your work of the Deen. Da'wat and Tableegh are not the functions of any particular jamaat or group. It is the inherent Islamic right of every Muslim to present Islam to others as best as he is able to. However, care should be taken to ensure that the muballigh does not propagate his personal ideas and opinions. If he is unaware of any Deeni mas'alah, he must compulsorily refer to the Ulama for guidance. May Allah Ta'ala reward you and sustain you in your endeavour to propagate Islam to the non-Muslims in your area.

**Q.** Is it permissible to make a bequest in favour of one's grandson (son's son)?

**A.** Wasiyyat (a bequest) for a grandson is valid as long as he is not an heir who will inherit automatically on the death of his grandfather. A grandson will automatically inherit if his paternal grandfather had no living sons when he died. If the grandfather left behind a son, then the grandson will not inherit, hence the wasiyyat for him will be valid. The amount of the wasiyyat should not exceed one third the total value of the assets of the mayyit (deceased).

**Q.** Just prior to his death, a man set aside a sum of money to be given to the poor as his Zakaat. However, the money was not distributed while he was alive. Can the money be distributed now after his death?

**A.** The money now belongs to his estate. It may

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not be distributed as Zakaat. Since he did express the desire for the money to be distributed as his Zakaat, it can be accepted as a wasiyyat which will operate in one third the value of his assets. If the amount he has set aside for Zakaat is not more than a third the estate value, it may then be distributed to the poor. If it is more than one third the estate, then the excess (the sum more than one third) cannot be distributed.

**Q. Is it compulsory to have a bath when istihaadhah bleeding stops?**

**A.** It is not compulsory. It is preferable.

**Q. Is it allowed to make Qur'aan tilaawat during istihaadhah?**

**A.** Whatever is permissible during the state of purity is permissible during istihaadhah. Istihaadhah is also the state of purity. Tilaawat is therefore permissible.

**Q. I am a Shaafi. There is a dispute among us regarding niyyat for the Saum of Ramadhan. What is the latest time for the niyyat for the fast to be valid?**

**A.** It is obligatory for Shaafis to make the intention (niyyat) for the Ramadhan fast during the night time which ends when the time for Sehri ends. The Ramadhan fast for Shaafis is not valid if niyyat is not made during the night.

**Q. Ta'ziyah is said to be Sunnat. Should a female visit the bereaved relatives for Ta'ziyah if a group of people has gathered at the home of the mayyit? Nowadays Ta'ziyah has become a customary gathering where people eat and gossip. Purdah is not observed. Relatives and friends congregate at the home of the deceased and waste much time in worldly conversation. Will it be wrong to abstain from such gatherings?**

**A.** It is not permissible to attend such gatherings. Ta'ziyah (offering condolence to the bereaved) is not a function. It is not permissible to organize meals for people who attend such gatherings. Both men and women should abstain from these bid'ah customs organized in the name of Ta'ziyah.

**Q. Please give us the Shariah's ruling on the following practices: The body of the mayyit is brought to a home after ghusl and before Janaazah Salaat. The body is then placed facing the Qiblah. Ghair mahram females are seated around the body even if the mayyit is a male. Yaaseen and/or Qur'aan Khatam are then recited. The mayyit's face is uncovered for all and sundry to view. Next, a number of males, mostly family, enters to carry the body out. They appear in full view of the females. The face is once again opened for public viewing either before or after Janaazah Salaat inside or outside the Musjid. I am aware that all these practices are not permissible. However, my main query pertains to the young Huffaaz who are compelled by their elders to recite Yaaseen, etc. by the body even in the presence of the ghair mahram females. If the Haafiz refuses he is labeled disrespectful, etc. Many arguments are produced to silence and compel the Huffaaz to conform. What should they do?**

**A.** The answer is not difficult. They simply should refuse to participate in this haraam affair. Every act besides the Janaazah Salaat in which these bid'atis indulge is haraam. The Huffaaz are adults and are accountable for their actions. All their arguments are baseless in the Shariah. It is not permissible for the Huffaaz to submit to

the unlawful desires of their elders. They have no valid argument for participation in bid'ah and haraam. They should concern themselves with the pleasure of Allah Ta'ala, not the whims and haraam fancies of the elders and the community.

**Q. Is it compulsory to fulfil a promise made to Allah Ta'ala, e.g. "If I look at a ghair mahram, I will give 5 loaves bread to the poor." Now if I commit this haraam deed, do I have to compulsorily give the bread to the poor?**

**A.** Yes, you have to compulsorily honour your promise. You may give the bread or its value to the poor. Such Sadqah should be given to only poor Muslims. While the Shariah does not impose such pledges, it is permissible and meritorious for one's own islaah (moral reformation).

**Q. Is it permissible to put a miswaak flat down, i.e. not standing it up?**

**A.** A miswaak should be placed erect, not horizontally. It is in conflict with the Sunnah to put it down flat. Doing so can impair the mind according to the Hadith.

## THE HORSESHOE SIGN

*In a recent issue, The Majlis stated that the horseshoe sign, if it was not the emblem of any kuffaar community, would be permissible. A Reader has now informed us that in fact, it is a superstition of the west. In terms of this superstition, he states: "If you put a horseshoe over your door with the points down, a witch will not come under your door. If you put the horseshoe points up, it will bring good luck, and if you point them down, your luck will run out."*

### OUR ANSWER

**In view of this information, it is not permissible for Muslims to adopt this emblem.**

**Q. Are there any special duas or Namaaz for the 15th Night of Sha'baan?**

**A.** There are no special acts of ibaadat (Duas, Salaat, etc.) for this Night. It is an auspicious Night which should be spent in ibaadat as much as one is able to. All customs associated with this night are bid'ah, even congregating at the Musjids for lectures.

**Q. I bought a property with the intention of hiring it out for gain. Is Zakaat payable on the property or only on the rental?**

**A.** Zakaat is not payable on either the property or the rental. At the end of your Zakaat year you have to pay Zakaat on all Zakaat taxable assets you own. Zakaat taxable assets are cash, savings wherever it may be, stock-in-trade, gold and silver in any form whatsoever and monies owed to you. If at the end of your Zakaat year you still have the rent or part of the rent, then Zakaat is payable on it. You do not pay Zakaat on that portion of the rent which you have used up during the course of the year.

**Q. In the fourth raka't of Fardh Salaat I recited a Surah. Should Sajdah Sahw be made?**

**A.** Sajdah Sahw should not be made. Although it is not a requirement to recite a Surah in the third and fourth raka't of Fardh, Sajdah Sahw does not have to be made if a Surah is recited in these raka'ts. Nevertheless, one should not intentionally recite a Surah in these raka'ts.

**Q. Is there a Masnoon dua to recite at the time of yawning?**

**A.** There is no Masnoon dua when yawning. The yawning should be restrained. The mouth

should be covered with the back of the left hand, and if in Salaat in the Qiyaam position, with the back of the right hand.

**Q. I get a monthly grant from the government. I have saved from the monthly grants a sum which is more than the Zakaat Nisaab. Do I have to pay Zakaat on this money?**

**A.** Yes, Zakaat is obligatory on the money you have saved even if it was from the grant.

**Q. My mother directed in her will that the house which belonged to her and in which her children are living, should not be sold as long as all the children have not acquired their own homes. Is this condition permissible?**

**A.** This directive is not valid. The house belongs to all her shar'i heirs according to the Shariah. Any heir can sell his/her share. If the heirs agree to retain the house, then those who occupy it have to pay rent. The rent should be divided among the heirs in proportion to their inheritance shares.

**Q. Many modernists claim that there is no evidence in the Hadith for the prohibition of music. On what is the prohibition based?**

**A.** The prohibition is based on the Qur'aan, Sunnah and Ijma' of the Ummah from the time of Rasulullah (sallallahu alayhi wasallam) down to the present time. The views and claims of the modernist juhhaal (ignoramus) who are the slaves of kuffaar are of no substance. Simply discard their views in the trash can. This prohibition is so crystal clear that it requires no substantiation whatsoever. The views of stupid modernists do not affect the validity of the Ahkaam of the Shariah. Since music, according to Rasulullah (sallallahu alayhi wasallam) cultivates nifaaq (hypocrisy) in the heart, these modernist Munaafiqeen are hell-bent in their endeavours to promote their kufr belief.

**Q. Can black mendhi be used to dye the hair?**

**A.** No. Nabi (sallallahu alayhi wasallam) has forbidden the use of black colouring for the hair.

**Q. Should Purdah be observed for domestic servants?**

**A.** Most certainly! Maids and gardeners etc. also fall within the Shar'i category of ghair-mahram, hence purdah should be observed for them. Unfortunately, many people are under the misconception that purdah for domestics and non-Muslims is not necessary. There are many instances of illicit relationships between employers and domestic employees, and bosses with their female staff. This and many other Shar'i transgressions can be avoided if the Shariah is adhered to.

**Q. What if a person consumes Haraam and does not realise it? Will the effects of Haraam affect him?**

**A.** Insha-Allah, one will be absolved of the sin of consuming Haraam if one does not know of its being Haraam. However, the spiritual harm as well as physical harm that follow the consumption of Haraam is unavoidable, for example, the soul darkens and one will be lethargic in performing good deeds.

**Q. Can women gather in someone's home and perform Taraaweeh Salaat in congregation during the month of Ramadaan?**

**A.** Nabi (sallallahu alayhi wasallam) said that the best Salaat of a woman is the Salaat which is performed in the innermost corner of her home. Allah Ta'ala has ordered that Muslim women remain glued to their homes. There is consensus of opinion amongst the Salf-e-Saaliheen (pious predecessors) that women should not attend the Masaajid for their 5 daily Fardh Salaat, so how can it be permissible for them to gather at someone's home to perform a Sunnah Salaat?

**Q. When I left home to go on a journey of more than 80 kilometres, I was in the state of**



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**Haidh.** A few days after reaching my destination I attained paaki (cleanliness). Do I perform Qasr Salaat or not?

A. A woman who leaves home in the state of Haidh (menstruation) and travels the distance of safar (77km. or more), will have to read full Salaat, not Qasr, upon reaching her destination, if she attains purity there. A woman's intention for travel will not be considered whilst she is in Haidh. Travel distance will be counted only upon attaining purity. So, for example, if she attains purity on the way, then the distance to her destination will be considered. If the distance from the time she attained purity until her destination is the safar distance (77km. or more) then she will be regarded as a Musaafir and she has to perform Qasr Salaat. If the distance to her destination is less than 77 km., then she will have to perform Salaat in full.

If a woman leaves home in the state of purity and Haidh commences on the way or even at her destination, then in all cases, when she attains purity (i.e. before returning home), she is regarded as a Musaafir and has to perform Qasr Salaat.

**Q.** What reply should be given to a non-Muslim, who says "Assalaamu alaikum"?

A. A Muslim must not initiate the greeting of "Assalaamu alaikum" with a non-Muslim, but if the non-Muslim greets first, he should reply by saying: "Wa Alaik" or "Hadaakallah" (may Allah guide you).

**Q.** Is it permissible to place one's spectacles in front of one when standing up for Salaat?

A. No! It is Makrooh to place anything in front of one which may be a means of distraction when performing Salaat. There are some harms in placing the spectacles on the musallah when performing Salaat, especially in the Musjid. Amongst these harms are:

- A distraction for those who can see it
- It will not be possible for this musalli to move forward or sideways in Salaat if a space becomes vacant during salaat.
- If a musalli has to leave the Musjid to renew his Wudhu, he may mistakenly tramp upon the spectacles.

The spectacles should be kept on while performing Salaat or placed in one's pocket.

**Q.** What is the ruling regarding children standing in the saff (rows) with men, during Salaat?

A. It is Makrooh (reprehensible) for children to stand in the saff together with the men. They should stand in a separate saff behind the men. If there is only one child, then he may stand in the saff with the men, otherwise not.

**Q.** Is it permissible to perform Qadha-e-Umri (Salaat missed during one's lifetime) during a journey?

A. Yes, it is permissible. However, if one is performing the Qadha for a Salaat missed whilst at home, then the full Salaat should be performed, i.e. if one is performing the Qadha for a Zuhr Salaat missed when one was at home, then the full 4 Rakaats should be performed. Similarly, if one is performing Qadha at home, of a Salaat missed during a journey, Qasr should be performed, i.e. if one missed Zuhr Salaat whilst on a journey, only two rakaats Qadha will be performed, even if one is performing this Qadha at home.

**Q.** Is the use of the Miswaak Sunnat for women as well?

A. Yes, Miswaak is also Sunnat for women.

**Q.** What if one reads Tashahhud twice in Salaat?

A. Sajdah-e-Sahw should be made, if it is Fardh, Witir or Sunnatul Muakkadah Salaat. If Nafl, then Sajdah-e-Sahw is not made.

**Q.** What parts of a Halaal animal are not permissible for consumption?

A. The sexual organs, bladder, glands, spinal cord, testicles, gall-bladder and blood are not permissible for eating. Besides these all other

parts are permissible.

**Q.** Are pigeons Halaal for Muslim consumption?

A. Yes, Pigeons are Halaal.

**Q.** Can Qurbani meat be given to non-Muslims?

A. Yes. However, it is preferable to give it to Muslims. Also remember, Qurbani meat cannot be given in lieu for services rendered.

**Q.** Are "Tinkies" Halaal?

A. "Tinkies" manufactured by Albany Bakeries are Haraam. Gelatine is used in one of the ingredients, although this is not shown on the wrappers.

**Q.** Is it permissible for a woman to use medication to suppress her menstrual bleeding during the Month of Ramadaan to enable her to keep all her fasts?

A. No, this is not permissible. It is improper to interfere with the creation of Allah Ta'ala. Medication to suppress what is natural is harmful for the body which was given to us as a trust by Allah Ta'ala. The Shariah allows qadha of Fasts missed. Insha-Allah, a woman will receive the same reward when she keeps these missed fasts after Ramadaan.

**Q.** In the prisons here in the USA, the animals are not slaughtered according to the Shariah, will it be permissible for me to eat this meat, if I recite "Bismillah" before eating?

A. Reciting "Bismillah" before partaking of meals is a Sunnat of Rasulullah (sallallahu alaihi wasallam) and it is a means of barakat upon the food. Meat of animals which are not slaughtered according to the Shariah, that is, by a Muslim who verbally recites the Name of Allah Ta'ala prior to slaughtering, will NEVER be rendered Halaal by the mere recital of "Bismillah". The Qur'aan Majeed is explicit that the meat upon which the Name of Allah Ta'ala is not recited before slaughtering is Haraam. If the mere recitation of "Bismillah" on haraam food renders the Haraam food Halaal, then there would be no need for the Shar'i stipulation of thabah.

**Q.** Can one cut one's hair and nails whilst in the state of janaabat (impurity)?

A. No! Hair and nails should not be cut whilst in the state of impurity.

**Q.** We have noted that in many Musajaajid throughout South Africa, many Ulama have initiated thikr programs in the Musjid. Is this permissible, since we had always thought this to be a practice of the Ahl-e-Bid'ah?

A. No it is NOT permissible to have thikr programs in the Musjid, regardless of who initiates it. As you have rightly pointed out, this is and always was the habit and trade-mark of the Qabar Pujaaris (grave worshippers). In fact one booklet entitled "Rays of Truth", which is a book written by the Ahl-e-Bid'ah, states on page 12, "Amongst other things note the following: ...Sunnis make Zikrullah in the Masaajid in an audible voice." We are muqallids of Imaam Abu Hanifah (rahmatullahi alayh), and it is the ruling of Imaam Saheb that loud thikr (in the Musjid) is a Bid'ah. This is also the ruling of the other three Imaams of Fiqh.

**Q.** Can Salaat be performed with the sleeves rolled up or with short-sleeves?

A. It is Makrooh-e-Tahrimi to roll the sleeves and to bare the elbows during Salaat.

**Q.** Is it permissible to look at the sun during a solar eclipse?

A. The Sunnah practice of our Nabi (sallallahu alaihi wasallam) was that whenever there was a fearful natural occurrence, he would hasten towards the Musjid and perform Salaat. With regard to the solar and lunar eclipse as well, the Sunnah practice was to perform Salaat. Nabi (sallallahu alaihi wasallam) said: "The sun and moon are two signs from amongst the signs of Allah. When you see them (in eclipse) then seek refuge in the Remembrance of Allah and Salaat."

The practice of the Nabi (sallallahu alayhi wasallam) teaches us that these are occasions when a Mu'min should display fear for Allah Ta'ala. Looking directly at the eclipse demonstrates the opposite. The Salaat of the eclipses should be made extraordinarily long. In fact, the Salaat should last as long as the eclipse. It starts when the eclipse begins and ends with the completion of it. This is the original Sunnat and the best method. However, it is permissible to perform a shorter Salaat. This practice in itself will demonstrate to us that during the occurrence of the eclipse a Mu'min should be engaged in Salaat and not stand outside gaping at the sun. These events should instil fear for Allah Ta'ala in hearts of Muslims. It is a demonstration of Allah Ta'ala's Qudrat (Power), that He can alter the norm of things. We are supposed to hasten towards Salaat and supplicate for His Mercy and Forgiveness. Even the scientists and doctors say that to look directly at the sun during an eclipse, is extremely harmful to the eyes. Therefore it is not permissible to look at the eclipse.

**Q.** Is it permissible to eat any food item that may have an ingredient of animal extract? There is conflicting information regarding the ingredients.

A. The Hadith of Rasulullah (sallallahu alaihi wasallam) is explicit with regard to this. Nabi (sallallahu alaihi wasallam) said: "Leave that in which there is a doubt for that in which there is no doubt". There is another Hadith wherein it is mentioned that Halaal and Haraam are clear. Whatever is in-between them (doubtful things) should be refrained from, because whoever indulges in doubtful things, will ultimately get involved in Haraam. The example given is like that of a sheep which grazes on the border of two fields. It will not be long before the sheep trespasses into the adjoining field to graze. In view of this and in order for Muslims to safeguard their Imaan, it is necessary to abstain from all doubtful (Mushtabah) things. May Allah Ta'ala save us all from indulgence in doubtful and haraam things.

**Q.** In our country, Ghana, there is a soap called "Yellow Key". The manufacturers sometimes place a token inside one of the bars of soap and say that whoever finds it will get a certain amount of money. If one finds this token, is the money Halaal?

A. Yes this money is Halaal. Since the participant did not pay any money to receive this 'prize' it will not be regarded as gambling. This is a gift from the manufacturers of the soap.

**Q.** My son won a raffle at school. The entry fee was R2.00 and he won a few things as a prize. Is this permissible?

A. Raffles are acts of gambling hence Haraam.

**Q.** Some people say that iftaar should be made before Maghrib Salaat and others say, after Maghrib Salaat. What is the ruling?

A. It is not permissible to delay iftaar until after Maghrib Salaat. Iftaar has to be made immediately after sunset. Once sunset is confirmed, iftaar should be made with dates or water. If dates are not available, water is sufficient. There is no need for pies, samoosas and sumptuous dishes at the time of iftaar. Rasaulullah (sallallahu alayhi wasallam) emphasized that iftaar should be made with water if dates are not available. After this light and beneficial method of iftaar, the Maghrib Salaat should be performed. Only after comfortably and peacefully having performed Maghrib and Awwaabeen Salaat should one partake of meals.

**Q.** The Imaam forgot to sit in the second rak'a't of Taraaweeh. He continued and completed four rak'a'ts, and made Sajdah Sahw. Is the Taraaweeh valid?

A. No, the Taraaweeh is not valid. The Qa'dah

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(Sitting) after the second raka't is Fardh which the Imaam Saheb deleted, hence all four raka'ts are Nafil. He should have repeated two raka'ts Taraaweesh in this case. Furthermore, the Qiraa't which he had recited in the four raka'ts Nafil should be repeated otherwise the Qur'aan Khatam in Taraaweesh will remain incomplete.

**Q. Many Huffaaz cut and shave their beards. During Sha'baan they start growing their beards in anticipation of leading Taraaweesh. After Ramadhaan they revert to cutting and shaving their beards. Is it permissible to allow such huffaaz to lead the Taraaweesh?**

A. It is haraam to allow such fussaaz who dishonour the Shariah to lead the Salaat—any Salaat. They make a mockery of the Deen. Their craving for being Imaam in Taraaweesh is also a strong reason for debarring them. If a pious Haafiz is not available, it is infinitely superior to recite the short Surahs.

**Q. Hajj is Fardh on a woman, but she has an infant who is dependent on breast-feeding. The baby does not feed on anything else. Is it permissible for her to postpone Hajj for next year?**

A. Yes, it is permissible.

**Q. A man has two wives. He has daughters by both. His brother wants to marry the daughter of the second wife. Is this permissible?**

A. Marriage is simply not valid here. The man is the paternal uncle of the daughters of his brother. How can he have such evil intentions? The question of marriage simply does not feature between a man and his nieces, whether maternal or paternal. In view of the fact that this uncle has lustful designs towards his niece, it now becomes Waajib (compulsory) for the observance of full hijab. The nieces have to treat him as a complete stranger. He ceases to be a Shar'i mahram for them. Neither may they speak to him nor greet him nor appear in his presence without Hijab, including niqaab.

**Q. A married, infertile woman became pregnant by the test-tube technique. The sperm of another man was used. Is the child legitimate? Will this child inherit in the husband's estate? What does the Shariah say about the paternity of such a child?**

A. Morally the woman is guilty of zina, though not in terms of the *Zaahiri* Shariah. The husband who permitted this vile, immoral haraam act is a *Dayyooth* (immoral cuckold who puts up his wife for prostitution). In spite of the gravity of the sin and evil, the child is legitimate since it was born to a woman in wedlock. The paternity of the child is established. He will bear the name of this *Dayyooth*. The child will inherit normally. It should be understood that the test-tube technique is not permissible even if the husband's sperm is used. And, the 'fatwas' of modernist so-called 'fiqh academies' of Egypt and Saudi Arabia carry no substance in the Shariah.

**Q. When a Muslim departs, is it permissible to say 'goodbye' or something similar after making Salaam?**

A. It is not permissible to imitate the kuffaar. Salaam is adequate. It is haraam to say 'goodbye' to a Muslim when Allah Ta'ala has ordained that our greeting is 'Assalamu Alai-kum'. Two sins are committed by adding 'goodbye' to the Salaam: (1) Imitating non-Muslims. (2) Implying that the salutation com-

manded by Allah Ta'ala is inadequate.

**Q. In a Musjid, the trustees have made available plastic and straw topees for those musallis who come to Musjid without topees. They don the plastic topees when performing Namaaz, and when they leave they remove them. A dispute has developed among some Ulama regarding the permissibility of these topees. Please state the correct view?**

A. The principle is that it is not permissible to be dressed for Salaat (Namaaz) in a manner which is frowned on by the public. If one would not normally go into public or to respectable places and in front of honourable audiences in a particular type of dress, then it is not permissible to perform Salaat with such garments, e.g. one would not appear in court dressed in pyjamas or with the plastic/straw topees which the trustees have made available for such musallis who have neither understanding nor respect for Salaat. It is not permissible to perform Salaat with plastic and straw topees, the type you have mentioned and which we have already seen in some Musjids in Karachi. The Ulama who say that it is Makrooh Tahrimi are quite correct. Provision of plastic topees is not the answer for the ignorance of the people. The answer is ta'leem. The Ulama should speak on the topic repeatedly and make dua for the guidance of the errant brothers.

**Q. Is it permissible to apply a strong smelling oil to one's pillow during the fast? The hakeem has prescribed this for a patient.**

A. It is permissible. As long as vapour is not emitted, the fast will not break. If the oil is, for example, added to hot water and the steam/vapour is inhaled, the fast will break.

**Q. Should qadha of Sajdah Tilaawat be made for Sajdahs which were not made years ago?**

A. Qadha does not apply to Sajdah Tilaawat. Entire lifetime is valid time for Sajdah Tilaawat. Although the Sajdah Tilaawat should preferably be made immediately, the time for its discharge remains valid throughout one's lifetime. It is Waajib to make all Sajdahs which have not yet been made. If these Sajdahs are not made and Maut arrives, one will be guilty of having grievously sinned. And, there is no fidyah compensation for Sajdah Tilaawat.

**Q. In the Qur'aan Shareef it is mentioned that a huge fish swallowed Hadhrat Yoonus (alayhis salaam). In a Hadith it is mentioned that while the Sahaabah were on a Jihaad expedition, the sea threw out a huge fish. The Sahaabah who had not eaten for days ate of this fish and took some for Rasulullah (sallallahu alayhi wasallam). He too partook of it. It is obvious that such a huge fish can be only a whale. Why then does the Hanafi Math-hab say that eating whale is haraam?**

A. According to the Hanafi Math-hab, of all the sea animals, only fish is halaal. All other sea animals are haraam. You should first produce Shar'i evidence to conclusively prove that the two fish mentioned in your question were whales and not fish. Do you doubt the power of Allah Ta'ala to create fish larger than the largest whales? The very fish which swallowed Nabi Yoonus (alayhis salaam), his three-day stay inside the belly of the fish, the fish gorging him out and depositing him on the shore (he did not swim to the shore), and the huge fish which the sea threw out for the Shaabah were all supernatural acts of Allah's command. It is baseless to conclude that these fish were whales simply because of their size. Whales are mammals, not fish, hence haraam in terms of the Shar'i principle of the Hanafi Math-hab. And Allah knows best.

**Q. I received some cheques from the government. I gave the cheques to a friend to cash because I had no banking account. The**

friend swindled the money. Now after a number of years he has agreed to pay back the money. When I receive the money do I have to pay Zakaat for the past years as well?

A. The money never came into your possession. The cheques are not money. Possession will be from the day you are given the money by your swindler friend. You do not have to pay Zakaat for the past years.

**Q. I have only one of my hind teeth left and that one is damaged. The dentist presents three options for fixing the tooth—a crown of stainless steel, gold or porcelain. The problem with stainless steel is that it can cause electrical shock. I have already experienced such a shock. The porcelain tooth will give problems later because it does not undergo the same wear as the other teeth. The best option is gold. I am a male. Is it permissible for me to have gold inserted?**

A. In the circumstances it is permissible to have the tooth repaired with gold.

**Q. Is it permissible to invite the non-Muslim president of the country to address Muslims in the Musjid? The president may be seated on the mimbar or stand alongside the mimbar or special seating may be arranged for him by the mihraab.**

A. Even a Muslim president of an Islamic country may not be allowed inside the Musjid if he is in the state of janaabat (greater ritual impurity). In fact, Muslims are not allowed to enter the Musjid if they are even in the state of Hadth (lesser impurity). They have to be free of janaabat and have wudhu when entering the House of Allah Azza Wa Jal. Non-Muslims are perpetually in the state of janaabat, hence it is not permissible to allow the non-Muslim president into the Musjid. If a non-Muslim agrees to take a full ghusl, he may enter the Musjid. However, it is still not permissible to allow a non-Muslim to address Muslims from the Musjid platform. The Musjid is Allah's House consecrated and reserved for ibaadat (worship), not for any political or other kinds of worldly talks and activities. If there is a need for the president to address Muslims, another venue should be arranged.

**Q. In our Musjid we perform Taraaweesh even if the sighting of the moon has not yet been confirmed. The argument is that we should perform Taraaweesh just in case the moon is sighted for Ramadhaan. If the moon is not sighted, there is no harm in having performed the Salaat which would then become Nafil. Performing it early is convenient for the people. Sometimes the news of the sighting reaches us very late. Is our argument valid?**

A. Your argument is utterly baseless. Your 'taraaweesh' is bid'ah. It is not permissible to commence an ibaadat before its time. The validity of Taraaweesh is dependent on the sighting of the Ramadhaan hilaal (crescent moon). Performance of 20 raka'ts in jamaat as your community is doing is a bid'ah. If the moon is sighted, then although your Taraaweesh will be valid, its commencement without having received confirmation of the sighting is bid'ah. People should exercise some Sabr.

**Q. Our Imaam is not a Haafiz. Is he restricted to the last ten Surahs during Taraaweesh Salaat?**

A. No, he is not restricted to the last ten Surahs. He may recite any Surahs and from anywhere of the Qur'aan Majeed.



# US GENERAL'S MALICE AND INSULT

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succeed in placing the greater part of the Lands of Islam securely in the camp of the western kuffaar. This then is the political expediency which compels Mr. Bush and Mr. Blair and others of the same ilk to conceal 'what is worse' in their hearts.

## PRIVATE CAPACITY?

Although political expediency constrained Mr. Rumsfeld to cite the 'injunction' of Mr. Bush, his hatred for Islam and the Ummah, which bred and fosters the concealed malice in the hearts, cannot permit him to denounce or even dissociate from Boykin who had mouthed a small part of the hatred within their breasts. It is for this reason that Rumsfeld speaks of "private capacity".

If Mr. Musharraf of Pakistan should, for example say: "Bush is a Debaucher" or "America is the Aggressor", and a Pakistani governmental official claims that Musharraf was speaking in his 'private capacity', will these comments be tolerable to Mr. Bush, Rumsfeld and the like?

The truth is that there is no such thing as "private capacity". The whole miserable lot is concealing their hatred in their hearts, and in their 'private' gatherings they open up the valves to allow some of the malicious steam to escape.

*"Verily, hatred has fumed forth from their mouths but that which their breasts conceal is worse." (Qur'aan)*

## THE AAYAT

In the Aayat of *Al-Baghdad* (Hatred) in which Allah Ta'ala informs us of the deep seated malice which the kuffaar in general harbour within their bosoms for the Ummah, Muslims are warned against bosom-friendship with the kuffaar. Let us now rationally examine in the light of the Qur'aan, the following statement of Boykin and all those whom he represents and whose views and feelings he has aired, albeit in a so-called 'private capacity': *"Radical Islamists hate the US because we're a Christian nation."*

While the venom which Boykin has spat out from his heart is not at all surprising nor shocking, his low level of intelligence is most surprising in view of the fact that he holds a very senior position in the Conspiratorial Axis of the Shayaateen. It would be expected that the Chief of this Axis would at least have appointed a man who

had some understanding of the people with whom he dealt.

Intellectually speaking, logically and rationally the claim that Muslims hate the US because it happens to be a Christian country is blatantly false. No enemy of Islam can substantiate this allegation rationally. Suicide bombings are not any evidence for the claim of Boykin and his ilk. Fighting the US in Afghanistan, Iraq or anywhere else is not proof for the claim. Even the stupid public marches and demonstrations in the streets and ignorant westernized Muslims shouting anti-US slogans and hurling puerile epithets which are basically childish stratagems of ridicule, are not valid grounds for the malicious claim that Muslims hate the US because it happens to be a Christian country. Such emotional talk can deceive only the stupid kuffaar masses.

## REFUTATION

In refutation of this utterly false claim made by Boykin, we present the following rational and irrefutable facts to which the Qur'aan, history and all unbiased honest men, Muslims and non-Muslims alike, testify:

(1) The Qur'aan singles out the Yahood (Jews) and Nasaaraa (Christians) from among the rest of the unbelieving people of the world and places them on a better level of hope, hence it (the Qur'aan) proclaims them as the *Ahl-e-Kitaab* (The People of the Book—the Tauraah and Injeel). While all other unbelievers are referred to as being *Mushrikeen* and *Kaafireen*, the Jews and Christians are mentioned with the title of respect and honour, viz., *Ahl-e-Kitaab* notwithstanding the fact that in the technical terminology of Islam, they too are *Mushrikeen* and *Kaafireen*. Leaving no doubt in this regard, the Qur'aan occasionally does clarify the issue of the People of the Book being polytheists and unbelievers. They are polytheists because they believe in a plurality of gods. The Christians believe in three gods — so much for Boykin's claim of his god and the imagined 'idol' of Islam. The Jews believe in Nabi Uzair (alayhis salaam) being the son of Allah. Both groups deny the Final Rasool of Allah Ta'ala, hence they are among the *Kaafiroon*. But this does not go to say that Islam has commanded Muslims to hate Christians. Undoubtedly, Muslims hate and are duti-bound to hate their kufir and their falsehood. Islam does not offer any

apology for proclaiming that only Islam is the true religion, and all religions besides Islam are false and will lead their adherents into Jahannum. The Qur'aan Majeed declares: *"Verily, the Deen by Allah is only Islam."*

*"Whoever searches for a religion other than Islam, never will it be accepted from him."*

Any Muslim who cannot come to terms with this Qur'aanic Declaration and seeks to appease the kuffaar with some queer and baseless interpretation can make his exit from Islam. He may join the ranks and enter into the bosoms of those whom it woos.

(2) The Qur'aan allows Muslim males to marry the women of the *Ahl-e-Kitaab*. Lest ignorant Muslims misunderstand — as they do in this day — this Qur'aanic permission to mean encouragement and exhortation to marry women of the *Ahl-e-Kitaab*, it is necessary to clarify that there is a difference between validity, permissibility and exhortation. While such inter-marriage is valid and permissible, it is far from encouraged due to the accompanying evil consequences and danger to Imaan. This is not the occasion to elaborate the issue. Insha'Allah, and if He bestows the Taufeeq to us, we shall address this question in a special treatise.

Suffice here to say that if Islam propagated hatred for Christians, marriage to their women would not have been accepted as valid. Marriage to the women of all other religions besides the Religion of the Book, is not valid.

Intelligence does not conceive of permissibility of marriage with those against whom hatred is directed. The demands of hatred are something else, not love and marriage, and according to the Qur'aan, the foundation for the durability and perpetuation of marriage is mutual love.

(3) The Qur'aan permits Muslims to consume the slaughtered meat of Jews and Christians provided that the slaughter of the animals has been effected correctly in accordance with the original rites of the *Kitaab* (Tauraah). If the slaughtering is incorrect, then just as incorrectly slaughtered meat of Muslims will be haraam, so too will such meat of the *Ahl-e-Kitaab* be haraam.

If Islam propagated hatred for Christians, the meat of their correctly slaughtered animals would

not have been proclaimed halaal for Muslims. In this matter too the Qur'aan

differentiates between the *Ahl-e-Kitaab*, *kaafireen* and the rest of the unbelievers.

(4) During the initial era of Islam when the persecution of the *Mushrikeen* exceeded all bounds, Rasulullah (sallallahu alayhi wasallam) ordered the Muslims to migrate to Ethiopia, a Christian country where the emperor accepted them with open arms. In spite of Ethiopia being a Christian country with a Christian king, the relationship was extremely friendly.

(5) The Qur'aan commands Muslims to refrain from befriending all kuffaar in general. But it never teaches hatred for them. While the Qur'aan mentions the hatred of the kuffaar for Muslims, it does not order us to reciprocate with malice.

(6) Islam's mission of *Da'wat* and *Tableegh* (propagating the Deen) is directed to all mankind — to all non-Muslims. If Islam propagated hatred for Christians, they would have been excluded from this mission, the ultimate aim of which is salvation for mankind in the Hereafter. A religion which teaches hatred for others cannot be propagated to them. The hatred will constitute an effective barrier for acceptance of the propagated religion.

The plot of Shaitaan is to prevent non-Muslims from accepting Islam to their everlasting benefit and salvation. In the furtherance of this plot, Shaitaan uses men to implant in the minds of the unwary and ignorant masses that Muslims hate Christians, etc. Innumerable Christians and other non-Muslims have embraced Islam and are still doing so. Why does this imagined hatred not prevent them from entering this Fold of Salvation which Islam presents?

(7) Besides the US there are dozens of Christian countries. Why is the 'hatred' directed solely to the U.S.A., and not to other Christian countries? We urge Boykin and his superiors to ponder.

(8) Why is the 'hatred' of the "Islamic Radicals" directed to Israel as well? Israel is not a Christian country? If Boykin will respond by stating that the hatred is common for both Christians and Jews, we shall answer that the factor of *kufir* is common in all non-Muslims of whatever persua-

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# US GENERAL'S MALICE AND INSULT

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sion they may be. But in spite of this common factor, the "Islamic Radicals" are not venting their hatred in any direction other than the US and Israel. Why do they display this attitude of selective 'hatred' when their Holy Scripture, the Qur'aan, has a harsher attitude for the kuffaar other than those of the *Ahl-e-Kitaab*?

(9) If the hatred for the US was based on the fact that it is a Christian country, then to a greater degree would there be hatred for the countries of communism. The godless and atheistic ideology of communism is more repugnant to Islam and Muslims than the kufi of the *Ahl-e-Kitaab*.

(10) In the struggle to oust the communist infidels from Afghanistan, these very same "Islamic Radicals" — Osama Bin Ladin and his imagined Al-Qaidah — were in an alliance with the USA. For fifteen years, this selfsame Christian USA schooled and trained these very same 'radicals' in the art of 'terrorism' to achieve the American aim of ousting the Soviet Union from Afghanistan. At that stage what was the position of the 'hatred' of the 'Islamic Radicals'? Against whom was it directed? US or Russia? And was Russia a Christian country?

(11) Are the "Islamic Radicals" in Chechniya fighting Russian brutality and murder because Russia is a Christian country? Mr. Boykin should reflect and answer. The Chechens have been fighting the communist aggression for ages, not because the aggressors happened to be Christians, for they are not.

## THE AGENDA

The conflagration and confrontation between the US and the "Islamic Radicals" in the present time is far from a Deeni (religious) struggle. On both sides of the spectrum are political agendas. Political expediencies are steering the conflict. The plot of the US is to grab the wealth of the third world countries in general, and in particular the oil wealth of the Muslim lands. On the other hand, the aim of the "Islamic Radicals" is to oust the US Usurper and fight its aggression.

In this scenario Islamic slogans are used to churn up fervour and to attract young and unacquainted Muslims into the fight against US oppression with the bait of Martyrdom. Most young Muslim men and the ordinary footsoldiers are bliss-

fully unaware of the forces controlling the conflagration from behind the scenes. So while they offer their lives with sincerity, they do not understand that the goal of the directors of the operation are not truly Islamic nor do their acts conform to the Islamic Concept and way of Jihaad — the Jihaad which the Sahaabah waged to open up the Road for *Da'wah and Tableegh* and to subdue and conquer the lands of the kuffaar for the sake of their own (i.e. the non-Muslims) everlasting success and salvation in the Hereafter.

In the name of Islam, wars with political, nafsani, nationalistic and territorial designs are being fought. On the other side, we find the US unleashing its oppression and technological brutality in the name of some imagined "new world order of justice". But in this pursuit there is nothing but misery, injustice and brutality. We have merely touched on this subject. A lengthy discussion is necessary to elaborate this issue.

## TAUHEED

Boykin has portrayed his stark ignorance of the most fundamental and primary doctrine of Islam — the belief in *Tauheed* (Monotheism). There is no religion with such an uncompromising attitude and conception of the Unity of the One, Unseen, Eternal, All-Mighty, All-Wise Creator, Allah Azza Wa Jal. Even non-Muslims who lack indepth knowledge of Islam are aware of Islam's uncompromising stand on this doctrine. So rigid is Islam's doctrine of the Unity of Allah Ta'ala, that even pictures of human beings and animals are branded as the introductory measures of polytheism. In addition to Boykin demonstrating his crass ignorance of Islam, his vile remark of Islam's God being an 'idol' is unforgivable.

## DRIVEL

The utter drivel gorged out by Boykin besides displaying his ignorance of Islam is motivated by the 'hatred for Muslims' mentioned in the Qur'aanic aayat quoted at the beginning of this discussion. His blasphemous claim of idolatry hurled against Islam fits aptly his own idolatrous religion of Trinity, images and Crosses.

His statement that his 'god' is more powerful than Allah, is further evidence for the backwardness of his thinking. The Qur'aan states with dignity that the God of the *Ahl-e-Kitaab* and the God of Islam, is the One, Same Allah Azza Wa Jal. We advise this general who is

given to malice and puerility to study some very basic books about Islam to rectify the mental aberration from which he obviously suffers.

## WARLORD

The capture of the Somali warlord, whether the capture is a fact or a figment of Boykin's mind, is not proof for the correctness of his religion and beliefs. Furthermore, whether the warlord had made the statement which Boykin attributes to him is questionable. Even if the Somali warlord had, in fact, made the alleged claim, his capture is not a yardstick by means of which Islam and Allah Azza Wa Jal could be judged. It is ludicrous to believe that Islam is 'false' and that Allah is an 'idol' because a Somali warlord was captured. While Muslims, undoubtedly believe that Boykin's religion is false, they do not measure the falsity on the basis of America's defeat and pull-out from Somalia, or the USA's humiliating defeat in Vietnam, or its humiliating flight from Lebanon when a couple hundred marines were eliminated by the "Islamic Radicals".

Nor do Muslims believe Boykin's religion to be false on the basis of America's present suffering and woes in Iraq and Afghanistan where the US is bogged down in a quagmire that is claiming American lives on a daily basis and where the anarchy is incremental. Although Boykin speaks as if the US has scored a victory, this is far from the truth and reality.

The US has gained no decisive and clear-cut victory, whether in Iraq or Afghanistan. By the day its headaches and misery are increasing while it is sinking deeper into the mess of the mire which it has created for itself. But while we claim that his religion is false, we do not cite the predicament and defeat of the US in Iraq and elsewhere as the grounds for our belief. For our claim there is rational and religious evidence.

## ONE GOD

It is important to understand that while Muslims say that all religions besides Islam are false, they do not claim, for example, that the God of the Muslims is 'bigger' and 'more powerful' than the God of the Christians or the God of the Hindus. Such ridiculous and childish claims are put forth by those who happen to be low in intelligence. It is the belief of Muslims that there is only One Omnipotent Creator Whom we call Allah. He is the Creator of all people and of en-

tire creation. However, those like Boykin who cannot conceive of the Concept of *Tauheed* (The Unity of God) due to their mental stagnation in the mire of crass materialism, make comparisons of a Being about Whom comparison can never be made, hence he can blabber and blurt like a child that "my god is bigger than your god."

The falsity of other religions is claimed on the basis of the Qur'aan, the teachings of the Rasool and historical facts, not the temporary vacillation, and ups and downs of worldly warfare. We are living in a material world in which there are material and worldly ways and means, causes and effects. We are not in Paradise. This world is the arena for the conflict between Haqq (Truth) and Baatil (Falsehood). It is the Divine Way and Scheme to allow the pendulum of Haqq and Baatil to swing between the extremities of victory and defeat, success and failure. For every swing in the opposite direction there is a definite cause, and the cause of Muslim defeat is their gross transgression and rebellion against Allah Ta'ala.

## DEFEAT

The current spasm of setbacks, failures, humiliation and defeats with which the Ummah is convulsing is not the product of the false claim that Islam's God is 'false'. The predicament of the Ummah is the consequence of moral and spiritual treason which Muslims are perpetrating against Allah Ta'ala. Since they no longer adhere to the true and original Islam of the Sahaabah, they are denied Divine Aid. Since Muslims have adopted westernism as their new culture, Allah Ta'ala has imposed western political domination on us. This is the secret of the humiliation of the Ummah in this age.

## THE WAY TO DEFEAT THEM

**The secret of defeating the kuffaar was explained to Bani Israa'el by Hadhrat Nabi Musaa (alayhis salaam). Stating this secret, the Qur'aan records:**

**"Musaa said: 'O my people! Seek aid from Allah and have patience. Verily the earth belongs only to Allah. He bestows (its sovereignty) to whomever He wishes among His servants. And, the ultimate success is for the Muttaqeen (Pious).'" (Surah A'raaf)**



# "God Put Bush In Charge"--Boykin

The US general, Boykin, commenting on Mr. Bush said: "Why is this man in the White House? The majority of Americans did not vote for him. Why is he there? He's in the White House because God put him there for a time such as this."

We are in agreement with Mr. Boykin in this claim. We too believe what the general has claimed regarding Mr. Bush. Our Qur'aan compels us to believe in the truth of this claim and so does our intelligence. In this regard the Qur'aan declares:

**"It is You (O Allah!) Who grants power (to rule) to whomever You will, and it is You Who snatches away power from whomever You will."**

**"The earth belongs to only Allah. He bestows it to whomever He pleases among His servants."**

Rulers and governments are installed and removed by only Allah Ta'ala. Just as Allah Ta'ala allows Shaitaan a free reign to operate and spread his mischief, so too does Allah Ta'ala permit the kuffaar to rule and create anarchy and strife here on earth. And, everything has a cause and is subject to the Wisdom and Command of Allah Ta'ala.

Undoubtedly, Allah Ta'ala has installed Mr. Bush in the White House just as He has installed shaitaan as the king of evil on earth. One of the reasons for his installation is to punish Muslims for their disobedience. This sort of punishment is similar to the Divine Punishment which is unleashed in the form of natural disasters such as earthquakes, floods, hurricanes and California type furnaces, etc. which leave havoc and destruction in their path. So too is it with Mr. Bush. Undoubtedly, according to the Qur'aan, the US oppressors and torturers are manifestations of Allah's punishment on Muslims—and Muslims have no alternative but to accept this Qur'aanic fact.

## THE EVIDENCE

The evidence for this claim is the Qur'aan Itself. Allah Ta'ala says in the Qur'aan Majeed:

**"And, when the first of the two (Divine) Commands arrived, then We (Allah) sent against you (Bani Israaeel) Our (kuffaar) servants who were powerful in warfare. Then they penetrated the homes (of the Muslims —Bani Israaeel). And, this was a Promise decreed...."**

**"And, when the other (the second) Command arrived, they (the kuffaar) disfigured your faces and entered the Musjid (Musjidul Aqsaa) as they had entered it the first time (defiling it), and so that they (the kuffaar) may utterly destroy whatever they overran."**

**(Surah Bani Israaeel)**

The Qur'aanic reference here is to the defeat and humiliation of the Muslims of the time at the hands of the kuffaar such as Nebuchanezzar. Just as Allah Ta'ala had snatched away political power and control from the Muslims of the bygone ages, i.e. before the advent of Muhammad (sallallahu alayhi wasallam), so too has He snatched away power from us in this age. Just as Allah Ta'ala had given control of Musjidul Aqsaa to the kuffaar in the past, so too has He done in this age. The cause for our defeat and humiliation has always been the same—gross disobedience and treason against Allah Ta'ala.

## NO COMFORT

Although Mr. Bush has been placed in the White House by God as Mr. Boykin claimed and as we too believe, it should be remembered that it is also God Who has put Shaitaan in power and it is God Who allows him to operate with impunity in his mission of mischief and evil. In exactly the same way it is God Who is temporarily allowing Mr. Bush,

Mr. Boykin and the others of their ilk the present leeway to commit aggression, oppression and torture.

But this freedom to behave with impunity in brutalizing people should not be viewed with comfort by Mr. Boykin because the reign of oppressors is always short. They are dispatched by Allah Ta'ala to inflict some punishment on Muslims, but their own doom has already been decreed. The impending doom of the US is quite transparent from the quagmires it has become entrapped in. In spite of believing itself to be a 'superpower' or the only 'superpower' and the 'power' to control the destiny of the world, it cries out like a child for aid and support from third world countries.

## THE FACTS

The facts on the saga of American wars and invasions proclaim loudly the weakness of this 'superpower'. The US was impotent to invade Iraq during the so-called Gulf War without the active, moral and material support of 50 other countries. In its invasion of Afghanistan, the US was dependent on alliances, not only with third world countries, but with war lords and 'bandits' who were knitted into what has been termed the 'Northern Alliance'. Without these desert wanderers, the US could never have made any gains against the Talibaan nor could they have secured any position for its soldiers who are today living in barracks and camps in Afghanistan.

Furthermore, without Mr. Musharraf's co-operation the US would not have achieved even the minimal, fragmentary and brittle success which it advertises so vociferously and flamboyantly to the world.

In spite of its huge military presence in Afghanistan, the greater part of the country is forbidden

territory for America's invaders. In fact, the American-puppet government does not control even the city of Kandahar as is apparent from news reports which indicate on going attacks against American forces.

## IRAQ

The situation is worse for the US in Iraq where fear and death strike daily. Undoubtedly, Allah Ta'ala has put Bush in the White House, and Allah Ta'ala has brought the US to Iraq and Afghanistan to punish Muslims. But since, after all, only Muslims are the true Believers who proclaim the Tauheed of Allah Azza Wa Jal, He is not allowing the invaders any peace.

In spite of the abject weakness of the Muslims, the invaders cannot sleep in peace. The entire region has become a land of fear for them. There will be no decisive victory for the US. As for the Muslims—as long as they do not return to Islam and as long as they do not shrug off the yoke of western culture, they will remain in a state of humiliation and degradation. Neither will the oppressed have peace nor the oppressors. There will never be a "new world order" of peace as Bush imagines. The anarchy will only increase. Bush and Boykin will remain only as long as Allah Ta'ala desires the punishment to continue for the disobedient Ummah of Islam.

## THE QUR'AAN'S MESSAGE

The Qur'aan Majeed has the following message for the Ummah:

**"Verily, Allah has all the power to aid them (the Muslimeen)..... And, Allah aids those who aid Him (i.e. support and follow His Deen). (Those who aid His Deen) are those who, when We grant them power (to rule) on earth, they establish Salaat, they establish Zakaat and they command righteousness and prohibit evil. And the ultimate end of all affairs is for Allah (to decide)."**

**(Surah Hajj)**

to be the agents of the Western Kuffaar as well as the agents of Shaitaan have abortively attempted to refute the validity of *Rajm*. In their exercise of kufr, they have failed.

They will not gain recruits and followers for their kufr from the rank and file of the Ummah. Only those who have been condemned to kufr by Allah Ta'ala entertain views of kufr. To appease the kuffaar, the munaafiqeen present utterly baseless arguments to refute *Rajm* so as to make their peculiar brand of 'islam' palatable and acceptable to their western masters. Such people have been born in kufr and lead lives of kufr even if they were born in the homes of

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# RAJM—STONING THE ADULTERERS

Recently there has been intense comment on the Islamic injunction of *Rajm* or stoning to death the adulterers. If adultery—*zina*—committed by married persons is proven on the basis of Shar'i evidence, the *Hadd* (prescribed punishment) of *Rajm* is applied.

The validity of *Rajm* is based on all the Sources of Islamic Law (the Shariah of the Qur'aan). There has NEVER been the slightest difference of opinion among the Ahlus Sunnah Wal Ja-

ma'ah regarding the validity of *Rajm*. There is complete *Ijma'* (Consensus) of the Ummah on the validity of the *Hadd* of *Rajm*.

## KUFR

Denial of *Rajm* is *kufr*—*kufr* which expels the denier from the fold of Islam. This *naseehat* is for Muslims—those Muslims who have been thrown into doubt and confusion by the many modernist munaafiqeen lurking within the folds of the Ummah. These modernists who happen

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# RAJM—STONING THE ADULTERERS

Muslims and they bear Muslim names.

## THEIR ARGUMENT

The only argument the modernist munaafiqeen have presented to bolster their corrupt view of kufir is the western claim that *Rajm* is 'barbaric'.

If *Rajm* is barbaric, then every act of execution regardless of the method of killing, is likewise barbaric. *Rajm* inflicted on immoral criminals—perhaps a half dozen such cases in the past 14 centuries—is 'barbaric', but brutally exterminating thousands of civilians with the most heinous types of poisons and sophisticated weaponry is not barbaric. Torturing hideously and horribly thousands of prisoners held in cages and prisons is not barbaric! Yet the same torturers scream that *Rajm* is 'barbaric'. And, the modernist munaafiqeen among the Muslims pipe the same theme in obedience to the commands of their kuffaar masters.

The contention that Allah Ta'ala cannot permit such a 'barbaric' punishment is utterly untenable when viewing the punishments which He imposes on His creation for their transgressions. We are speaking to Muslims—not to the munaafiqeen nor to the kuffaar. Earthquakes, volcanic eruptions, floods, hurricanes and the like cause immense hardship, havoc, maiming and death to thousands—men, women and children. Such punishments are manifestations of Allah's Wrath.

## HUDOOD

In this world He has ordained the *Hudood* punishments—stoning, cutting of the hand, lashes, etc. In the Aakhirah the punishment is terrible.

In the light of the horrors of the *Athaab* of the Aakhirah, *Rajm* and all the other *Hudood* pale into oblivion and seem merciful. No one has the right to question the Prerogative Power and the Decrees of Allah Azza Wa Jal. He operates and decrees in His creation as He wills. Everything is subjected to His Wisdom, not our defective understanding and emotions.

## "BARBARIC"

The munaafiqeen who portray themselves as Muslims never spoke or wrote about the barbarism of the western styles of punishment such as hanging for example. Since the barbarism is executed behind closed doors, no one objects. But when *Qisaas* (such as beheading with the sword) for murder is meted out in public, a hue and cry goes up. Then the modernist munaafiqeen join their kuffaar masters to denigrate the Commands of Allah by presenting baseless interpretations which no authority in Islam had ever expounded.

As far as the kuffaar are concerned, not only *Rajm*, but all aspects of Islam's Penal Code are 'barbaric'. In terms of the logic of the modernist munaafiqeen, the Qur'aanic punishments of a tooth for a tooth, an eye for an eye, etc. should also be 'barbaric'. When this is the case and the idea they entertain in regard to what Allah Ta'ala has prescribed in the Qur'aan and in the Sunnah of Rasulullah (sallallahu alayhi wasallam), what doubt can there be in their kufir and *nifaaq*?

## OVERWHELMING

Islam's proof for the validity of *Rajm* is overwhelming. There is absolutely no scope for doubting that *Rajm* is the Command of Allah

Ta'ala. Rasulullah (sallallahu alayhi wasallam) had ordered that *Rajm* be meted out. The Khilafa-e-Raashideen had ordered it during their Khilaafat. Not a single one among the Authorities of the Shariah from the age of the Sahaabah down to this day has ever contested the validity of *Rajm*. Only the modernist munaafiqeen who happen to be the slaves of western mentality, have raised objections in this age against the Divine Command of *Rajm*.

## AUTHENTICITY

The authenticity of a view or interpretation in Islam is not based on anyone's logical reasoning. The principle of authenticity and validity is the existence and acceptance of a decree or view during the age of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah—in fact in the period known as *Khairul Quroon*. A view which is in conflict with a law propounded and upheld in the *Khairul Quroon* is rejected and accursed. It has no validity in the Shariah regardless of its appeal to the logic of modernists and its conflict with the norms and concepts which these munaafiqeen propound by way of baseless interpretation with the aim of finding accommodation for their brand of 'islam' within the fold of western thinking.

## WARNING

Warning the Mu'mineen of the traps of the munaafiqeen, the Qur'aan Majeed says: "*O Nabi! Fear Allah and do not follow the Kaafireen and the Munaafiqeen. Verily, Allah is the All-Knower, The Wise.*"

*Follow what has been revealed to you from your Rabb. Verily, Allah is fully aware of what they are doing.*" (Surah Ahzaab)

*Rajm* has been prescribed by Allah Ta'ala. The arguments of the modernist munaafiqeen have absolutely no validity in Islam. These *baatil* interpretations are fabricated solely to appease the kuffaar intellectual and political masters.

# A SERPENT

Commenting on the world, Hadhrat Maulana Ashraf Ali Thaavi (rahmatullah alayh) said: "Our Hadhrat Haaji Saheb (Hadhrat Imdaadullah, the Shaikh of Maulana Thaavi - rahmatullah alayh) presented a wonderful similitude of the world. He said that the world is a serpent. Only he who knows the charm of subduing the serpent should take hold of it. We who are unaware of this charm, should remain aloof from it, for it will bite us.

There is an imperative need to remain extremely alert in this worldly abode of trial and sorrow. The slightest carelessness results in the serpent's strike. Therefore, always supplicate (make dua) to Allah Ta'ala, and be steadfast in the

activities of the Deen. Spend your entire life in this mujaahadah (struggle against the nafs) The world is a life-long journey. There is no hope of accomplishing this journey before the end of life. To entertain such a hope is indeed extremely unintelligent."

In this *naseehat* Hadhrat Hakimul Ummat says that it is a colossal deception to believe that the moral and spiritual journey can be terminated during this transitory life on earth. The struggle against the nafs is perpetual—as long as life lasts on earth. No one can afford to sit back and rest labouring under the impression that he has finally immobilized his nafs, hence the route of Mujaahadah has ended. Such an idea is a gigantic deception.

## ALLAH'S BOUNTIES

As long as it is borne in mind that the blessings (ni'mats) we have are bestowals of Allah Ta'ala, they will not be eliminated. When one feels that one is entitled to these bounties, the consequence will be lack of appreciation. Along with this attitude will come the elimination of the bounties.

(Hakimul Ummat)

# JOINT-POLITICS WITH KUFFAAR

During the Khilaafat Movement in India some decades ago, Muslims and Hindus had united. Ofcourse, the Hindus had their own political agenda, hence joined hands with the Muslims in the agitation for the preservation for the Turkish Khilaafat. Commenting on this political marriage of the two communities, Hadhrat Hakimul Ummat said:

"If this Khilaafat Movement had consisted of only Muslims, then their shortcomings could have been overlooked on the understanding that after all, errors do happen. However, now since they have joined the Hindus, their (the Muslims) motives have become in conflict with the Shariah. The aim is no longer the Deen. It is only the dunya (the world).

In otherwords, the purpose of all the agitation is only to secure

worldly power—to govern, aggrandizement, worldly honour and wealth. Such political power was enjoyed by Fir'aun, Shaddaad and Namrud. Why is their government considered accursed? Their reign was accursed because they had transgressed the limits of Deen. You too (O Muslims!) are desirous of gaining that type of power in which there is no concern with the laws of the Shariah and its limits. What then is the difference?

Furthermore, a variety of criticism is heaped on those who do not participate in such joint-politics. Non-Muslim slogans are raised in gatherings, demonstrations and welcoming ceremonies. These are among the salient features of the kuffaar.

May Allah Ta'ala grant us all perfect Deen and perfect understanding."

## A RAHMAT

Once Hadhrat Hakimul Ummat said: "In everything is the *hikmat* (wisdom) and *rahmat* (mercy) of Allah Ta'ala. This applies to even sickness and misfortune. If man

perpetually remains healthy, he will never desire to depart from this world. Sickness and misfortunes create aversion for the world and the heart wishes to return to the original Home (Jannat) so that comfort and peace are attained. Indeed it is a great mercy."



## IF WE REPENT.....

If Muslims repent and return to the fold of the Deen, they are assured of victory by the Qur'aan:

*"Soon will your Rabb destroy your enemies and make you the rulers in the earth. Then, He will watch how you behave." (Surah A'raaf)*

## THREE DUAS

"Three duas are readily accepted. There is no doubt in it. The dua of the father (for his children); the dua of the musaafir and the dua of the mazloom." (Hadith)

# CRITICIZING THE PREDECESSORS

"It is indeed sheer stupidity to criticize any of the Mutaqaddimeen servants of the Deen. (*The Mutaqaddimeen are the illustrious Fugaha of the first two centuries of the Islamic era.*) Such criticism is like finding fault with superbly baked bread.

It is very simple to criticize. But to render the services of the *Mutaqaddimeen* is entirely another matter. If anyone should attempt to do what they had presented, he will then understand the reality (of his stupidity and the reality of their yeoman services). Today, when a slight problem pertaining to a new development arises, not even one aspect of it can be solved satisfactorily. But the illustrious predecessors had solved and formulated tens of thousands of *masaail*."

The dearth of true *Ilm-e-Deen*, the shallowness in understanding and the superficiality of academic knowledge in this age bear testimony to what Hakimul Ummat (rahmatullah alayh) says above. In the endeavour to formulate a *fatwa* on any new development nowadays, 'academies' are established; national and international conferences are organized; millions of dollars are squandered in traveling, hotel expenses, etc. and in setting up these futile 'fiqh academies' and conferences of ostentation. Scholars from different countries jet in to participate in the conferences of mockery and futility.

Five star hotel accommodation is arranged for the 'delegates' and 'scholars'. Their only function at the conferences is to present a 'paper' on a *mas'alah* and to ostentatiously 'discuss' the issue for a day or two. Much of the time is squandered in devouring '20 course' meals, welcoming speeches and sight-seeing. All this at public expense at a time when the Ummah is wallowing in grinding poverty and misery. Yet these ulama of the world find the leisure and pleasure for such academies and conferences of futility and show.

After all the noise, then too they fail to issue a proper ruling based on the

Principles of the Shariah. They mouth their personal opinions and issue their 'fatwa' as if it is part of *Wahi* (Divine Revelation).

Regardless of any modern or new development, be it in any sphere of life, thorough research by some Ulama-e-Haqq in the privacy of their Madaaris, homes or libraries is adequate for the formulation of the correct Rulings based strictly on the Principles of the Shariah as expounded and employed by the illustrious Fugaha of the *Khairul Quroon* era.

In spite of the modern day 'scholars' of the 'academies' and 'conferences' having set themselves up as *Mujtahideen*, not a single one of them is independent of the works of the Aimmah-e-Mujtahideen. Every scholar and Aalim is totally reliant on the *Kutub* of the Mathaahib, even the Salafis who have an inveterate aversion for the Salf-e-Saaliheen, the Exponents of Taqleed. No one and no scholar can speak on any new development in Shar'i terms without being constrained to make reference to the Works of our illustrious Predecessors, the Aimmah Mujtahideen.

Simple issues such as banking, modern medical practices, test-tube babies, abortion, so-called Muslim Personal law issues, etc., remain insoluble in spite of years of discussion, conferences. The more they deliberate, the more intractable become the issues. The true Ulama have departed from the world and the *Janaazah of Ilm* is on the move to the *Qabrustaan*. Today is the age of the *Juhala* (Ignoramuses). According to Rasulullah (sallallahu alayhi wasallam) a time will dawn on us when the ignorant will turn to the ignoramuses for the acquisition of *fa-taawa* (rulings on Shar'i matters). The muftis of ignorance will be astray and lead others astray into deviation (*dhalaal*). An example of such *ja-halah* is the 'fatwas' emerging from places like Egypt. Riba, baatil and kufr are all declared permissible on the basis of fallacious interpretation.

## TAWAKKUL AND RIZQ

*"If you had to adopt tawakkul (trust) on Allah in the proper meaning of tawakkul, then He will bestow rizq (sustenance) to you in the same way as the birds are being fed. They emerge (from their nests) in the morning hungry and they return in the evening satiated." (Hadith)*

## NAKED IN QIYAAMAH

*"There will be many women who were clothed in this world but who will be naked in the Akhirah." (Hadith)*

These will be the women who wear transparent garb, tight-fitting provocative dress, dress with revealing slits, etc.

# CHANNEL OF FASAAD

Take a look at the following itinerary and wonder of the state of Deeni *fitnah* and *fasaad* (corruption and moral degeneration) which the operators of a radio station dubbed Channel Islam, are creating in the community.

door sport centre). Admission R100 per person.

- (4) Saturday — Picnic at Lion Park
- (5) Saturday night — Braai at Mountain Rise
- (6) Sunday — Back to Johannesburg by air.

(1) The Radio Molvi of the channel of corruption, and his wife left Johannesburg by air on a Friday to attend a glorified picnic arranged in the launching of his latest CD.

(2) They stayed at the house of a Maulana Saheb in Pietermaritzburg. However, the Maulana Saheb did not attend the western dinner arranged for the Molvi of channel corruption. The Maulana Saheb will, of course, know the reasons for his non-participation in the sumptuous kuffaar style dinner.

(3) Dinner (7 course meal) at the YMCA Hall (Midlands In-

There is no need to comment on the futility, evil and corruption of picnics and braais, especially those organized in the name of Islam for pecuniary, worldly and *nafsaani* motives. May Allah Ta'ala save this flundering and degenerate Ummah from further sinking into the quagmire created by the ulama-e-soo'

We are truly living in the era about which Rasulullah (sallallahu alayhi wasallam) said: *"A time will dawn when the worst of creation on the surface of the earth will be the ulama ..."*

# THE EVIL OF THESE RADIOS

A concerned Muslim lady writes:

"There are many wrongs taking place at the radio stations. Ladies who phone in have a bad habit. To entice the males they interperse their conversation with silly and stupid mumblings designed to attract, such as 'mm-mm-mm'. Everyone can understand the motive of a female who makes such ridiculous sounds which according to the Hadith are zina of the tongue motivated by zina of the heart.

The matter of woman's voice is out of control. Maulanas speak freely when interviewing women in what is called 'talk shows'. It is truly a sad state of affairs as it has greatly harmed the morals of people.

The lady who hosts the children's program cackles at times with laughter which is designed to allure males. At times the voices of the ladies are deliberately tenderized. Everyone knows why. There is no secret to fathom here.

One irate listener, a male, phoned in and criticized the lewd manner in which the ladies were speaking to the male hosts. He complained of the shameless and 'open' manner in which they spoke to the males. The word 'open' in fact is not correct. They speak in a calculated manner to attract and allure the men. But the mufti who was speaking did not respond to the criticism.

Another thing which I find objectionable and un-Islamic on the radio is that the announcer, whether he happens to be a layman or a Maulana, addresses people by saying "Broer". This type of talk detracts from the dignity which an Islamic radio should have. (*The question of dignity does not arise with a shaitaani radio — The Majlis*)

Also, highly objectionable is that the announcer whether he be a Maulana, Haafiz or a layman, begins the programme in an offensive manner by saying: "Let's kick off" or "Kick off the show". (*The degree of kufrization of these ulama-e-soo' can be gauged from their aping the ways of the kuffaar. Rasulullah—sallallahu alayhi wasallam—said: "He who imitates a people, becomes of them" — The Majlis*)

Besides this, there are many other wrongs. Do make dua for us."

(Continued on page 11)

(Continued from page 10)

## THE EVIL OF THESE RADIOS

### Allah's Comment:

(O women!) "If you fear (Allah), then do not tenderize (your) talk, because then he in whose heart there is the disease (of lust) will crave. And, speak a righteous talk. And (furthermore), remain glued within your homes, and do not make an exhibition (of yourselves) like the displays of (the pre-Islam) jaahiliyyah." (Qur'aan)

### Rasulullah's Comment:

The eyes fornicate. The ears fornicate. The hands fornicate. The heart fornicates.

Let Muslims understand well that these evil, shaitaani radio stations and channels operating in the name of Islam are platforms of zina. They have followed the kuffaar way of exploiting females for zina of a variety of hues. They operate under the *La'nat and Ghadb* of Allah Ta'ala. May Allah Ta'ala protect the community from the *fisq and fujoor* which these appendages of Shaitaan churn out.

## THE MODERN ULAMA-E-SOO'

The ulama-e-soo (evil scholars) of former times bartered away their Deen and even their Imaan for monetary gain and to curry favour with rulers. Their motive was not to debauch and ruin the morals of Muslims. But in the times we are living, the academically inept molvis of soo' are out to plunder the morality of Muslims. Themselves bereft of Islamic morality, they lay their snares to trap Muslims into the net of immorality.

A trend of haraam and immoral fund-raising has been initiated by these vile molvis. Cake sales are organized as a way of raising funds for the Madrasah. At one such haraam cake sale young girls in charge of the zina stall, were provocatively garbed in tight fitting jeans, denims, tight tops and tight long skirts with long revealing slits. Molvis were present to grace the zina stall with their shaitaani

presence. They joined in with the girls to sell their haraam wares.

Are such immoral offences in the public imaginable from men of learning? Such men who seduce the morals of young girls in the name of the Deen are, in the words of the Hadith, "wolves in sheep skin" or "shayaateen in human bodies". They have the hearts of wolves and shayaateen. They are bereft of every vestige of shame, honour and respect. They are out to plunder the hayaa and chastity of stupid young girls whom they have ensnared into their evil traps of vice using their religious garb as subterfuge. *Wala houla wa la quwwata!* Only Allah Ta'ala can save this Ummah from the disastrous plunge into the abyss of moral ruin and worldly destruction, leave alone the disaster of the Aakhirat.

## MARRIAGE IS NOT TO CREATE A WEDGE

A truly lamentable and evil attitude in many women is their plot of creating a wedge between their husbands and their parents. The woman in her ignorance and selfishness feels that her husband should practically sever his ties with his parents. She wants to lay all claim to her husband as if he has become her chattel by virtue of Nikah.

She should understand that a man marries not for severing his ties with his parents nor to become the servant of his wife. If he happens to be a cuckold, then obviously this naseehat is not for him. Women who behave in this manner are utterly cruel. They invoke the Curse of Allah Ta'ala on themselves.

In these times we observe that inspite of living in a palatial home with ample space, the wife of the house is not prepared to allow her husband's parents to live with them even if all facilities are separate and she enjoys her privacy. Parents who brought into this world their son, who suffered and sacrificed for him until he married, today are unable to live under the roof of their son simply because of a vixen who displays her satanic attitudes of spite, selfishness and malice.

While a wife expects her husband to cultivate the best of relationship with her parents and run at their beck and call, she has a 'natural' (*nafsaani*) aversion for her husband's parents in particular and for her in-laws in general.

If the husband happens to be a man of strong will, ignoring his wife's haraam desires, and brings his parents to live with him, the path for misery is paved. His wife will commence with swelling up her face, like a balloon. Everyone knows the rest of the story which will unravel in the aftermath.

For the sake of satisfying her inordinate *nafsaani* and evil desires, she

become blind to the consequences of the evil path she chooses. She recklessly ruins her life, the life of her children and opts for even terminating the marriage. This is happening in increasing numbers in our days. Too many such cases are unfurling in front of our eyes.

It is imperative for women to understand that Rasulullah (sallallahu alayhi wasallam) observed on the Night of Mi'raaj that most inmates of Jahannum will be women. When the women enquired of the reason for this state of affairs, Nabi-e-Kareem (sallallahu alayhi wasallam) attributed the cause of their entry into Jahannum to ingratitude for their husbands and their abundance of curses.

Women have absolutely no right whatsoever to demand to live in a house completely apart from their parents-in-law. The Shariah gives her the right of separate and private accommodation. But this does not mean that she can demand a separate house in which she cannot tolerate the presence of her husband's parents. As long as her husband provides such accommodation for her, whether in a separate house or whether in the same house in which his parents live, in which she has her privacy and is not compelled to serve on his parents against her will, her waajib right of *Suknaa* (shelter or home) has been satisfied in terms of the Shariah. She cannot insist that her husband accommodates her in a house where his parents will not be allowed to live.

The naseehat which we have provided here is for such women who are oppressive and make un-Islamic demands on their husbands. They are selfish and malicious. We are aware of the other side of the spectrum as well. Those women who are enslaved by their in-laws obviously are not the target of this naseehat. Insha'Allah, there will be another Naseehat for their husbands and in-laws in a future issue of The Majlis.

## CHILDREN

When incompatibility prevails in the home, the worst sufferers are usually the children. They are thrown into a quandary and confusion. Mother and father tread divergent paths. The children are in the middle, not really knowing which way to turn. But there is a dangerous determinant constraining them to make their choice.

Children do not follow intellect. They are basically beings of the *nafs*. They follow their emotions instinctively. Only fear of punishment restrains them from wrong. When they are confronted with two divergent paths—the path of the mother and the path of the father, they will invariably opt for the way which is pleasing to the *nafs*.

If the father's life-style appeals to their desires, they will follow him. If the mother's life-style is more appealing to their desires, they will follow her. Their leader, especially if it happens to be a mother who lacks in intelligence and Islamic character will utterly ruin them. She will mislead them, not only because she herself is of loose morals, but also to spite her husband and to turn the children against him. Most women in such a situation demonize the father to the children. Since her ways suit their desires, they readily accept the falsehood their mother propagates about their father. They soon grow up with an aversion for their father. Even if they happen to be living together, they remain aloof from him.

Although sometimes an ignorant father too behaves in the same way, the incidence of mothers, due to their short-sightedness, defective in-

telligence and *nafsaaniyat*, ruining the character of their children and portraying their husbands as demons and tyrants to the children is dominant.

In the interests of the children which are among the aims or perhaps the main purpose of marriage, it is therefore essential to look at compatibility before getting married. Never be deceived by the kuffaar understanding of 'love'. Never for one moment believe the myth that love will surmount the problems and obstacles. Whoever thinks in this way is truly an ignoramus.

The concept of love of westerners is nothing but animal lust. This love evaporates swiftly when the incompatibility surfaces and is replaced by mutual hatred. An intelligent Muslim should never overlook this factor when it is time for marriage.



## TA'BEER

*Ta'beer* or interpretation of dreams is a gifted ability. It is unrelated to piety. There exists much misunderstanding in this regard. People are under the misconception that *Ta'beer* is among the requirements of *buzrugiyat* (sainthood or *wilaayat*).

A *Buzrug* need not be a *muabbir* (one who interprets dreams) nor does it mean that one who accurately interprets dreams is a *buzrug*. If this was the case, then Abu Jahl would have been a very big *buzrug* of lofty stature. Abu Jahl was an expert *muabbir*. He correctly interpreted dreams whereas Hadhrat Abu Bakr Siddique (radhiyallahu anhu) at times presented interpretations which were not entirely correct, and this was said by Rasulullah (sallallahu alayhi wasallam).

Should the misconception of people be accepted it will lead to the conclusion that Abu Jahl was a great saint while Hadhrat Abu Bakr (radhiyallahu anhu) was not. Some Auliya and pious people who are not dream interpreters sometimes venture correct interpretations. This is a *ni'mat* of Allah Ta'ala. It occurs occasionally when the meaning of the dream suddenly becomes clear to them. It is not because they are expert *muabbireen* (plural of *muabbir*).

### THE CALL OF THE OPPRESSED

".....The Call of the mazloom (the oppressed one — Allah lifts it above the clouds. The portals of the heaven are opened up for it, and Rabb (Allah Ta'ala) says:

'I take oath by My Might that I shall most assuredly aid you even if it is after some time.' (Hadith)

## CONSULTATION

"Most people are unaware of the meaning of *mashwarah* or *shuraa* (consultation). When advice is offered they believe that it is incumbent to act according to it, and that there is no need for pondering." (Hakimul Ummat)

The one who seeks advice should himself reflect. He should exhaust his own intellectual ability

in the endeavour to adopt the proper course. He should ponder over the advantages and disadvantages, and consult with experienced and pious persons. Then he should make dua and adopt the course which he believes to be correct. As long as he does not submit to *nafsaaniyat* (emotionalism), he will, Insha'Allah, adopt the right course of action.

**"The best Sadqah is the effort of the poor." (Hadith)**

## ADAB — RESPECT

The prevalence of goodness among people is dependent on *adab* (respect), and without humility there is no *adab*. Hakimul Ummat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) commented:

"How can there be *khair* (goodness) and *barkat* (blessings) on earth when *adab* has disappeared. As a result of the disappearance of *adab* numerous difficulties and misfortunes have overwhelmed people. By *adab* is not meant customary or superficial etiquettes. In this context I refer to true *adab* which means to maintain everything within its limits.

Among the essentials of *adab* is to refrain from distressing or inconveniencing others. A mere outward display of respect is not true *adab*. Nevertheless, customary respect if maintained within limits and offered at the right time will also be within the scope of *adab*.

The soul of *adab* is to ensure peace for others. But today is the age in which neither the son has *adab* for his father nor the father for the son. The student has no *adab* for the Ustaadh nor the Ustaadh for the student. The mureed has no respect for the Murshid nor the Murshid for the mureed. The wife has no respect for the husband nor the husband for the wife. In these cases I refer to true *adab*, namely, ensuring peace and comfort for one another.

*Adab* is not confined to only juniors. Seniors too have to observe *adab* for juniors. In the latter case it means that seniors should fulfil the *huqooq* (rights) of the juniors. The natural consequence of fulfilment of rights is peace and comfort.

It is necessary for every person to bear this in mind. Alas! Today, not only the laity, but even the elite (i.e. the learned men) are extremely defective in the observance of *adab*. Only a few things are in this day regarded as the requisites of piety. Social conduct and moral character have been excised from the constituents of the Deen. May Allah Ta'ala bestow righteous understanding."

## STAMPS

In addition to *The Majlis* and *Al-Haqq*, we distribute Islamic literature to all parts of the world. Most of the literature is distributed free of charge, especially African and Asian countries. Innumerable requests for Islamic literature are received from Muslims who cannot afford either the price of the books or postage which has become exorbitant. In fact, the subscription for *The Majlis* does not cover even the printing costs. Contribution of stamps will be appreciated. Any number of stamps, regardless of even very small quantities, will be a Sadqah in the Path of Allah Ta'ala and rewardable. Jazaakallaah!

## CUSTODY OF MINORS

In a situation of separation of husband and wife whether by divorce or death of one spouse, custody of the minor children is assigned by the Shariah to certain close relatives. In this regard there is an order of priority.

The right of custody firstly devolves on the mother of the children. It is her right to keep her daughters until the age of 10, and the boys until the age of 7 years. Thereafter this right passes to the children's father.

If for some reason the mother is disqualified by the Shariah, then the right of custody passes to the maternal grandmother. In her absence, to the adult sisters of the minor children. In their absence, to the maternal aunts.

A woman loses her right of custody if she marries a man who is not a *Thu rahm mahram* (close relative) of the children. Such close relatives are the uncles of the minors, for example. When the mother loses her right of custody it does not follow that she is not allowed to retain custody even with the con-

sent of those whose right it is. With the consent of the rightful guardian, the mother may retain custody provided that the welfare and Deeni interests of the children are not compromised on account of her marriage.

When the mother loses custody, the next in line is the maternal grandmother, not the children's father nor the paternal grandmother or paternal grandfather as is mistakenly understood in some quarters.

A vital requisite of custody is the welfare and interests of the minors. The interests of the children are not confined to their worldly and physical needs such as food, clothing and shelter. Of greater importance is the Deeni welfare of the children. Thus, if a rightful guardian is a *bid'ati*, *faasiq* or *faajir*, a modernist or one with corrupt beliefs, custody should be denied to such a person notwithstanding his right. In cases of this nature, the Shariah makes exceptions. In fact, it is not permissible to consign the minors to such people who constitute a danger to their Imaan and Akhlaaq (moral character).

SHAWAAL 1424 — DECEMBER 2003

ZAKAAT NISAAB R776

MEHR-E-FAATMI R2231

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**"Whatever is by Allah can be acquired only by obedience to Him."**

(Hadith)

## ALLAH'S NUSRAT — THE ONLY ANSWER

Failure, defeat and humiliation are the salient features of the Ummah in this age. The Ummah which had once upon a time ruled the world with unparalleled glory is groveling today at the feet of the kuffaar. For every blow of humiliation a Muslim nation suffers at the hands of the enemies of Islam, it has to offer a thanks and pretend that the afflicted humiliation is a boon conferred on it. This is the price of friendship with Allah's enemies.

### SOLUTION

In spite of the massive wealth and huge armed forces at the disposal of the Ummah, the kuffaar trample on the lands of Muslims and their people in just any way they desire. The present state of the Ummah is manifest evidence of the denial of Allah's *Nusrat* (Divine Aid). Without Allah's *Nusrat* nothing ever will come right for Muslims.

The Sahaabah and the early Muslims enjoyed this *Nusrat*, hence they remained masters of the world. When Allah Ta'ala

decided to withhold His *Nusrat*, the kuffaar were placed in domination over us. This is Allah's Decree. It is His Sunnah in which there is no change and diversion. When the Believers become disobedient, the price they pay for it in this world is the imposition of kuffaar hegemony and tyranny. These are forms of Divine Punishment.

The solution for this humiliating problem and disease from which the Ummah suffers is nothing other than returning to His obedience. In the wake of such total obedience the doors of His *Rahmat and Nusrat* will open up. This is the Divine Promise, but no one heeds it. The hearts of the Mu'mineen have become devoid of *yaqeen* due to gross and flagrant disobedience.

### THE PRICE

Divine Aid is a priceless treasure. There is a price, however, for procuring it. The Doors of *Nusrat* will open up if the Ummah is willing to pay the price. That price is *Obedience* to Allah Ta'ala. Without obedience, never will Allah's *Nusrat* come and never will the yoke of disgrace and kuffaar domination be removed from this Ummah. Rasulullah (sallallahu alayhi wasallam), stating this Price, said: "*Whatever is by Allah cannot be acquired except by obeying Him.*" Thus, without total submission and obedience to the Shariah and the Sunnah lifestyle, Allah's *Nusrat* will not be forthcoming. All attempts and prescriptions of the past couple of centuries have ended in nothing but massive failure and defeat.

## ALLAH'S APPOINTMENT

The Qur'aan Majeed states: "*In this way do We appoint tyrants over tyrants on account of the evil they perpetrate.*"

Hadhrat Ibn Abbaas (radhiyallahu anhu) said in the tafseer of this ayat: "*When Allah intends that evil befalls a people, He appoints their vilest to rule them or when He intends goodness for a people, He appoints over them their noblest men. In some Divine Scriptures it is recorded: 'I destroy my enemies with (other groups of) My enemies. Then I destroy them at the hands of My friends (the Pious Mu'mineen).'*"

Hadhrat Maalik Bin Dinaar (rahmatullah alayh) said: "*I read in the Zabur: (Allah says): 'I extract vengeance from the Munaafiqeen with (other) Munaafiqeen. Then I, Myself, extract vengeance from all the Munaafiqeen.'*"

In the tafseer of this ayat, Hadhrat A'mash (rahmatullah alayh) said: "*When the people become corrupt, then their worst (tyrants) are appointed to rule over them.*"

Ibn Katheer states in his Tafseer: "*The meaning of this ayat is that Allah appoints tyrants over other tyrants because of their tyranny.*" In the end, when there arises a nation of pious and obedient Believers, Allah Ta'ala then destroys His enemies by appointing the Mu'mineen over them. The kuffaar are then utterly routed. But as long as Muslims perpetrate their present reign of *zulm, fisq and fujoor* and as long as their backs are turned to the Sunnah of Rasulullah (sallallahu alayhi wasallam), the yoke of kuffaar domination will remain on them.

In a Hadith, Rasulullah (sallallahu alayhi wasallam) said: "*Rulers will be appointed over you according to your deeds.*"

### YOUR EVIL DEEDS

Once Hadhrat Hasan Basri (rahmatullah alayh) heard a man cursing the tyrant, Hajjaaj. Hadhrat Hasan said: "*Don't say so. You people have brought him (in power over you) in consequence of your own evil deeds. Verily, we fear that if Hajjaaj is dismissed or he dies (at this moment), then apes and pigs will be made your rulers. Verily it has been narrated that the rulers over you will be as your deeds are. Misfortunes settle on us as a result of our sins. Allah will remove these calamities when we repent.*"

### DUA

Among the Masnoon Duae we have been instructed to make, the following one is very significant, and it mirrors our present state of humiliation: "*O Allah! Do not impose on us such rulers who will have no mercy on us as a result of our sins.*"

This Masnoon Dua testifies that the domination of oppressors, tyrants and kuffaar is the direct consequence of our own misdeeds, disobedience and evil.

### RULERS

Hadhrat Ka'b Ahbaar (rahmatullah alayh) said: "*In every age Allah appoints over people rulers in accordance with their deeds. If Allah intends goodness for the people, he appoints pious rulers over them, and if He intends ruin for them, He appoints evil rulers over them.*"

Once Bani Israa'eel said to Nabi Musaa (alayhis salaam): "*Ask your Rabb to inform us of the sign of His Pleasure with us and of the sign of His Wrath with us.*" In response, Allah Ta'ala said to Nabi Musaa (alayhis salaam): "*O Musaa! My Pleasure with them is that I appoint their noblest to be their rulers, and the sign of My Wrath is that I appoint their worst ones to be rulers over them.*"

Besides the few narrations cited here, there are numerous other Ahaadith which explicitly explain that rulers, kings and governments are the reflections and consequences of our own deeds and misdeeds.

### THE CAUSE

It should be abundantly clear from the Ahaadith of Rasulullah (sallallahu alayhi wasallam) as well as from the Qur'aan Majeed that the U.S.A. and the kuffaar in general are not the cause of our humiliation and enslavement. On the contrary, the Ummah is the cause of the domination of the U.S.A. The U.S.A. will remain in power as long as Muslims have resolved to follow their present path of moral and spiritual ruin. If Muslims can only understand the cause of their disease and remedy it in the way the Qur'aan and Sunnah instruct us, they will soon rise to ascendancy and repeat the history of the Sahaabah.

When the people of Musaa (alayhis salaam) complained about their enslavement by Fir'oun and the persecution he was inflicting on them, the Nabi of Allah, instructed them:

**"Verily, the earth belongs to Allah. He bestows it (its rule) to whomever He wishes among His servants."**

All groups who today strive to throw off the kuffaar yoke of domination, are themselves astray. They have not succeeded so far. Never will they succeed. They have been misdirected by shaitaan. The Road to Success and Victory is nothing other than obedience to Allah Ta'ala and adopting the Sunnah. The Qur'aan says: "*And there is no help except from Allah, The Mighty, The Wise.*"

### THE SECRET OF SUCCESS

**"O People! Reform your inner-selves and your outer-lives (mundane affairs) will be successful."**—Hadhrat Umar at the conquest of Jerusalem



# Questions and Answers

MUJLISUL ULAMA  
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**Q.** In our Masjid, while the Jum'ah bayaan (talk) is in progress a man gets up and applies ittar (perfume) to the musallis. This is disturbing to many musallis. Is it permissible for this man to do this?

**A.** It is not permissible. The Masjid is not a place for such display of 'generosity'. This is a customary act of riya. Also, every fragrance of perfume does not agree with some people. Some fragrances cause headaches to people. This act also distracts people from the bayaan. The brother should be admonished and requested to desist from his act of 'generosity' in the Masjid.

**Q.** Few people in our town close their businesses for Asr Salaat. They leave their wives to manage the shops while they go for Salaat. Is this permissible?

**A.** It is haraam to leave females in charge of businesses where they are exposed to all and sundry.

**Q.** A man was going for Hajj. He met all his family members. However, his one brother with whom he had a feud refused to meet him. He kept on making excuses and finally the man left without meeting his brother. He wanted to apologize and restore good relationship. Is this man deprived of the blessings of Hajj because he could not meet his brother inspite of having made attempts?

**A.** No, he is not deprived of blessings since he had attempted to meet his brother to restore good relationship. The one who had refused to meet him is guilty of harbouring malice. He is deprived of blessings and he is also guilty of a grave sin for refusing to meet his brother who was eager to make amends.

**Q.** A wealthy man in our town has applied to the court for the ejectment of his 80 year old mother who is staying in one of his cottages. The other brothers are defending the matter, but this brother is adamant and simply wants to throw his aged mother into the street. He has obtained a court ejectment order, but the order has been stalled since the other brothers are defending the matter. The wealthy son says openly that he does not care for his mother and that he only wants her out of his cottage. What is the Shariah's ruling?

**A.** There is no Shar'i ruling for a non-Muslim. This man is not a Muslim. He has no Imaan. Only a callous non-Muslim who perhaps is an atheist will behave so cruelly to his own aged mother. Definitely he is not a Muslim, hence he behaves in this vile manner. Even if his mother is a prostitute, he has no right to have her ejected from the cottage.

**Q.** A divorced woman has custody of her minor children. She married a man who is not a close relative of the children. Since she now loses custody in terms of the Shariah, the children's father has taken custody. The maternal grandmother demands that the children live with her, but the father refuses. Who has right of custody in this case?

**A.** The maternal grandmother is the rightful custodian of the minor children. The father has no right to usurp the *Haq* of the grandmother. He is guilty of a grave sin. He has to incumbently hand over the children to the maternal grandmother. When the boy is seven years old, and the girl 10 years, custody will pass to the father.

**Q.** A couple had a heated argument. The wife in anger left home and went to her parents. The husband demands that she returns, but

she refuses. After a few months, she demands maintenance from him, but still refuses to go back to her husband. Her parents are also insisting that the husband pays maintenance. What does the Shariah say?

**A.** The Shariah says that this woman is *mal-oonah*, i.e. she is constantly under the *la'nat* (curse) of Allah and the Mala'ikah. As long as she does not return to her husband, she remains under the curse of Allah Ta'ala. She is not entitled to any maintenance.

**Q.** In some places it is believed that it is incumbent to visit the graveyard after Eid Salaat. We therefore find throngs of people in the graveyard immediately after Eid Salaat. This practice is adhered to without fail. Is it necessary to visit the graveyard after Eid Salaat?

**A.** It is not necessary. This practice has become a bid'ah (innovation). Visiting the qabrastaan is not part of the Eid proceedings. Since this has been made a Waajib custom, it is a bid'ah from which it is necessary to abstain.

## AAYATUL KURSI

*According to the Hadith, a person who recites Aayatul Kursi after every Salaat is guaranteed Jannat. Only Maut (death) is his barrier against Jannat.*

**Q.** After the mayyit has been given ghusl and kafan, there follows a viewing ceremony. People, men and women, mahram and ghair mahram, parade in the room to pay their last respects. The face is opened up for all and sundry to view. Is this permissible?

**A.** This custom is haraam. It is a bid'ah. The manner of the show and the mixing of men and women are decidedly evil and haraam.

**Q.** A 28 year old widow is prepared and desperate to get married to a pious married man. She is prepared to be his second wife and to spend only two nights a week with him. The man too is keen to marry her, but the whole community including the families of the man and the woman are against this second marriage. Will the man and the woman be sinning if they get married against the wishes of the community?

**A.** In fact, they will be getting much thawaab for ignoring the stupid and shaitani wishes of an errant community who follows the path of shaitaan. It is the man's Qur'aanic right to marry this woman. Marrying widows/divorcees is also perfectly permissible. While the errant community will rather condone the man committing adultery, they will not accept a sacred union, viz. Nikah. The man should ignore the wishes and criticism of the community and proceed with his new Nikah.

**Q.** Is body piercing permissible? It is done because it is believed to enhance the sex life. Even the private organs are pierced. In the west this is a big practice going on. A boy will have his private part pierced and fitted with a ring, and so will his girl friend. They use gold, silver and other metals which do not rust. Even the tongue is pierced just like the ear is pierced.

**A.** Shaitaan, on his way out from Jannat, when he was expelled, took an oath by Allah Ta'ala

that he would induce people to do this type of piercing. These people who resort to this type of shaitani, insane and immoral acts are the followers of shaitaan. Every Muslim whose Imaan is healthy understands the immorality and evil of this vile practice. There is no need to comment further on this practice. The ruling is as clear as daylight.

**Q.** On the 27th Night of Ramadhaan, the Imaam of a Masjid in collusion with some people organized a braai on the Masjid premises. Right from Isha time, while the Isha Jamaat and Taraaweeh were in progress, organizers were busy preparing the braai. They did not even join the Salaat. They were busy carrying in the meat, rolls, etc., etc. The entire Masjid premises, including the Masjid was reeking with the stench of the braai. Noise was carrying on while the Salaat was in progress. This is the first time in my life that I had ever witnessed such an event taking place on Masjid premises. Please comment.

**A.** This Imaam truly was in cahoots with Iblees himself. Words cannot adequately express disgust for the evil behaviour and participation of these immoral fussaqs who contaminate the Masjid premises with their haraam function on such an auspicious night of Ibaadat. Instead of engaging in ibaadat and acquiring the special Rahmat and Maghfirah of Allah Ta'ala on this great Night, these camp-followers of shaitaan were indulging in haraam right inside the precincts of Allah's House. This Imaam must be dismissed. He is unfit to lead the Salaat. He must hang his head in shame and publicly retract his evil engagement in the party thrown in honour of Iblees. Truly, Qiyaamah cannot be far away.

**Q.** A sheikh has suggested that the Hadith which mentions that the sun will rise in the west when Qiyaamah is near does not have a literal meaning. According to him, the meaning of the sun in the context of the Hadith is 'knowledge' which will rise in the west. Hitherto the knowledge of Islam was confined to the east. But it is now beginning to rise in the west. Is there any basis in the Shariah for this figurative meaning?

**A.** This interpretation is baseless and kufr. One who believes in this baatil meaning loses his Imaan. This baseless interpretation is in violation of the belief of the *Ijma'* of the *Ummah*.

**Q.** Some say that the musallis should remain seated in the beginning of the Iqaamah. When the words: '*Hayya lal falaah*' are recited, only then should they rise and proceed to form the saffs (rows). Is this correct?

**A.** It is not correct. The musallis should rise immediately the Muath-thin begins the Iqaamah. It is imperative that the rows be formed and all musallis be in position when the Imaam commences Takbeer Tahrimah. The text in the Fiqh Books which say that musallis should get up at the time of '*Hayya lal falaah*', means that the musallis who are near to the Imaam and already in the saffs, should not remain seated by this time. It merely means that sitting beyond this point is improper. The text does not mean that it is not permissible to rise and form the saffs before '*Hayya lal falaah*'. In fact, the Khulafa-e-Raashideen had appointed a man to move among the saffs and ensure that the rows have been correctly formed. Only after he announced that the saffs had already been formed, would

# Questions and Answers

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the Salaat commence. The text appearing in the Fiqh Kutub has to be interpreted in the light of the *Ta-aamul* ((general practice) of the Sahaabah and Taabieen. An opposite meaning should not be taken. The Fuqaha never gave this text the meaning which some deviants give to it.

**Q. Commercially processed chicken are electrically shocked before they are slaughtered. At the time of slaughtering, the chickens are alive. Apparently eating these chickens is halaal. But will it be in conflict with taqwa to eat them?**

**A.** The Shariah forbids inflicting any injury on the animal before slaughtering it. The Islamic system of thabah requires that the animal be faced towards the Qiblah when slaughtering it. There is also the danger of the chickens dying as a result of the shock. Always a few chickens on the slaughter line succumb to the shocks and die. There is no doubt that eating these chickens is in conflict with Taqwa. These chickens reach your plate after several un-Islamic and anti-Sunnah acts have been perpetrated. What doubt can there be in their consumption being in conflict with Taqwa? The entire commercial system of slaughtering is un-Islamic and not permissible in spite of the meat being halaal since the animals are alive at the point of slaughtering.

**Q. How many days after Ramadhaan is it good to fast?**

**A.** It is permissible to keep Nafl fast from the day after Eid, i.e. from 2nd Shawwaal. It is Sunnat to keep 6 Nafl fasts during the month of Shawwaal. These six days may be kept on any days during the month of Shawwaal. They may be spread over the entire month or kept all in a row, one after the other.

**Q. What does the word Rabb mean? And, what does 'Sadaqallahul Azeem' mean?**

**A.** Rabb is a Name of Allah Ta'ala. It means Allah Who is the Creator, Sustainer, Provider and the One Who develops His creation to its state of perfection. *Sadaqallahul Azeem* means: 'Allah, the Glorious One has stated the truth.'

**Q. Is it permissible for a Muslim traveler on a plane to eat the vegetarian food served on the plane?**

**A.** All types of haraam food are served on the plane. Pork, liquor, etc. are included in the menu. It is therefore not permissible to eat any of the food served on the plane. Even their vegetarian diet is physically and spiritually contaminated and polluted. Muslims should exercise some patience and a bit of abstinence. They should eat before boarding the plane or take their own light meals with to save them from eating the pollution served on the plane.

**Q. Is it permissible to buy and eat non-meat food from Hindu shops. Sweatmeats, chewro, bantias, etc.? I ask because of an episode recently in England. A Hindu sweatmeat shop in England would collect cow urine from a white non-Muslim farmer. According to the farmer, the Hindu would add the urine to the sweatmeats. The farmer reported the matter to the police who arrested the shop-owner and closed down his shop. At Diwali time Hindu neighbours send sweatmeats to us. We are informed that they add cow urine to these sweatmeats. It is embarrassing to ask them and they will feel bad if we refuse to accept. What should we do?**

**A.** It is only logical for them to add cow urine to their products. The cow is a god to them.

Everything of the cow is holy. Like we believe the Zam Zam water to be blessed (mubarak) water and we drink it for barkat, so do those who believe in the holiness and divinity of the cow, drink and use cow urine. The episode in England confirms this fact. It is not permissible to eat any foodstuff which Hindus present or sell because of this real fear. If the food is accepted to avoid offending them, leave it somewhere where animals will eat it. But we are not allowed to consume it.

*(We do not fully understand your question on the haidh mas'alah. You did not provide sufficient information. Mention the number of days in your monthly cycle. Is your haidh period full ten days or less? Also provide an address. You need not provide your name. Sometimes the explanation is very long, hence it will be better to reply by letter. Also, we shall appreciate a copy of the press report regarding the England episode if it is available—The Majlis)*

## HIJAAB FOR BROTHERS-IN-LAW

*Emphasizing the severity of purdah (hijaab) for brothers-in-law, Rasulullah (sallallahu alayhi wasallam) said that for a woman her brother-in-law is her 'Maut' (Death). This aspect of purdah is practically extinct among Muslims, even among Ulama. Brothers-in-law, sisters-in-law, male and female cousins, etc. mingle freely. They then deceive themselves with false ideas of their chastity and purity when in fact they indulge in zina of varying degrees—zina of the eyes, zina of the tongue, zina of the ears, zina of the mind, zina of the heart, and even in the actual act of fornication/adultery which is the ultimate result of regarding as halaal all the stepping stones to zina. The Qur'aan Majeed says:*

*"And do not venture near to zina."*

**Q. Is it permissible for women's feet and hands to be exposed when they are out of the home or should they wear socks and gloves?**

**A.** It is not necessary for them to wear gloves and socks. The hands and feet are excluded from the *Satr* (that part of the body which has to be compulsorily concealed).

**Q. The Majlis has always adopted a very strong stand against the Muslim radio stations. How do you reconcile this stand when your own Ulama from Port Elizabeth give talks on these radios?**

**A.** The Ulama associated with The Majlis and the Mujlisul Ulama of South Africa do not participate in any radio programmes. Those from Port Elizabeth who give talks on these shaitani radios are not associated with us. It does not follow from a molvi's presence in Port Elizabeth that he is automatically associated with The Majlis or The Mujlisul Ulama. In Port Elizabeth just like in all other centres there is a variety of persuasions. You get the people of baatil here as well. Ulama-e-Soo' flourish in all nooks and crannies of the globe. In fact, there is a preponderance of Ulama-e-Soo'. The Ulama-e-Haqq are a small minority in every age. These so-called Islamic radios are appendages of shaitaan and those who participate in the programs of these evil radio stations aid and abet the evil and baatil of these institutions. If any member of the Mujlisul Ulama veers from the Path of the Sunnah, he will be expelled without the slightest

hesitation. And, may Allah Ta'ala bestow to us *istiqaamat* on the Path of our Nabi's Sunnah.

**Q. A Maulana who normally is the Imaam at a Jamaat Khaanah was also the Imaam for Taraaweesh Salaat. During the middle of Ramadhaan he was instructed to stop leading the Taraaweesh because of a slight stutter problem. However, he was allowed to lead the Isha Salaat. Was this action correct?**

**A.** Before we comment on the action of the trustees who took the Maulana off the musalla, we should comment on the attitude of the Maulana Saheb. In spite of them having humiliated him, he agreed to lead the Isha Salaat. If he is not good enough for the Taraaweesh, how can he be good for the Isha which is Fardh and has greater importance than the Taraaweesh? It is on account of this type of grovelling by the learned people of this age that fussaag and fujjaar trustees are emboldened to audaciously do whatever comes in their nafs. They will not remove a faasiq hafiz who cuts and shaves his beard. They allow such fussaag to lead the Taraaweesh, but they think nothing of humiliating the Maulana Saheb on account of his slight stuttering problem which is not fisq like the fisq of the beard-cutters and shavers.

**Q. A young mufti says that oral sex is jaaiz. Please comment.**

**A.** The debasing and sub-human act called oral sex is not permissible. The young mufti sahib has much to learn.

**Q. My ustad told me that according to the Maaliki Math-hab, when one goes to view a girl for marriage, it is permissible to see her naked? Can this be correct?**

**A.** Your ustad is perhaps a member of some nudist camp. Perhaps he has been frequenting the nudist beaches or perhaps he has veered into insanity. There is no need to comment further on the muck your ustad speaks.

**Q. A Shaafi Alim told me that according to his Math-hab sperm is paak (taahir/clean, not impure), hence oral sex is permissible.**

**A.** Tell this man that in spite of sperm being 'paak' in his Math-hab, his Math-hab says that when he ejaculates sperm he becomes so polluted that ghusl becomes Waajib. The degree of pollution which sperm causes prohibits him from even using his tongue to recite even one verse from the Qur'aan Shareef. This is the type of qiyaas (analogical reasoning) which the *juhhaal* (ignoramus) of today employ to legalize evil, immorality and haraam acts. May Allah Ta'ala save Muslims from such deceits who parade as Alims.

**Q. A Mufti of a radio station said that there is nothing wrong if Hanafis perform Witr behind a Shaafi Imaam during the month of Ramadhaan. Please inform us of the correct view.**

**A.** The mufti is a ghair muqallid. When a man does not follow a Math-hab, than he blurts out a lot of drivel and baatil. While Hanafis perform Fardh Salaat behind a Shaafi Imaam, they do not follow the Shaafi Imaam in Witr because according to the Shaafi Math-hab, Witr is Sunnat while according to the Ahnaaf it is Waajib. Secondly, performing one raka't alone is not valid according to the Hanafi Math-hab. For these reasons Hanafis cannot perform Witr behind a Shaafi Imaam.

**Q. Is it permissible for women to ride motor-bikes?**



# Questions and Answers

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A. It is not permissible.

**Q. Is an animal halaal if slaughtered by a Muslim who is not circumcised?**

A. It is a grave sin to remain uncircumcised. Nevertheless the animal slaughtered by such a person is halaal.

**Q. Is the meat halaal if the animal was slaughtered by an intoxicated Muslim?**

A. The meat is haraam.

**Q. Whose privilege is it to choose a name for the child—the mother or the father?**

A. The mother has the first right of choosing a name for her child.

**Q. What is the opinion of The Majlis on SANHA? Are all the products they certify halaal?**

A. We have no confidence in any of the bodies which issue 'halaal' certificates to non-Muslims. Regardless of their claims, they can never adequately and correctly supervise the large processing plants strewn all over the country.

**Q. In the four raka'ts Sunnatul Muakkadah, if the musalli recites Durood Shareef after Attahiyaat in the first Qa'dah, is Sajdah Sahw necessary?**

A. Sajdah Sahw is necessary. Sunnatul Muakkadah should be treated as Fardh for this purpose. If this happens in any four raka't Nafil Salaat, Sajdah Sahw will not be necessary.

**Q. If the topee (hat) falls off during Salaat, should it be replaced?**

A. Yes, it should be replaced with as little movement as possible.

**Q. In Fardh Salaat, the musalli was supposed to have made Sajdah Sahw but forgot to make it. He did not repeat the Salaat during the time. Does he have to repeat it even after expiry of the time of that particular Salaat?**

A. Yes, he has to repeat it even after the time of that Salaat has expired.

**Q. If the muqtadi completes his Takbeer Tahrimah before the Imaam although he began it together with the Imaam, is his Salaat valid?**

A. The Muqtadi's Salaat is not valid if he completes Takbeer Tahrimah before the Imaam completes his Takbeer.

**Q. A person joins the jamaat while the Imaam is in Ruku'. He begins Takbeer Tahrimah standing and says 'Allahu'. He completes the Takbeer by saying 'Akbar' in Ruku' in order to meet up with the Imaam in Ruku'. Is his Salaat valid?**

A. His Salaat is not valid. It is necessary to recite the full Takbeer in the Qiyaam position.

**Q. Is the Athaan called by a beardless person valid?**

A. Although the Athaan is valid, it is Makrooh Tahrimi (forbidden and sinful) to allow a faasiq to proclaim the Athaan. It is Mustahab to repeat the Athaan of a faasiq.

**Q. On Jumuah during the bayaan (talk), a Maulana announced from the mimbar that Muslims should vote in the elections. Please comment.**

A. The Musjid is a sacred Venue dedicated to the Ibaadat of Allah Ta'ala. It was highly improper for the Maulana to have abused the mimbar for a political purpose.

**Q. The Athaan and Iqaamat were not recited in the newborn's ears on the first day. Should the Athaan and Iqaamat be recited if this**

**omission came to mind on the third day?**

A. Yes, both the Athaan and Iqaamat should be recited whenever it is remembered.

**Q. A Musaafir (traveller) on his way back home, rests at a place 25 km from his hometown. It is time for Zuhr Salaat. Can he perform Qasr Salaat at this place or does he have to perform Zuhr on reaching home while it will still be Zuhr time?**

A. As long as he has not entered the boundaries of his hometown, he may perform Qasr Salaat. It is not incumbent to perform Zuhr only when he reaches his hometown.

**Q. A lot of conspiracy theories are circulating. One claim is that people did not land on the moon. What should the Muslim's attitude be regarding these theories?**

A. A Muslim should ignore drivel. He should not concern himself with nonsense nor waste his time and mind in futility. Rasulullah (sallallahu alayhi wasallam) said: *"The beauty of a man's Islam is that he shuns futility."*

**Q. I process meat products. Among the haraam things in an animal are glands. Please describe what these glands are and their location.**

A. The glands which are prohibited to eat are called ductless glands or endocrine glands. We do not know the biological location of these glands in the animal's body. Refer to someone who is aware of such things. Perhaps a medical expert will inform you.

**Q. In the second and/or third raka't of Qadha Fardh Salaat should the additional Surah/aayats be recited in addition to Surah Faatihah?**

A. A Surah is not recited in the third and fourth raka't of Fardh Salaat, whether Adaa or Qadha. A Surah or some aayats will be recited in the second raka't of Fardh even if it is Qadha.

**Q. If the supply chain of almost all Muslim butcheries is investigated, it will be found that non-Muslims transport and deliver the meat from the abattoir. The abattoirs are sometimes halaal ones and sometimes non-Muslim owned and operated. What is the ruling on such meat sold by the butcheries?**

A. In addition to these discrepancies mentioned by you, there occur serious malpractices at the abattoirs especially when the abattoir belongs to non-Muslims. Time and again has it been established that haraam meat is sold at these abattoirs, and Muslim butcheries buy meat from these abattoirs without a care in the world. It is not permissible to eat the meat sold by butcheries which sell meat delivered by non-Muslims and who buy meat at non-Muslim abattoirs.

**Q. The Oasis Crescent Fund is deemed to be a fully Shariah compliant unit trust that has achieved excellent growth by selective investments on the stock exchange. Is it permissible to invest with them?**

A. Investment in the stock exchange is not permissible. All talk of 'unit trusts' being fully compliant with the Shariah is baseless. It is not permissible to invest in these funds.

**Q. When I engage in Thikr, I see glittering lights around myself. What are these lights?**

A. Ignore the lights. These lights can be very deceptive and even shaitaani. They are distractions which should be ignored. Don't get any idea of piety. Shaitaan tricks people into believing that they have become 'buzrugs' (saints) when such phenomena are seen. He succeeded

in duping people and ruining them by creating pride and self-esteem in them. Be concerned with the Thikr and dismiss the lights as irrelevant and even shaitaani deception.

**Q. Is it permissible to make Sajdah Tilaawat at the time of sunrise?**

A. It is not permissible. Sajdah Tilaawat should not be made during the three Makrooh times (sunrise, zawwaal and sunset).

**Q. The main purpose of those pushing for MPL (Muslim Personal Law) to be accepted by the government appears to be legal recognition of Muslim marriages. What are the harms in non-recognition?**

A. There are no harms in non-recognition of Muslim marriages. Our marriages Are recognized by Allah Ta'ala and since time immemorial there was no need for any legal recognition. Our Al-Haq Bulletins explain the MPL debacle and baatil in detail. If you do not receive Al-Haq, write to us for past and present copies. Some stamps will be appreciated.

**Q. At Jiddah airport sometimes a local officer or policeman leads the Salaat in the Jamaat Khaanah. I have seen that they do not wash their feet during wudhu. They simply wipe their hand over their socks. Is Salaat performed behind them valid?**

A. Salaat performed behind them is not valid. Their wudhu is not valid.

**Q. Kindly enlighten me on what our religion says regarding insuring oneself with medical, accident and life assurance cover.**

A. All forms of medical and accident schemes are haraam. All these forms of insurance involve riba.

**Q. A woman was given Talaaq during her haidh period. Is this haidh period counted as the first of the three haidhs which form her iddat?**

A. The period during which the Talaaq was given is not part of the three haidhs. The first haidh will be after she gets her tuhr (period of purity). Her iddat commences from the time she was given Talaaq, but the three haidhs have to be three complete cycles.

**Q. A Maulana has written a book. In the book are many ridiculous things. Among the questions is: "Who created Allah?" Is it proper for a Muslim to initiate such an argument?**

A. According to the Hadith of Rasulullah (sallallahu alayhi wasallam) this question is prompted by shaitaan. It is shaitaan who whispers this question and similar others in to the minds of people in order to shake their Imaan and take them towards kufr. A book which asks this question is thoroughly evil. Muslims should not read the writings of miscreants who pose shaitaani questions. It is a question of kufr.

**Q. The Imaam of our Musjid has recently introduced the loud recitation of the third Kalimah after every four raka'ts of Taraaweeh. Is this correct?**

A. This is bid'ah. After every four raka'ts is a pause called Tarweehah. During this pause there should be silence. Everyone should engage in thikr, etc. silently.

**Q. Nowadays many people perform Salaat with sweaters on which appear a variety of slogans. Is it permissible to perform Salaat wearing this type of sweater?**

A. It is Makrooh Tahrimi to perform Salaat with only a sweater even if there appears no inscrip-

# Questions and Answers

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tion on it. It is Waajib to wear a kurtah extending below knee-length when performing Salaat. Although the Salaat is discharged with such lewd garb, there is no thawaab for the Salaat and the criminal incurs the Wrath of Allah Ta'ala for standing in His Presence as if he is a western kaafir.

**Q. It has been noticed that some people who give the Athaan over a loudspeaker, do not turn their heads when reciting 'Hayya alas Salaah and Hayya alal falaah'. Is it permissible to omit this practice to ensure that the sound is transmitted properly?**

**A.** It is not permissible to discard the Sunnat practice for the purpose mentioned. Even when a loudspeaker is used, it is necessary to turn the head.

**Q. Are the two raka'ts Sunnat after the Jum'ah Fardh and the four Sunnats, Sunnatul Muakkadah or Ghair Muakkadah?**

**A.** These two Sunnats are Sunnatul Muakkadah.

**Q. Should we make dua for Saddam?**

**A.** Make dua in general for the reformation of the Ummah and for Allah's aid against the enemies of Islam. Whatever regime will be ruling Iraq will be the lesser of the evils. Saddam is the greater evil.

**Q. Some people say that one should not perform Qadha Salaat on a journey, i.e. Salaat which one had not performed in the past.**

**A.** It is Waajib to perform Qadha as soon as possible. It is perfectly permissible to perform one's Qadha Salaat on a journey as well.

**Q. Some Ulama claim that websites may be used to hold hidden symbols for jadoo (sihr). Is this possible?**

**A.** A pen, paper, food, garments and a variety of objects can be used for the evil of jadoo. It will not be surprising if websites could also be made to serve this evil. But we are not aware.

**Q. A Mufti says that some things in Tasawwuf are 'ghuloo' (excess) which contradict the Shariah. Please comment.**

**A.** Undoubtedly, much *ghuloo* has crept into Tasawwuf and into all spheres of the Deen. As time goes on, bid'ah is introduced. This disease is not restricted to Tasawwuf. It is found in Tasawwuf, in the Madaaris, in the Tabligh Jamaat, etc. It is the duty of the Ulama-e-Haqq to point out these evils and root them out as best as they can. Tasawwuf is an integral part of Islam just as Tableegh is. But ignorant people and those having sinister worldly and nafsani motives introduce bid'ah into the Deen.

**Q. Some Ulama say that Tasawwuf was invented 2 or 3 centuries after Hijrat. Is this true?**

**A.** Is it 2 or 3 centuries? If they are in a quandary regarding this—if they do not know whether it is 2 or 3 centuries, then they testify to their own ignorance. They are truly ignorant because Tasawwuf is based on the Qur'aan and Sunnah in exactly the same way that Fiqh is structured on the Qur'aan and Sunnah. These people have not understood Tasawwuf, hence they blurt out drivel. To them Tasawwuf means wazifahs, some spiritual exercises, jumping, singing and going into states of ecstasy. Well, this is not Tasawwuf.

Tasawwuf is self-reformation. It is the process of adorning the heart with the attributes of virtue and stripping it of all evil qualities. This is a Fardh command of the Qur'aan and Sunnah.

**Q. If one takes a full shower without making**

**wudhu, can Salaat be performed?**

**A.** The shower takes the place of wudhu. Salaat is valid. However, if niyyat of ghusl/wudhu was not made, then there is no thawaab for the shower although Salaat will be valid.

**Q. Before making wudhu should Ta-awwuz as well as Tasmiah be recited?**

**A.** Reciting Bismillaah (Tasmiah) before Wudhu is Sunnat. Ta-awwuz (Authubillaah) is also permissible although it is better to begin the Wudhu with only Tasmiah.

**Q. Does Zakaat have to be paid on imitation jewellery?**

**A.** Zakaat is not payable on imitation jewellery if it is for use and not for sale.

**Q. A man told his heirs that he is making a**

## ADVICE OF WISDOM FOR HUSBANDS

- *Never hand your pay-packet to your wife.*
- *Never introduce your wife into your business*
- *Never inform her of the amount you earn*
- *Never inform her of what you spend on your parents and other needy relatives*
- *Never make it an obligation on you to take her out every weekend for a drive, etc.*

*A man should treat his wife kindly and justly. Spend on her lavishly within your means. Do not be miserly. Buy her gifts. Tolerate her indiscretion and nonsense. Assist her in the home. Do not impose your worldly desires on her. Do not regard her as your maid. Provide a maid for her if you can afford. But, never break the 'NEVER' rules enumerated above. Remember that most wives are extremely spiteful. From the very first day of their arrival they cherish an inveterate dislike for their in-laws. They conspire to dominate their husbands and will plot to sever his ties from his parents and other relatives. A man must not destroy his Imaan by abandoning his parents at the evil behest of his wife. A man will remain independent and will be able to freely engage in acts of Sadqah(charity) and Silah Rahmi (Kindness to relatives) as long as he does not introduce his wife into his business affairs. A wife craves the inordinate desire that her husband must spend every cent he earns on her and her children. Most wives abhor that their husbands spend on their needy relatives—parents, brothers, sisters, etc. Marriage does not and cannot extinguish the Huqooq which a man has to fulfil towards relatives and the community.*

**gift of his car to one particular son. The car he said now belongs to the son. However, he never transferred the vehicle to the son nor allowed him the use of it. The father continued using the vehicle and paying the costs for the repair, etc. The vehicle always remained in the father's possession. Now that the father has passed away, what is the position of the car? Is it part of his estate or does it belong to the son?**

**A.** A gift (*hibah*) becomes complete and final only after possession is given. A gift is not valid only by a declaration of the owner, be it verbal or written. The item/property should be given to

the one who has to accept it. Only then will he become the owner thereof. In the case mentioned here, the father had full control and say over the vehicle. The son had not taken possession of it and it was never put in his control. He could not sell the vehicle or do with it as he pleases. As such the gift is not valid. The vehicle belongs to the estate of the deceased.

**Q. Is it compulsory on the husband to buy his wife new Eid clothes every year?**

**A.** It is not compulsory. There is no incumbency to have new clothes on Every Eid occasion.

**Q. On the wedding day there is a ring ceremony. The bride is fitted with the wedding ring. Sometimes the girl's or the boy's relatives put the ring on the bride's finger. Is this ceremony permissible? If I do not allow it, will I be disobedient to my parents who insist that this custom takes place when I get married?**

**A.** This is a non-Muslim custom. It is not permissible for Muslims to imitate this stupid custom. It is obligatory on you to refuse this custom. You will not be regarded in Islam as being disobedient to your parents when you refuse to obey their un-Islamic and haraam wishes and instructions.

**Q. The mas'alah of separate house for the wife is causing much confusion. Nowadays, young girls demand to live separately from their in-laws from day one. This leads to severance of ties between a man and his parents who may be old and requiring his services constantly. But if he has to live in another house far away, his parents will be put to difficulty. How should he reconcile the right of his wife with the rights of his parents when she demands to live separately?**

**A.** The confusion is not in the mas'alah. The confusion is because of ignorance, impatience, spite and selfishness. It is compulsory that the man maintains his relationship on a very healthy footing with his parents. Marriage does not mean severance of relationship with one's parents nor does separate accommodation for the wife mean that her husband has to abandon his parents although this is precisely what many stupid and selfish young girls demand nowadays. Separate accommodation does not mean that a man has to move out from his parental home and live apart far away from his parents who are dependent on him. In the same house, he should arrange a separate bedroom for her. This will be her private quarters. His parents have no right to enter her private room without her consent. In other words, she will have the key to the room and is entitled to keep it locked when she leaves the room. It is preferable to have a separate kitchen for her as well although this is not a Waajib duty. A man who severs his relationship with his parents in consequence of the evil nagging and malicious attitude of his wife is an evil cuckold. His very Imaan is in danger. He remains his parents son even if he is 50 years old and their rights can never be extinguished by the haraam demands of his wife.

**Q. What type of clothes is a wife allowed to wear in the house? Is it permissible for her to wear the latest non-Muslim fashions and styles to please her husband? Some people argue that since there is no purdah between husband and wife, she can dress in any kind of clothes to please him. Please explain.**

(Continued on page 12)



# THE LESSON TO LEARN FROM THE RECURRING STAMPEDES

This year 250 Hujjaaj were trampled to death and hundreds injured at the Jamaraat site. Over the past few years, trampling to death has become a sort of a regular phenomenon during the Hajj Ibaadat. A few years ago about 1500 Hujjaaj were killed in a tunnel while hundreds more were injured. While these episodes of disaster at the sites of Ibaadat are shocking and lamentable, they are not surprising given the gross *jahaalat* (ignorance) of the vast majority of Hujjaaj and the reckless unconcern of the authorities whose primary concern of the Hajj affair is the commercial aspect.

## BLAMING THE PILGRIMS

In its own defense the Saudis were expected to put the blame squarely on the ignorant Hujjaaj. From the spiritual angle, this might be correct. But the Saudi regime has no understanding of spiritualism. They are hardcore materialists emulating all the evil aspects of American materialism while ignoring the good systems which accompany such materialism in America itself. Presenting an extremely weak defense, the Saudi Minister of Interior, Prince Nayef is reported to have said: *"I saw people jump over those who fell, while others stood on top of them to throw stones. We had hoped that our brotherly pilgrims would behave calmly and respect those that fell dead or fainted, rather than step on them."* Incidentally this prince heads the 'Supreme Hajj Committee'.

It is indeed ludicrous and unacceptable that such a top and prominent official in the Saudi regime saw all the crushing and trampling to death, but did nothing or could do nothing to prevent the catastrophe. The authorities who did expect this impending tragedy to be enacted had 'urged' pilgrims to stone the pillars at different times. Anyone who knows what takes place during the Hajj time at the Hajj sites with the huge mass of people will understand that the Saudi authorities were speaking bunkum by their 'urging'. Did they not learn any lessons from the death crushes and trampling of the past few years? While they are so advanced in building palaces which out-match palaces of the kuffaar kings and queens, they lack the basic expertise of crowd control in spite of having an army which has absolutely no function other than to laze around and act as security for only the royal family.

If they had any Islamic sense and shame they would have never ventured to erect palaces with slums all around them.

With all their palaces they come within the scope of the Qur'aanic aayat: *"What, do you erect palaces*

*as if you will be living forever (here on earth)?"* They are totally blind, insensitive and uncaring of the plight of the Hujjaaj outside the walls of the palaces and of the unspeakable squalor, filth, congestion and misery at all sites and locations of the Hajj Ibaadat, especially at Mina.

## A BIG JOKE

A big, but cruel joke was the royal 'edict' which came quick on the heels of the massive death-crush — the edict of a 20 year project to improve the Jamaraat sites. Do they think that they will still be around after 20 years? And, what about the thousands who will still be trampled and crushed to death in two decades from now? People are being crushed to death now, annually, and the royal edict speaks of 20 years. The crushing episodes are truly souvenirs of the Saudi regime.

There are huge gatherings in other parts of the world where millions also assemble, but there is no crushing and trampling to death. Not a single person is trampled to death. The organization and the system are well arranged. Why are such heart-rending and unacceptable episodes in which hundreds perish like vermin, features which are exclusive with the Hajj Ibaadat? Undoubtedly, it is a terrible commentary on both the Saudi authorities and the Hujjaaj.

## NO VALID REASON

The Saudi government has absolutely no valid reason for failing in its obligation of maintaining law and order. All excuses offered in its defense are baseless and must be rejected. What do the Saudi authorities do when some visiting dignitary — a president, prime minister, or a cabinet minister of some country — arrives for Umrah or Hajj or to merely survey the scene? Those who have witnessed these scenes will testify that regardless of the tens of thousands filling the Holy sites — irrespective of the jostling and crushing — within minutes the army clears the entire Mataaf area or the Jamraat area to render it vacant for the comfort and ease of the visiting dignitary who proceeds with his mock 'ibaadat' at his leisure encircled by hundreds of army chaps.

If the army can clear, not only a path, but the entire Ibaadat site, whether in Musjidul Haraam, at the Jamraat or Arafat, to allow just one or two dignitaries who are no different from the ignorant Hujjaaj, why are they unable to ensure maintenance of law, order, system and peace at the Jamaraat and elsewhere to enable Hujjaaj to accomplish the Hajj rituals in peace? The unconcern and the colossal contempt which the Saudis have for the Ummah in general are the primary

causes (from the worldly point of view) for the stampedes, crushing and trampling to death. They have great love and reverence for the kuffaar whom they emulate in every aspect of their lives, but for the slaves of Allah — albeit ignorant ones — they have nothing but scorn and contempt. It is for this reason that there is not a Muslim nation, in the entire Ummah which has any love for the Saudi regime. Ofcourse, Muslim governments are excluded from the circle of the Ummah.

## SYSTEM

The solution for the problem is required immediately, not after 20 years, and such a solution is possible without the need to spend billions of dollars to rehash the bridges over the Jamaraat. The only requirements are concern, true feeling for non-Saudi Muslims, some humility to replace the present Saudi arrogance reserved in particular for the ignorant Hujjaaj and a true desire to co-operate with others who can teach the Saudis some lessons in system and organization. There is a desperate need for the Saudi government to establish a committee of experts to look into this terrible matter and to plan a system which will function smoothly next year. But such a committee will succeed only if Saudis are excluded from it. It is imperative that the Saudi authorities keep in mind the interests of the larger Ummah and form such a committee to advise it on this issue. The Custodian of the Holy Cities has totally failed to observe his obligation to ensure that the Hajj goes off smoothly and is accomplished peacefully. As long as arrogance is their attitude and money the aim of the Hajj, there will be no progress and no solution. The crushing and trampling will be incremental.

## THE HUJJAAJ

The above discussion is some *naseehat* for the Saudis although it is known that they are not people who heed *naseehat* of non-Saudis. If the *naseehat* emanates from Washington, it will be another matter. Let us now come to the actual cause — the true cause — of the stampedes with their heart-breaking consequences. We have offered *naseehat* to the Saudi regime. This does not mean that the entire blame has to be laid at the door of the Custodian of the Holy Cities.

On page one of this issue, it has been explained that Rasulullah (sallallahu alayhi wasallam) had made it very clear and so does the Qur'aan, that rulers are the reflections of the people. Summing it up, the Hadith says: *"Your deeds are your rulers."*

Undoubtedly, the ignorant Hujjaaj should hang their heads in utter shame for the callous and evil man-

ner in which they go about performing the rituals of this sacred act of Hajj which is an ibaadat of Love and supreme devotion. When Hujjaaj can pelt the Pillars standing on top of dead and fainted Mu'mineen, then there are no words to describe such dastardly misdeeds. Words cannot register disgust adequately. How did the Ummah degenerate to such a despicable level when Islam teaches that it is *haraam* to walk on even a grave? But here are ignoramuses who stand on dead, half-dead and fainted Believers pelting the Jamraat and thinking that they are discharging their obligation beautifully.

## FITTING AND DESERVING

The conduct of the ignorant Hujjaaj who transform the Hajj — the highest act of devotion and love — into a brawl and stampede not even witnessed to this degree of death at the sports ventures of the kuffaar where drunken louts and hooligans abound, is absolutely deplorable and cannot be defended or mitigated in any way by the ignoramuses blaming the authorities. Even if there is no systematic arrangement by the authorities to control the crowds and maintain law and order, it is not an excuse for what has happened and what happens every year at the Hajj sites.

Everyone is supposed to go about his ibaadat with humility, patience, understanding and dignity, giving preference for the convenience and comfort of the next worshipper. But the complete opposite happens on the occasion of Hajj. The Hajj has been jettisoned completely beyond the parameters of ibaadat. The Qur'aan and the Sunnah emphasise the guidelines and attitudes Muslims should adopt during the Hajj. There is, therefore, no excuse for the ignorance and its consequences. The ignorant attitudes and the immoral behaviour of the Hujjaaj confirm the Ahaadith regarding the fitting and deserving rulers appointed over people. The attitude of the Saudis towards the Hujjaaj mirrors the decadent moral and spiritual condition of the Hujjaaj. Better rulers cannot be expected when the people perform in such a disgraceful and deplorable manner.

## THE SECRET OF THE UMMAH'S SUCCESS

*On the occasion of the Conquest of Jerusalem, Hadhrat Umar (radhiyallahu anhu), admonished the Muslims as follows:*

*"O People! Reform your inner-selves, and your outer-lives (mundane affairs will be successful. Practise (deeds) for your Akhirah, and your worldly affairs will be attend to. Whoever desires the direction of the Road of Jannat (Cont. on page 7)*

## HOW CAN THIS UMMAH DOMINATE? HOW CAN THIS UMMAH RULE?

The deplorable state of affairs prevailing during the Hajj vividly displays the absolute decadence of this Ummah. When Muslim worshippers have degenerated to the ebb of trampling and crushing to death fellow worshippers, and when they can stand on the dead bodies of their brothers and sisters to discharge acts of ibaadat, then it is simple to understand that this Ummah in its present state of rot cannot dominate and cannot rule. This Ummah today is only fit to be ruled by aliens. It cannot rule others. And, how is it possible for this Ummah to occupy the pedestal of rulership when its members are unable to perform even ritual acts of ibaadat?

### INSAAN

When Muslims have descended to such sub-human levels as recent events testify, we cannot expect this Ummah to reach any degree of ascendancy in world affairs. The very first and most formidable task confronting Muslims in this era is not any fight against the U.S.A.. The battle is to become *Insaan*—human beings. As long as Muslims do not mount the pedestal of *Insaaniyat*, they must expect to be treated like the dumb animals—to be driven and buffeted by aliens.

### THE DECADENCE

This moral and spiritual decadence afflicting the Ummah is not confined to the ibaadat of Hajj. 90% of the Ummah has abandoned the first fundamental Pillar of Islam, viz., Salaat. A survey of every Muslim country will establish that an outside Muslim observer will not recognize the majority of Muslims in a Muslim country as being Muslim. They all look like kuffaar, lead the life of kuffaar, and display kuffaar attitudes in every walk of life.

This state of moral and spiritual decadence is the real enemy. The kuffaar domination led by the U.S.A. is merely the reflection in the mirror. The mental stagnation, in fact, mental retrogression, affecting Muslims, has led them to believe that non-Muslim political domination is the cause of the ills of the Ummah. This is shaitaan's plot and snare into which Muslims have become entrapped. Shaitaan has succeeded in diverting our attention from the causes of our decadence and disgrace in his plot to keep Muslims in subjugation under the kuffaar rulers who are the reflections of our deeds. It is truly disheartening to witnesses that this Ummah designated by the Qur'aan as "*Khaira Ummatin*" (the Noblest of Nations), has fallen to this disgraceful sub-human level where worshippers crush and trample to death worshippers.

## THEY ARE HERE TO STAY

The events in the Heart of Islam—the Holiest City—send the message that the U.S.A. and other kuffaar nations are here to stay in domination over this Ummah. Muslims are destined to remain the slaves of aliens for quite some time to come. Suicide bombers, guerrilla fighters and anarchists will not succeed to dislodge the U.S.A. from its pedestal of power and superiority. They cannot succeed because it is Allah Ta'ala Who has made them the rulers over us—and they will rule and humiliate us as long as we humiliate the Deen and ourselves with our own villainy, immorality and ignorance. Confirming the U.S.A.'s appointment to rule over this fallen and disgraced Ummah, the Qur'aan Majeed declares:

"Say (O Muhammad!): Allah is the King of dominion. He bestows mulk (political domination) to whomever He wishes, and He snatches away mulk from whomever He wishes. He honours whomever He wishes and He humiliates whomever He

wishes."

### CHANGE

If Muslims desire change, they should forget everything else and first become *Insaan*. Once humanity has returned to Muslims, the end and fall of our enemies will be a task to be accomplished with relative ease and swiftly. There will be no need for suicide bombers spreading anarchy and guerrilla fighters spending the rest of their lives in jungles and mountains. The quality of *Insaaniyat* adorned with the Sunnah will re-enact the feats and scenes of the Sahaabah. The Ummah will then meet the enemy head-on and vanquish them in the way the Sahaabah had gained their accomplishment of world domination. This is the Divine Promise to which the Qur'aan testifies:

"Allah has promised political power on earth to those among you who have (true) Imaan and who practice A'maal-e-Saaliha....."

## CLARIFICATION

Due to a number of enquiries, the Mujlisul Ulama of S.A. issues this clarification to eliminate the confusion which circumstances have created on certain issues.

(1) **THE RADIO STATIONS**  
Many Muslims are confused regarding our stand on the so-called Muslim radio stations. They have been hearing over the radio, some molvis of Port Elizabeth whom they believe to be part of the Mujlisul Ulama. We wish to make it known that those P.E. molvis who participate in these radio programs are not associated in any way whatsoever with the Mujlisul

Ulama. They operate independently. They should therefore not be confused with us.

(2) **THE SPORTS AND RECREATIONAL CAMP**

The Mujlisul Ulama is in no way whatsoever linked with or associated with the sports and recreational camp operated by some molvis in Port Elizabeth.

(3) **THE MADRASAH CALLED DAARUL ULOOM**

The Mujlisul Ulama is also not associated in any way whatsoever with the Madrasah called Daarul Uloom in Port Elizabeth. It is an independent institution which has no links with us.

## THE MATERIALISTS

Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaavi (rahmatullah alayh) describing the western nations said:

"The western nations are very clever in the aspects of materialism. They have a great affinity

with materialism while being bereft of spiritualism and intelligence. However, they undoubtedly, have a great concern with food. They are perennially concerned with food.

In fact, food determines the limits of their moral

character. For the achievement of material gain they express themselves very glibly and subtly. Their talks exercise a detrimental influence on the Deen of weaklings. I, therefore, issue *Fatwa* on the basis of experience that one should not even meet with them unnecessarily."

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Those who are unable to afford the prices of these books, may send whatever they can afford or merely send some stamps to assist with the postage. Jazaakumullaah!

### DON'T BE IDLE

Hadhrat Maulana Ashraf Ali Thaavi (rahmatullah alayh) said: "Safety is in not being idle. Be involved in some activity even if it is a worldly occupation provided that it is lawful. Occupation is always better than being idle. When a man is idle, shaitaan settles on him.

The best occupation is the suhbat (companionship) with an Aarif (Saint). If one has no occupation whatsoever, then sleep is better than idleness."

(From page 6)

### OUR SUCCESS

should cling to the Jama'ah (of the Sunnah), for verily, Shaitaan is with the one (who deviates from the Jama'ah), and he (shaitaan) is far from two (which forms a Jama'ah). Never be alone with a woman, for the third one present is shaitaan. He whose good deeds produce happiness in him, and his evil deeds causes him grief, verily, he is a (true) Mu'min."

The success of the Ummah is not in worldly, technological and financial superiority.

**ZUL-HAJJ 1424 —FEBRUARY 2004**  
**ZAKAAT NISAAB R970**  
**MEHR-E-FAATMI R2685**



## REGISTRATION OF MARRIAGES

The is no incumbency for gaining legal recognition for Muslim marriages. The Muslim community has lived in this country without recognition of their marriages, and such non-recognition did not create any difficulties.

If any Muslim wishes to register his marriage for some worldly reason, he should ensure that he opts for the Ante-Nuptial Contract with the exclusion of the Accrual Clause. This registration should be effected by an attorney. This system will enable the Muslim to leave a Will in accordance with the Shariah.

It should be understood that while it is not at all necessary to register marriages, it is the Fardh obligation of every Muslim to prepare an Islamic Will to ensure that his/her estate is distributed in accordance with Islam's Law of Inheritance. In this country, distribution of the deceased's estate is assured in two ways:

- (1) By not registering your marriage.
- (2) By registering in terms of Ante-nuptial Contract which excludes the Accrual Clause.

In both cases it is necessary to leave behind Islamic Wills. Islamic Will forms and Ante Nuptial Contract forms are available from the Mujlisul Ulama.

## THE INTELLEGENTSIA OF THE DAY

Commenting on the superficial understanding of the intellectuals of these times, Hadhrat Maulana Ashraf Ali Thaavi (rahmatullah alayh) said:

"Once in a village a man climbed to the top of a tall date palm tree. Once on top, he realized that he was unable to climb down. All the villagers gathered by the tree to formulate a plan to bring the man down, but they failed to devise a plan. The villagers called their wiseman and sought his opinion. When the wiseman arrived, he intently surveyed the situation, with a prolonged gaze to the top of the tree. Then he suddenly nodded his head to indicate that he has hit on the solution.

He ordered the people to bring a long rope. After he made a loop, he instructed them to throw to the man stranded on top of the tree. When the man on top caught the rope, the wiseman instructed him to tie

it securely around his waist. After the rope was tied, the wiseman instructed the villagers to give a mighty tug. All together tugged at the rope. Down came the man. His brains and bones were smashed.

In consternation the people wailed: 'He is dead'. The wiseman responded: "He died because of his fate. I had pulled to safety in this way many people who had fallen into wells." The intelligentsia of this age are of this hue. They resort to corrupt reasoning, the consequence of which is ruin.

If a man requires proper knowledge and practice, the only way is to appoint someone among the living to be the guide and leader. Mere book knowledge is insufficient. I have seen many people of knowledge stumbling into deviation. When they have not understood what reality is, how can they guide others?"

## THE TAREEQ

The *Tareeq* (Path of Tasawwuf) had died. People had become unaware of the reality of the Path. Now, after ages, this Path has become as clear as daylight. Alhamdulillah, every issue of Tasawwuf has been thoroughly explained and

substantiated on the basis of the Qur'aan and Sunnah. Only those deprived of goodness will now find fault with Tasawwuf (i.e. the purified Tasawwuf).

It has been proven with *dalail* (Shar'i proofs) that the aim of Tareeqat is the

## TAWAKKUL — TRUST

"The reality of *Tawakkul* is to focus the gaze on Allah Ta'ala irrespective of the availability or unavailability of the means and ways of accomplishment. Allah has the power to effect accomplishment without the need for the usual means and agencies. The gaze should be on *Musabbibul Asbaab* (The Causer of all causes).

Employment or abandonment of the normal ways and means is another issue. A person who is firm and determined (i.e. in *Roohaaniyat*—spiritualism) is

permitted (by the Shariah) to abandon the normal ways and means which are described as *Asbaab-e-Zanniyyah*. But it is not permissible to abandon the means known as *Asbaab-e-Yaqeeniiyyah*. It is not permissible for a person of weak faith to abandon any kind of means." (Hakimul Ummat)

### EXPLANATION

There are two kinds of ways and means for the obtainal of man's worldly needs. These are called *Asbaab-e-Zanniyyah* and *Asbaab-e-Yaqeeniiyyah*.

(1) *Asbaab-e-Zanniyyah* are such ways and means in which there is no guarantee of success or absolute certitude in accomplishing the aim for which the ways and means have been adopted., e.g. trade, work, medicine.

(2) *Asbaab-e-Yaqeeniiyyah* are such means and ways without which life on earth is impossible or the aim cannot be accomplished without adopting these ways and means, e.g. eating and drinking to stay alive, traveling to go for Hajj.

## SADQAH AND FORGIVENESS

Rasulullah (sallallahu alayhi wasallam) said: "Wealth does not decrease with Sadqah. Forgiving the excesses of the people elevates the ranks (of the forger)." **JANNATI**

"A person who is devoid of three things at the time of Maut (death) is a Jannati (inmate of Jannat: Takabbur (pride), Khiyaanat (misappropriation of trust) and debt."

### OUR HONOUR

"We are a nation whom Allah has honoured with Islam." (Hadhrat Umar)

### RESPECT

"The respect of an oppressed person increases if he forgives the oppressor for Allah's Sake."

## SCHOOLS BAN SOFT DRINKS

Much drivel has been spoken by even men of learning (or superficial learning) on the issue of the alcohol content and harms of soft drinks. Those who have become addicted to soft drinks have clutched at straws in their attempt to prove that soft drinks in spite of the alcohol content are halaal.

Besides the question of alcohol, another factor of importance which renders something prohibited in the Shariah is *Dharar* (Harm). The *dharar* of soft drinks is a confirmed and unanimous fact among the experts of medicine. Its *dharar* is worse than the *dharar* of eating sand which the Shariah has made haraam. The undermentioned article throws much light on the *dharar* of soft drinks. While the men of superficial knowledge will challenge the Shariah's rulings, they will not and cannot challenge the rulings of the kuffaar experts who have proclaimed the *dharar* of soft drinks.

### THE BAN

**PHILADELPHIA, Pennsylvania (Reuters)**—Philadelphia officials have banned the sale of sodas throughout the public school system, a move nutrition experts said Thursday would help guard children against obesity.

The Philadelphia School decided late Wednesday to end the sale of carbonated soda in vending machines and lunch rooms. Starting July 1, schools must sell fruit juice, water, milk and flavored milk drinks instead.

Philadelphia, with about 214,000 students, is

the second major US school district to adopt such a policy.

Last year New York City banned soda as well as candy and sweet snacks from vending machines in its system, the largest in the United States.

Some California school districts curb soda sales but their policies are not as strict as those in Philadelphia and New York, said Sandy Sherman, a nutritional educator at The Food Trust, a Philadelphia-based nonprofit group.

"There is not a good reason for soda to be sold in schools," said Sherman, whose group lobbied for the ban. "It contributes to obesity, type-2 diabetes and dental cavities, and displaces milk drinking."

The American Academy of Pediatrics this month urged all school districts to restrict soda sales to reduce the risk of obesity. Each 12-ounce serving of the average soda contains the equivalent of 10 teaspoons of sugar.

More than 60% of Americans are overweight or obese. In 2000, 38.8 million Americans or 31% of the adult population were classified as obese, meaning their health was seriously at risk.

## NON-MUSLIM POLITICS

Hadhrat Maulana Ashraf Ali Thaavi (rahmatullah alayh) commenting on the non-Muslim political movements of his age said:

"Among the reasons for my dissociation from the political movements of this age is my belief that they are in conflict with the Shariah. Also, participation in these movements is in conflict with my natural disposition.

Most of the Ulama who had participated in these movements had become useless. In consequence of their participation they failed to discharge their Deeni obligations. However, they remained diligent in one activity — they would

quickly provide a basis in the Qur'aan and Sunnah for the shaitaniyat which was proclaimed on the tongues of kufr of the *Tawaagheet* (plural of *Taaghoot*—devil)."

Hakimul Ummat here refers to the participation of the Ulama in kuffaar politics. They had joined with the Hindus in the political movement to oust the British from India. On this process, the political Ulama had over-stepped the limits of the Shariah. They would provide Shar'i basis and 'proofs' for the political ideologies of the kuffaar. This very disease is plaguing the Ulama of the present age.

acquisition of volitional (*ikhtiyaari*) deeds—deeds which are within man's ability). *A'maal-e-Zaahirah* (External or physical deeds) are called the Shariah while *A'maal-e-Baatinah* (Internal deeds—morals) are called Tareeqat (or Tasawwuf). Besides these *A'maal* (deeds), the *ash-*

*ghaal* and *riyaadhat* (spiritual exercises and penances) are not the *maqsood* (goal/purpose). They are like medical prescriptions. By themselves they are not acts of ibaadat. They facilitate the process of attaining the goal. Since they serve this purpose, they cannot be described as *bid'ah*." Hakimul Ummat)

# DIGITAL PICTURES

The ban on pictures of animate objects (people and animals) is unequivocally stated with great emphasis in many highly authentic Ahaadith. The authenticity of these Ahaadith has never been questioned by anyone, not even the deviant learned men who propagate the permissibility of pictures. These deviates make their best endeavors to interpret away the prohibition. But all their interpretations are baseless and no Muslim of intelligence who is not intoxicated by his nafs will find sense in the interpretations to legalize the prohibition of pictures of animate objects.

## WORN-OUT

The desperate old and worn-out argument for legalizing pictures produced by the photography method was the laughable contention that the photo-picture is a reflection of the object and not a picture of the object. Any person having some intelligence can understand that a photograph is NOT a reflection. It is a permanent picture notwithstanding the use made of the principle of reflection in the production of the picture. Just as drawing with a pen or brush is a method which produces a picture, so too is the camera a method or a way of producing a picture. As long as the object remains in front of the mirror, its reflection will be there. As soon as the object is removed, the reflection too disappears. If a picture is drawn of an object reflected in the mirror, the drawn image will not be a reflection. Thus, the picture which was drawn by viewing a reflection in the mirror will remain a picture. It will not be said that it is not a picture, but is a reflection because it was drawn by viewing at the reflection in the mirror. But a picture for its sustainment is not indeed of the permanent presence of the object whose picture it is. The argument is absolutely ludicrous. In fact, it is technically and Islamically bizarre.

We have explained the Islamic ban of pictures, including photographs, in our booklet, *Photography, Picture-Making and Islam*. The booklet is available from us.

## LEGALIZING

Whenever a new method of making pictures is discovered, the modernist men of 'learning' make their abortive attempts to legalize pictures. The most recent method invented is digital photography. Some Ulama have fallen into the trap of the modernist deviates and have proclaimed digital pictography to be permissible. These Ulama have viewed the issue very superficially. They have deliberately made a superficial and a defective research of the digital

method to comply with their *nafsaani* desires to make haraam pictures halaal. But there is absolutely no validity in their arguments.

## METHODS

There are a variety of ways and methods of producing pictures. The Shariah does not attack the method of picture production. It attacks and bans the product of the method, namely, the picture of animate objects. Regardless of the method employed to produce a picture, if it is a picture of a person or animal, it is haraam. It will remain haraam — a major sin— irrespective of the method of its production. By whatever existing methods or future new methods which maybe still be invented pictures are made, they will always remain haraam if the pictures are of animate objects.

The latest method is the digital one. Some Ulama have subtly attempted to legalize haraam pictures by introducing the baseless argument—that pictures made by the digital method are not pictures. Even non-Muslims mock at the absurdity of this stupid argument. Those who claim that pictures produced by the digital method are not pictures should revert to the experts who have invented this method. Ask their opinion regarding the technical issues and see if they say that digital pictures are not pictures.

## DIMENSIONS

Muslims should not allow themselves to be misled by the absurd arguments proffered to legalize what Allah Ta'ala has made haraam. Sin has two dimensions. The one dimension renders the perpetrator a *faasiq*, and the other dimension makes him a *murtadd* (renegade). It expels him from the fold of Islam. As long as the sinner understands and believes that the sin he commits is haraam, he remains a Muslim and is described a *faasiq*. But when he becomes so flagrant and shameless in the perpetration of the haraam act that he declares the permissibility of the prohibition, then he leaves the fold of Islam. He has thus become a *murtadd*. May Allah Ta'ala save us from such calamities. Digital pictures are just as *haraam* as pictures drawn with the pen, brush, or any other method, past, present and future.

Rasulullah (sallallahu alayhi wasallam) said that among the worst-punished persons on the Day of Qiyaamah will be the picture-makers, including those who employ digital pictography. The Hadith places picture-makers in the same category as those who had murdered Ambiya and their own parents,

Rasulullah (sallallahu alayhi wasallam) said: *"Whoever holds on firmly to my Sunnah at the time of the corruption of my Ummah, for him there is the reward of a hundred shuhadaa (martyrs)."* Among the Masnoon acts of the Janaazah (Burial) service is that the Janaazah be carried by four men. Others should walk behind and alongside the Janaazah. The details of this carrying system are described in the books of Fiqh and in even the elementary Maktab text books. However, in some places this Masnoon system has been totally dis-

# REVIVING THE DEAD JANAAZAH SUNNAH

placed and a bid'ah style has replaced the Sunnah method.

## LINING UP

People line up in two rows facing each other at the entrance of the qabrustaan. The Janaazah is passed on along the gauntlet like a bag of potatoes from hand to hand until it reaches the grave. This system is in conflict with the Sunnah which it displaces, and at the same time is highly disrespectful for the mayyit (deceased).

According to the Shariah the way of respect for the mayyit is to carry it along in the Masnoon man-

ner, not passing it along a row of people as if it is some chattel. The Sunnah requires that the people move along with the Janaazah, not that the Janaazah be moved along while all the people remain stationary.

The Ulama in these places where this bid'ah is being perpetrated have also become so accustomed to this bid'ah that they fail to see the gross error of this bid'ah method. It is the obligation of the Ulama to rectify this wrong and educate their flocks to reinstitution the Sunnah method of carrying the Janaazah.

# ANOTHER NEW BID'AH

Another new bid'ah which has been recently introduced by the graveside is the method of making dua. Firstly, the congregational dua which takes place after burial is not Sunnat. In the new style of dua, after the grave has been closed up, the Imaam Saheb instructs the crowd to turn around facing the Qiblah to make the congregational dua. There is no such dua for this occasion. The instruction by the Imaam Saheb is also a new dimension added to the burial service. Every new fabricated method displaces the Sunnat method, hence it is bid'ah.

## LOFTY ATTRIBUTES

A Taabiee said: *"Three attributes of the people of Jannat are to be found in only noble people."*

- (1) Forging the oppressor.
- (2) To give to those who deprive you.
- (3) To do good to those who do bad to you"

## THREE PEOPLE

Hadhrat Luqmaan (alayhis salaam) said to his son: *"O my son! Three people are recognized on three occasions:*

- (1) A tolerant man at the time of anger.
- (2) A brave man at the time of war.
- (3) A friend at the time of need.

## LITTLE SINS?

*"Beware of the 'little' sins."*—Hadhrat Aishah No sin is insignificant.

## THE WORST.....

Rasulullah (sallallahu alayhi wasallam) said: *"The vilest servants of Allah are those who walk about with gossip; who split up lovers (husband and wife, brother and brother); who searches for sins in the innocent ones."*

## SLAVES OF RABID DESIRE

Rasulullah (sallallahu alayhi wasallam) said: *"There will soon emerge in my Ummah such people in whom lowly desires will permeate as rabies permeate a man bitten by a rabid dog. There will remain neither a vein nor a joint (in his body) except that rabies has entered it."*

## LEADERS OF DEVIATION

*"I fear for my Ummah such imaams who will lead them into deviation."* (Hadith)

# THE RAHMAT OF ALLAH

Hadhrat Abu Hurairah (radhiyallahu anhu) narrates the following episode: "Once after Isha Salaat, on my way home I saw a woman standing in the pathway. As I approached she said: 'O Abu Hurairah! I have committed a very grave sin. Is there a way for taubah (repentance)?' When I asked her about the sin, she said that she had committed fornication and that she had killed the child which she had given birth. The gravity of the crime prompted me to say: 'You have destroyed

yourself and the child. What scope can there now be for forgiveness?' When the woman heard this she collapsed with fear and laid unconscious. I continued walking, but was overcome with remorse. Why did I venture my opinion while Rasulullah (sallallahu alayhi wasallam) was present? The first thing in the morning I reported to Rasulullah (sallallahu alayhi wasallam) what had transpired during the night. He commented: 'Inna ilayhi wa inna ilayhi raaji-oon.' Abu Hurairah you have destroyed yourself and have

destroyed her as well. I went out in search of the woman. As I wandered around in the alleyways of Madinah Munawwarah, I called out aloud: "Last night a woman asked me a mas'alah...." Seeing my condition, the children said: 'Abu Hurairah has gone mad.' That night I met the same woman at the same place. I conveyed the message (of forgiveness) from Rasulullah (sallallahu alayhi wasallam) to her.—the doors of taubah are open for you. Overcome with delight, she said: 'I donate my orchard in the Path of Allah for the Masa-akeen.'



# THE DEBACLE OF THE MPL BILL OF KUFR

## NATAL ULAMA DENOUNCE THE DECEPTION OF THE NATAL JAMIAT

In a strongly worded statement, the Darul Ifta of Madrasah In'aamiyyah of Camperdown, Natal, denounced the deception of the Natal Jamiat's Shura regarding the MPL Bill of Kufr. In his letter to the Natal Jamiat, Mufti Ibraheem Desai of Darul Ifta says: "We are in receipt of your fax dated 28th January 2004, and note contents. The fax demonstrates to what a low level the Shura has stooped in order to carry out its objectives of steam-rolling the views of a few members over the Ulama of the province.

*The fax states: 'Our ex-President's statement of the Bill being rejected by 100% of the Ulama is quoted out of context.'*

*What exactly is meant by 'out of context'? The fax clarifies this in the following words: "He stated his view with regards to the original flawed Bill and not the amended one."*

*We are being accused of quoting his statement out of context, the correct context being the flawed Bill. In other words the accusation is that we used his statement in the context of the 'amended' Bill. We totally deny this. In fact we would like to put this challenge to the Shura to prove to us that we used his statement in the context of the 'amended' Bill.*

*It would have been illogical for us to attribute his statement to the 'amended' Bill, for at the time of him making the statement the so-called 'amended' Bill did not even exist. It is extremely disappointing to see the Shura of the Jamiat resorting to deceptive methods to achieve its objectives.*

*We have been informed that the fax has been widely distributed amongst the Ulama. In view of the fact that the Shura has dishonestly accused us in public, it has become necessary to put a public challenge to the Jamiat to prove its claim. We hope the Shura will take up this challenge and not continue with its conniving games. Let us see who is being dishonest.*

*One would have expected the Shura to have waited for the return of Mufti Salejee before releasing the fax. Unfair advantage was taken of his absence to advance a pernicious agenda. Let us put our position in context.*

## COMMENTS OF THE MAJLIS

The above is the first page of an 8 page letter written by the Darul Ifta of Camperdown to the Natal Jamiatul Ulama in response to a highly misleading and devious letter which the office workers of the Jamiat had been commanded to prepare by a sinister layman who is pulling the strings on the MPL issue in his mad and inordinate craving to get the Bill of Kufr accepted by the government.

### THE COMMITTEE

The Committee to which Mufti Ibraheem Desai of Darul Ifta and member of the Jamiat's Shura, makes reference is the special Committee which the Jamiat had formed to study the MPL bill and to guide the Jamiat in its approach, policy and decision -to-take on the MPL proposed bill. We reproduce here further extracts from the letter besides page 1 which appears above. Anyone interested in gaining awareness and understanding of the murky and dirty water in which the Jamiat's office workers are forced to swim by outside miscreants, may write to the Mujlisul Ulama of S.A. for a copy of the full letter. Please send some stamps along with your request.

### THE TRUTH

It should be well understood that Mufti Ibraheem Desai is a member of the Natal Jamiat and of its Shura in addition to being a member of the Special Committee formed to thrash out the MPL Bill of Kufr. From his letter the following salient facts emerge:

- (1) There was almost complete unanimity in the ranks of the Natal Ulama (all members of the Jamiat) that the MPL bill had to be "kicked out". The Natal Ulama were unanimous, and even today the overwhelming majority of them is unanimous that the MPL Bill is in conflict with the Shariah and must be rejected.
- (2) The Jamiat's office workers who also were initially in compliance with this *Ittifaq* (Unanimity) have backtracked without providing even one single logical and Islamic argument for their turn-about.
- (3) Outside forces have twisted the arms of the office workers, hence their turn-about without consultation and without providing the slightest clue for their action or even a vestige of Shar'i ground for their infamous somersault.
- (4) Deceptive tactics are employed to support the bill and to discredit the Special Committee and its main members.
- (5) Underhand activity is in progress to create the impression that the 'new' bill is 100% compliant with the Shariah, yet the Jamiat's own Special Committee and 99.9% of the Jamiat's members have not seen the alleged 'new Shariah compliant MPL Bill'.

The extracts reproduced here will apprise the Muslim public of the tricks, deceptions and underhand tactics employed by the office workers of the Natal Jamiat to get the MPL Bill of Kufr accepted by hook or by crook.

While the Jamiat's office workers have been desperately working to conceal the Natal Ulama's opposition to the kufr bill, Mufti Ibraheem Desai of Darul Ifta states in his letter to the Jamiat's Shura:

*"We make this very clear that we are opposed to the present Bill, and we see it as our duty to mobilize the Ulama and public against the Bill. If the committee continues to drag its feet, then we will act autonomously. Our Shar'ee duty takes preference*

## OPPOSED TO THE BILL

*over membership of this committee. If we have to sacrifice one of the two, we will certainly tolerate expulsion from this committee (as suggested by Moulana Ahmad Suleman—thus creating a further divide and disunity among the Ulama) instead of abandoning our duty of proclaiming the truth."*

## BASELESS ARGUMENTS

"Instead of responding to our concerns in an academic manner, diversions are employed to confound the realities. Initially M.S. Omar, executive member of the Jamiat and official representative of UUCSA on the project committee, had tried to discuss a few academic points. When his baseless arguments were smashed to

pieces, he turned on his heels and deserted the battlefield. At least this much, he had the courage to initially tackle issues. The Shura (of the Jamiat) does not even want to do that. They would rather prefer playing games than tackling our arguments."

(Page 5 of Darul Ifta's letter) (Mr. M.S. Omar is a layman who represents the Jamiat's office workers, not the Ulama of Natal.)

## CONFLICT OF INTERESTS

A very disturbing feature in the MPL debacle is the Jamiat's layman, Mr. M.S. Omar. He is an executive member of the Jamiat as well as the representative of UUCSA. It is no longer a secret that this man is hell-bent on pushing the MPL Bill of Kufr, hence while he serves as a member of the Project

Committee which authored the Kufr Bill, he issues statements in favour of the bill in the names of the Jamiat and UUCSA. The sinister conflict of interests is conspicuous.

The Project Committee has presented the Kufr Bill to the Minister of

Justice for his approval. Mr. M.S. Omar is now desperate to get the bill passed, hence he now breathlessly engages in dubious tactics using the names of the Jamiat and UUCSA while in reality he represents himself alone. The Ulama of Natal (not necessarily the office workers) need to take note and clarify their position.

## A NEW BILL?

The letter which the Jamiat's office workers circulated makes mention of a new Bill. Regarding this invisible or hidden 'new bill', Darul Iftah of Madrasah In'aamiyyah, writes in its letter:

*"The fax speaks of a new Bill. Why is the Bill so secret? If indeed it is Shariah compliant, what is the need for hiding it? We have the name of a senior member of UUCSA who has given strict instructions that Darul Ifta of Camperdown should never be given a copy of this new Bill. It should now be absolutely clear that the MPL issue has become a pally-pally game, and that issues have taken a back seat."*

The 'new bill' has to be imperatively concealed because from even its hiding place the atmosphere reeks with the stench of the bill's kufr. They fully understand that Darul Ifta of Camperdown will make manifest the anti-Islamic provisions of even the purported 'new bill'. What type of games are these miserable office workers playing in the name of the Ulama of Natal? Do they think that they can succeed in this foul exercise of promoting the bill of kufr?

## SIDQ - HONESTY

*A Wali of Allah said: "Allah Ta'ala appoints a special Angel for a man of Sidq. This Angel calls him towards Salaat, and he wakes him up for Salaat."*

*The minimum degree of Sidq is that one's private life should conform with one's public life.*

## SCRAPING THE BOTTOM

**Bereft of logical, rational and Islamic argument to substantiate the so-called Islamic validity and compliance of the Bill of Kufr, the office workers of the Natal Jamiat are constrained to adopt murky and dirty tactics to peddle the Bill of Kufr. Explaining their despicable conduct, Daarul Ifta of Camperdown writes in its letter to the office-workers:**

*"We have a credible witness that a senior member of Jamiat Transvaal had given instructions that the Al-Haq as well as the Al-Mahmood be removed from the Masaajid. Here in Durban we have the case of a senior member of the Shura of the Jamiat instructing the Imaam of a Masjid to remove the Al-Mahmood from the notice board. Where is the justice? Are they so scared of our arguments? Does one have to scrape the bottom of the barrel to get one's objectives accomplished? Surely Ulama can behave in a better manner."*

To recognize their inability to rationally and Islamically defend the kufr bill. The bill is Islamically indefensible. The Shar'i violations and conflict are conspicuous and cannot be sufficiently bent to fit into the mould of the Shariah, hence they dare not step forward to engage the Ulama in rational discussion. Since a sinister agenda underlies this whole confounded kufr MPL exercise, they are constrained to stoop to the lowest level, licking the muck at the very bottom of the barrel. This is the characteristic of baatil and the outstanding attribute of the ulama-e-soo'.

# THE DEBACLE OF THE MPL BILL OF KUFR

## CONSENSUS OF THE ULAMA

Stating the consensus of the Ulama on the flaws of the kufr bill, Darul Ifta writes in its letter:

*"Going back to the Hartley Road meeting, there was consensus that the Bill was flawed. Everyone was talking of the same Bill. The Shura said that they did not want the Bill, and we said we did not want the Bill. They said it is unacceptable, and we fully agreed. They said it must be removed, and we supported them. Yet, what is most surprising is that when some Ulama wanted to write to the Minister, they took great offence at this. Why? There seems to be some double speaking involved here. Were we not united in our opposition to the Bill? Or is writing to the Minister the exclusive right of a few individuals?"*

(It is the sinister motive which dictated that the Minister should not be informed of the united opposition and consensus of the Ulama that the Bill is unacceptable.—The Majlis)

## KICK OUT THE BILL

**"After attending the Camperdown meeting, at a Shura sitting at which I (Mufti Ibraheem Desai) was present, Moulana Yunus Osman (of the Jamiat) stated that the MPL should be "kicked out". The same applies here. We look forward in him sharing his sound arguments for his current position."**

## THE IGNORANCE OF THE PRO-MPL CLIQUE

Writing in his letter to the Jamiat's office workers among whom is Maulana Yunus Osman, Darul Ifta states:

*"Moreover, Moulana Yunus Osman once attempted to deliberate on the MPL issue. A simple question was put to him: Had he seen the Bill? He conceded that he had not. This was not only the position of the General Secretary, but of most of the Shura members. In other words, the issues were not important to them. Unfortunately, personalities have become before issues."*

## Resolutions of the Natal Jamiat's special MPL Committee

Mufti EMH Salejee, head of the Jamiat's special MPL Committee issued the following statement:

The MPL Committee was formed on the 7th September 2003 at the Hartley Road Jamiat meeting. It was tasked to investigate the issue of the Muslim Marriages Bill, currently on the desk of the Minister of Justice, and to lead the way forward. The Committee met several times with its final meeting held on Saturday, 29th November 2003. At this meeting it was resolved that a report on the workings of the Committee be compiled.

The Committee, in its various meetings, had entered into vigorous debate on the subject, and had duly considered the various issues regarding this complex matter. After hours of deliberation and careful consideration, I am pleased to present on behalf of the Committee the following report together with resolutions taken by the Committee.

### Resolutions:

(1) The Committee resolved that the Bill is unacceptable and is seriously flawed from the Shariah perspective.

There is consensus among the Ulama upon this. This was borne out from the presentation of Mufti Zubair at Hartley Road, supported by Hazrat Moulana Yunus Patel Sahib. Hazrat in this fax dated 5th November 2003 has clearly mentioned, **"I believe that 100% of the Ulama are in agreement that the Bill in its present form is not acceptable."** The Committee has resolved that it is vital that the Bill be fully representative of the Shariah so that MPL may be implemented as MPL.

(2) The Committee resolved that it is impractical and untenable to successfully incorporate the ethos and principles of the Shariah into the dominant legal secular system—both being diametrically opposite to each other in terms of their values. The Shariah being subjected to the Constitution was another problem that the Committee delved upon. The Constitution of our country reigns supreme, therefore, some members of the Project Committee have driven home the point that the Shariah has to be reformed to bring it in line with the Constitution. On the other hand the principles and ethos of the Shariah will clearly be inconsistent with the principles and ethos of the Constitution. The two systems simply cannot co-exist. One will have to give way for the other. In view of the Constitution being the supreme law of the land, the Shariah will have to give way and have to be reformed. This means that the Shariah will have to be tempered with so that it may conform with the Constitution. This is unacceptable.

In the words of Hazrat Mufti Taqi Uthmani (D.B.) this process is like a "double-edged sword". Given the above, we would be harming ourselves more than benefiting by going ahead with the Bill, whether amended or not, since presently the laws of the Shariah do not form part of the statutes. The law makers of the country do not question whether or not the teachings of the Shariah are discriminatory. Once any Bill becomes an act of parliament, the courts are bound to raise the question and in their interpretations and rulings they would create legal precedents which may well be in stark conflict with the Shariah.

(3) The Committee further resolved that efforts be

made towards:

- a) simple recognition of Muslim Marriages without the complex legal provisions of the current Bill.
- b) legal enforceability of compulsory mediation and voluntary arbitration to ensure that the implementation of the Shariah is decided according to the verdicts of the Ulama—consequently the control of the Shariah will remain in the hands of the Ulama.

- c) 1. In order to achieve the aims and objectives of 3. (b) above it was further resolved that the Ummah be educated about the importance of utilising the mechanism of mediation/arbitration in resolving marital disputes.

2. Also the marriage certificate should contain an appropriate clause that bind parties to submit to mediation and arbitration.

3. The Jamiat should have suitable structures and qualified personnel to handle such matters.

- d) provision for the estate of a Muslim dying intestate to be distributed according to the Shariah.

- (4) The Committee is of the view that it is the duty of all the members of the Jamiat to inform, guide and educate the Ummah with regard to all aspects of the Bill. It was resolved that the Jamiat as a body as well as individual members should publically declare that:

- a) the Bill is seriously flawed in that many provisions of the Bill are in conflict with the Shariah, therefore, members of the Jamiat are dutibound to actively campaign against the Bill.

- b) the Minister be approached as the Bill is not representative of the Shariah and as it is not possible to be implemented as such;

- c) there is a common perception that Br. M.S. Omar has been representing the Jamiat as regards the MPL. This position is further exacerbated due to the fact that he is an executive member of the Jamiat. Hazrat Moulana Yunus Patel Sahib in the presence of many Ulama, at the Harley Road meeting clarified the position when he stated that Br. M.S. Omar does not represent the Jamiat KZN with regards to the MPL. It was accordingly resolved that this incorrect perception has to be publically corrected.

- (5) The Committee was at plans to maintain the unity amongst the rank and file of the Ulama. In fact, the Committee felt that the unity was far more important than the MPL debacle as is also the view of senior Ulama such as Hazrat Mufti Radha-ul-Haq Sahib (D. B.), Hazrat Moulana Abdul Hamid Sahib, Hazrat Moulana Yunus Patel Sahib, etc.

The Committee thus resolved that the unity of the Ulama should be protected at all costs.

- (6) The Jamiat KZN MPL Committee was appointed by the members of the Jamiat. Enquiries from various members have been received on to the progress and resolutions of this Committee. The Committee is under pressure to report back to these members. Therefore, it was decided that the Committee will forward

these resolutions to the members of the Jamiat, including but not restricted to those who attended the Hartley Road meeting, seven days after the submission of this report to the Shura. Copies will also be made available to any other interested party.

- (7) The Jamiat has made a statement that it reserves the right to withdraw from the MPL process if the Bill is unacceptable. Thus far, the Jamiat appears to have given its silent approval to the Bill. It was due to this tacit support that the Project Committee presented the Bill to the Minister. Furthermore, the Jamiat's support of the process and the absence of a clear position regarding the MPL implies its approval of the Bill. Therefore, it was resolved that:

- a) the Minister and the relevant Portfolio Committee has to be given a strong message that the Bill is un-Islamic and unacceptable to the Muslim Community.

- b) as custodians of the Shariah, Structures like the Jamiats, the MJC and the Darul Ulooms cannot seem to be supporting a Bill that is un-Islamic as this is indefensible.

- (8) There has been a proposal of a national meeting of selected Ulama to decide on a unified stance on the Bill. The Committee found this to be problematic and in all honesty could not support such a proposal because Ulama have taken entrenched positions on the Bill and the sense of impartiality and objectivity would be compromised and clearly found to be wanting. This process would seriously erode the unity of the Ulama and even bring the integrity of the Ulama into sharp focus.

It has come to light that UUCSA met on the 1st December 2003 in Pretoria. MPL was one of the matters on the agenda. Apparently, the secretary Moulana Yusuf Patel presented a document which reflected the viewpoints of various important role players of the MPL. This is what one would have expected of the UUCSA secretary at an UUCSA meeting, moreso because UUCSA is a national body.

The Committee resolved that it has reservations regarding Moulana Yusuf Patel's paper. Furthermore, it resolved that the paper be circulated to all interested parties as others may have reservations as well.

### Conclusion:

The spirit and sanctity of the Shariah have to be preserved, maintained and implemented at all times. This has to be the primary objective and is not negotiable. It is a matter of grave concern that there is no provision in the Bill that gives this assistance. On the contrary, the control of the Shariah is abdicated to the secular system. Just as it is an obligation to pursue the implementation of the Shariah, it is a greater imperative to ensure the protection of the Shariah from being subsumed, secularised and adulterated.

**"Verily the Deen by Allah is only Islam."—Qur'aan**



# Questions and Answers

(Continued from page 5)

**A.** Undoubtedly, there is no purdah between husband and wife, and undoubtedly she has to please him with her appearance by adorning herself for him. This too is an ibaadat of high merit for her. But at the same time her first allegiance is to Allah Ta'ala, not to her husband. Rasulullah (sallallahu alayhi wasallam) prohibited emulation of the ways, styles, customs and appearances of the kuffaar. Those who imitate them become of them. The argument of there being no purdah between them is not valid in favour of adopting kuffaar styles of dress. Nudity in the husband's presence is tolerable, not kuffaar styles. Relaxing purdah is not a fashion of the kuffaar. The question of emulation does not apply to non-observance of purdah for the husband. It is not permissible for a woman to wear kuffaar styles even in the privacy of her home. Nowadays, women make themselves extremely ugly by parading around in the home with jeans and tops as if they are non-Muslim prostitutes. They must ask themselves: Whom are we imitating with this dress-style? It is haraam to adopt the style of prostitutes, and the argument of pleasing the husband is utterly baseless when it comes to the *mas'alah* (question/rule) of *Tashabbuh* (emulating the kuffaar). According to the Hadith, the Malaai-kah of Rahmat do not visit a home wherein the females strut around bareheaded even if there are no ghair mahrams around. If the man has a taste for prostitute charms and styles, the Muslim woman should not demean herself by behaving and appearing like a prostitute. Most women and their husbands are absolutely careless and ignorant of Islam's lofty moral code. There are Malaai-kah accompanying us 24 hours of the day. We must have some shame for these pure beings whom Allah Ta'ala has placed at our disposal—i.e. to protect us against evils. But when we dispense of their services by adopting ways and styles which generate abhorrence in the Malaai-kah of Rahmat, they depart from us. A Muslim is not a beast. He has to keep his bestial demands under control and conduct himself with dignity, honour and shame at all times—inside the house and outside. This does not mean that he should be a stranger or a boss in the house. It only means that he has to observe the culture of Islam—the Sunnah of Rasulullah (sallallahu alayhi wasallam)—that Sunnah that brings every minute of our lives within its purview—that Sunnah about which the Qur'aan Majeed says: *"Verily, for you there is a wonderful (beautiful) code of life in the Rasool (but this pattern is for those) who have hope in Allah and the Akhirah...."*

**Q.** Some Ulama say that all kuffaar sports are haraam. But even Daarul Uloom encourage participation in such sports and have organized sporting activities on the Madaaris premises. Please comment.

**A.** This is a lamentable situation. When the Madaaris have also deviated and gone astray, what type of Ulama will be produced? The Madaaris should reflect and take stock. They should consult their conscience and try to fathom if the kuffaar sports they are allowing the Talaba to participate in is compatible with *Ilm-e-Wahi* (the Qur'aan and Hadith—Fiqh and Tafseer) which they are imparting. The late Hadhrat Maulana Abdul Haq Omarjee (rahmatullah alayh), who was one of South Af-

rica's most senior Ulama-e-Haq, narrated his own story to us. He said that during his student days at Daarul Uloom Deoband, he had participated with the local students in a game of cricket. While he was playing cricket, his Ustaadh, Hadhrat Maulana Husain Ahmad Madani (rahmatullah alayh) appeared on the scene and commented: *"You and the game of the enemies of Islam."* So saying, he left. Maulana Omarjee Saheb said that from that day onwards he never again participated in any kuffaar sports. Our Shaikh and Ustaadh, Hadhrat Maulana Masihullah (rahmatullah alayh), during the very last days of his final illness before Maut, addressed some South African students and very strongly criticized cricket and kuffaar sports in general. He asked them if their *maqsad* (purpose) for having come to Jalalabad was to play cricket. No matter what arguments are presented to justify these kuffaar sports, the sincere Ulama and Asaatizah should look deep down into their hearts and they will not fail to hear the following voice of Rasulullah (sallallahu alayhi wasallam) cautioning them: *"Sin is what agitates your conscience."* Hidaayat comes only from Allah Azza Wa Jal.

**Q.** My father who has passed away had unfulfilled Qadhaa Salaat. How should we pay the fidyah for his Qadha Salaat?

**A.** Since your marhoom father did not make a wasiyyat (testament) instructing payment of fidiyah for his Qadha Salaat, it is not obligatory on the heirs to pay fidyah. However, if you wish to assist your marhoom father, you may give any amount Sadqah to the poor and make dua that Allah Ta'ala absolves your father from his Qadha liability. The Sadqah you give should be from your own wealth, not from the shares of the other heirs. Whoever among the heirs wish to give Sadqah on behalf of their marhoom father, may do so. But nothing may be taken from the shares of any minor inheritors.

**Q.** The one year rule applicable to Zakaat is confusing. Should one year pass on every Zakaat asset one acquires before Zakaat becomes compulsory on that asset? How is it possible to keep account for every new addition to one's assets over the entire year?

**A.** The one year rule applies from the day a person becomes the owner of the Zakaat Nisaab amount which presently is R970. If, for example, you became the owner of this Nisaab on 10th Muharram 1424, and on 10th Muharram 1425 (next year) your Zakaat assets are equal to or more than Nisaab value, then you pay Zakaat on the total amount you have on 10th Muharram 1425. Every asset will not be regarded as a new accrual with its own one year rule. Thus, if you acquire any money or other Zakaat assets just one day before 10th Muharram 1425 (next year), you will pay Zakaat on it the next day when your Zakaat year ends. It will be said that one year has passed on this new accrual in spite of the fact that it was acquired yesterday. Every accrual during the course of the year will sim-

ply be added to the amount one has on the day one's Zakaat year ends, provided it has not been spent already.

**Q.** The graveyard where I stay has two karamaats (dargahs—graves of saints). There is always bid'ah and grave-worshipping taking place in this graveyard. Can I visit this graveyard to recite the Qur'aan without taking part in the bid'ah and grave-worship?

**A.** You should not attend this graveyard as you will appear to be a participant in their bid'ah even if you will not be committing acts of grave-worship. Recite the Qur'aan Majeed at home. It is not necessary to recite the Qur'aan Shareef in the graveyard. The thawaab will reach the deceased from wherever you recite the Qur'aan Shareef.

**Q.** Is horse meat halaal?

**A.** Horse meat is halaal.

**Q.** Is it permissible for a Muslim contractor to build a Hindu temple or a church?

**A.** It is not permissible.

**Q.** I have a cartage business. The church sometimes orders sand and stone from me. Am I allowed by the Shariah to supply the church?

**A.** It is not permissible to supply and assist in any way a church or temple.

**Q.** Please explain what Daarul Aman is.

**A.** Daarul Aman is a non-Muslim country in which the Muslim citizens are allowed freedom of worship. Their lives and property are offered safety by the government.

**Q.** Was Luqmaan (alayhis salaam) a Nabi?

**A.** Luqmaan (alayhis salaam) was not a Nabi. He was a medical physician. The choice of Nubuwwat (Prophethood) or Hikmat (medicine) was given to him. He chose the latter. His choice was not because he believed that the medical profession was superior to Nubuwwat, but because he believed that he would not be able to bear this great Amaanat (Trust). Nubuwwat was thrust on the other Nabis.

## THE MAKTAB STRUGGLE

This is a perpetual and an ongoing effort. It is not a occasional struggle. This responsibility of the Ummah must be kept in view at all times, not only during the month of Ramadhaan. There is today no more lucrative avenue of gaining Thawaab-e-Jaariyah (Perpetual thawaab (reward) to continue after death) than the struggle to protect the Imaan of countless tens of thousands of Muslim children exposed to the missionary threat of kufr.

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# The Majlis

"VOICE of ISLAM"

The Majlis

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"Whatever is by Allah  
Can be acquired only by  
obeying Him." (Hadith)

P.O. BOX 3393, PORT ELIZABETH, 6056, SOUTH AFRICA

VOL. 15 NO. 11

## THE INCUMBENCY OF AN ISLAMIC WILL

Rasulullah (sallallahu alayhi wasallam) commanded:

*"It is not proper for a person to let even two nights pass without him having prepared a written wasiyyat (will/testament)."*

It is incumbent for every Muslim to have his/her written Will in a safe place at all times. Maut (Death) strikes at any time without notice. The need for an Islamic Will is therefore imperative especially when living in a non-Muslim land or in a Muslim secular land. In fact all Muslim countries are secular, having adopted kuffaar law as the state religion.

### FORTUNATE

Muslims in South Africa, and we presume in many other non-Muslim countries, are fortunate that inspite of the prevalence of non-Muslim secular law, an Islamic Will is valid. If a Muslim leaves an Islamic Will, the courts of the land will enforce the distribution of the Muslim's estate in accordance with the Shariah. The only requirement is to ensure that a proper Islamic Will has been prepared.

### VALIDITY

Furthermore, the validity of an Islamic Will in this country requires that one's marriage should not be registered in community of property nor by the system called antenuptial contract which includes the accrual clause. While there is no need and no incumbency for Muslims to have their marriages registered in civil courts, nevertheless, should such a need arise, do ensure that you opt for the antenuptial regime which excludes the Accrual Clause.

If a Muslim's marriage is registered in terms of this system or the marriage has not at all been registered in any way whatsoever, then the Islamic Will is valid. There is then absolutely no problem in ensuring the Islamic distribution of the estate of the deceased.

Muslims should express their gratitude (shukr) to Allah Ta'ala for the bounty of being able to regulate our lives according to the Shariah inspite of living in a non-Muslim land with a secular constitution. Expression of shukr is not confined to verbal utterance of 'Alhamdulillah!' Along with the verbal utterance, practical expression of shukr is incumbent. The practical expression of shukr for the bounty in this regard is to take maximum advantage of the provisions of the constitution and the laws to regulate our affairs in accordance with Allah's Shariah.

The most important act of practical expression of shukr to Allah Ta'ala in the

## REGULATING OUR SO-CALLED PERSONAL LAWS

area of 'personal law' is to ensure that we prepare valid Islamic Wills so that the estates which we leave on our death are distributed correctly to the rightful Shar'i heirs in accordance with the Shariah. There are some miscreants who have their own private agenda, who will argue that this is not possible without accepting what they term MPL or the 'Muslim Personal Law' bill which sinister elements have drafted in total conflict with the Immutable Law of Allah Ta'ala. Never believe them. They are confounded

liars.

Your Islamic Will is valid in this country and enforceable by the supreme court. You only have to ensure that the conditions (mentioned elsewhere on this page) are met by you. According to the Qur'aan and Hadith, those who fail to leave Islamic Testaments will be flung into Jahannum in coffins of steel. The only way for the correct and Islamic distribution of assets after death is to leave a valid Islamic Will.

## INDISCRIMINATE KILLING AND ISLAM

Every act of indiscriminate killing and anarchy which happens anywhere in the world is blamed on those Muslims who make endeavours to lead lives in conformity with the Sunnah of Rasulullah (sallallahu alayhi wasallam). The most recent acts of atrocities which occurred in Spain has once again brought the focus on true Muslims and in fact on Islam. Our aim in this article is not to conjecture with theories and the political dimensions surrounding the Madrid bombings nor to attempt to explore the sinister forces lurking behind these atrocities. Theories and phantoms abound.

Our aim is to present the Islamic perspective — what the Shariah's viewpoint is on these indiscriminate killings which rock the world every now and again. We do not believe that Muslims who understand Islam and who endeavour to lead lives of the Sunnah, can perpetrate such atrocities and indiscriminate killing and maiming of people, including women and children. We also do not believe in the existence of the bogey and phantom called *Al-Qaeda* which is a pure creation of the U.S.A. to present as a smokescreen for every atrocity which is committed by sinister forces.

### JIHAAD

Every Muslim of sound intelligence and who does understand what Islam is, also understands that Jihaad is not brutality, atrocity and anarchy. It is an orderly, systematic institution with lofty goals. The scope of this brief article precludes elaboration on this topic of Jihaad. If Allah Ta'ala wills, we shall expound on this subject in a future issue of the Majlis.

As for the slaying and maiming of people, the Shariah is quite unambiguous. It is not permissible during Jihaad to kill women, children and even priests and monks who engage

(Continued on page 12)

## THE ISLAMIC WILL

Preparing an Islamic Will is a simple matter. It is a five minute inexpensive effort. It does not require a lawyer nor a commissioner of oaths. The Ulama organizations in South Africa have ready-prepared Will forms which require only filling in of names

and signatures. The Wills have been designed to ensure that the deceased's estate is distributed in compliance with the Shariah. It is essential for every Muslim to acquire such forms which are distributed free of charge by the Ulama Organizations. Whoever

requires an Islamic Will form, may write to the Mujlisul Ulama. Stamps shall be appreciated.

### FORMS

We have available for the Muslim public, the following forms:

- (1) Islamic Will
- (2) Ante-Nuptial Contract
- (3) Tafweethul Talaag

Whoever requires any of these forms, may write to us for copies.

## MPL BOOKS

Our most recent publications on the MPL (Muslim Personal Law) issue are:

- (1) WHAT IS MPL
- (2) MPL — OUR RESPONSE TO: HADHRAT MUFTI TAQI UTHMAANI

If you have not received these books, write to us for copies. Stamps will be appreciated.



# Questions and Answers

MUJLISUL ULAMA  
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PORT ELIZABETH

**Q. Is it permissible to invest in the unit trust and equity fund of Oasis Bank? The bank's brochure mentions that the investor receives purified gains. The impure money is given to charity.**

**A.** All the funds of these banks are Islamically impure. Investment is not permissible in these riba funds.

**Q. Some 'contemporary Shariah experts' claim that it is permissible to invest on the stock exchange in such shares whose main trading activities are halaal?**

**A.** These contemporary Shariah experts are in error. Investing on the stock exchange is not permissible regardless of "the main trading activities being halaal". Halaal trading activities are not the only requirement for the permissibility of investment. The actual contract of the investment has to conform with the Shariah. Consider the example of a cloth merchant. He sells nothing but cloth. His trading activity is perfectly halaal. A man invests in his business. The agreement stipulates that every month the trader will give him a share of the profits which will be the equivalent of 10% of his capital investment. Thus, the investor receives a R1000 a month on his R10,000 investment. The R1000 is paid from halaal profits derived from halaal trading activities. But this does not make the contract halaal. The R1000 he receives monthly is not profit, it is riba — haraam interest. The whole confounded set-up of the stock exchange is structured on riba and faasid (corrupt) dealings, hence such investments are not permissible.

**Q. It has been said that unit trusts are Shariah compliant because they follow in picking stocks within the parameters of the Shariah, hence such investment is lawful. Please comment.**

**A.** The claim is laughable. The one who made this claim does not understand the operation of Shar'i principles. Investment in unit trusts is not permissible. The innovative names such as dividend, unit trust, equity trust, etc. do not change the reality of riba.

**Q. I heard on a Muslim radio someone defining interest as follows: "Definition of interest is that it should not be contractually stipulated and that there must be a risk of loss". Is this definition correct according to the Shariah?**

**A.** The self-appointed mujtahids are truly amazing in their ignorance. This is a stupid and erroneous definition of riba. What does the man mean by "it should not be contractually stipulated"? Contractual stipulation does not transform a gain into interest. If the contract stipulates that the investor will get 10% of the nett profit, such contractual stipulation does not render the profit interest. Contractual stipulation does not feature in the definition of riba. Riba in terms of the Shariah "is an excess which has no material equivalent to offset it." The issue of 'risk of loss' has no bearing on the definition of interest. There is risk of loss in even an interest deal. A loan given on interest carries with it a risk of loss. Many debtors do not or cannot repay even the capital amount, leave alone the interest. These fellows overstep the parameters of their professions, hence they speak such drivel. If they

remain within the confines of their mundane professions, they will not make such fools of themselves.

**Q. Is the creation of music without musical instruments permissible? There is something new called 'rap album' which a Muslim radio is promoting. The audience gets the distinct impression that the songs are sung with the accompaniment of musical instruments. But the rap-singer creates the music with movements of his tongue. Some songs have a touch of R&B and some are of ballad style. Is it permissible to listen to such songs sung with this new kind of music?**

**A.** Listening to these songs of fisq and fujoor sung by fussaag and fujaar is haraam even without music. The R&B and the ballad styles are decidedly the styles of the kuffaar and immoral fussaag. Imitation of such haraam styles is haraam. Music is haraam regardless of the method used to create it. It is a shaitaani practice. Shaitaan is using these faasiq singers to sow hypocrisy in the hearts of Muslims. Rasulullah (sallallahu alayhi wasallam) said that music creates nifaaq (hypocrisy) in the heart in the same way as water causes seeds to grow in the soil. The singer who creates his music with movements of his tongue, sings with the tongue of shaitaan who according to the Hadith blows into his (the singer's) nostrils. These shaitaani radio stations are in the field to promote every evil and they are increasingly inclining to immorality. They flourish by appealing to the base desires of the nafs. May Allah Ta'ala destroy these accursed channels of shaitaan.

**FOUR THINGS**  
**Hadhrat Sahl Bin Abdullah Tastari (rahmatullah alayh) said: "Make four things incumbent on you to rectify your ibaadat: Hunger, solitude, humility and contentment."**

**Q. Is it Sunnat to recite 'Allaahu Akbar' in the beginning of Surah Wad-Dhuha?**

**A.** It is Sunnat to recite 'Allaahu Akbar laa ilaha illallaah' or just 'Allaahu Akbar' in the beginning of every Surah from Dhuhaa to the end of the Qur'aan Majeed.

**Q. A modernist claims that blind chanting of the Qur'aan is a mockery of the Qur'aan. Please comment.**

**A.** Blind chanting of the Qur'aan is a wonderful avenue of gaining proximity to Allah Ta'ala. Tilaawat of the Qur'aan is an ibaadat apart from understanding the Qur'aan. All the Ahkaam (Laws) of the Shariah which Muslims practice daily are part and parcel of the

Qur'aan. Muslims understand all acts of their Ibaadat even if they do not understand the words they recite. Such recitation is commanded by Allah Ta'ala. The reward for every *harf* (letter) of the Qur'aan is ten virtues whether one understands it or not. Once Imaam Ahmad Bin Hambal (rahmatullah alayh) saw Allah Ta'ala in a dream. The Imaam asked Allah Ta'ala for the shortest route to His proximity. The Divine Response was: "Tilaawat of the Qur'aan." Imaam Hambal enquired: "With or without understanding?" Allah Ta'ala said: "With and without understanding."

No one can pay any attention to what the mur-tadd says. He makes a mockery of his own stupidity. For 14 centuries the Ummah has been making Tilaawat of the Qur'aan without understanding the Arabic text. Yet all authorities of the Shariah unanimously proclaim such Tilaawat to be highly meritorious and the means of gaining Allah's Pleasure. Shaitaan has innumerable camp-followers and agents of deviation and kufr in the field today. Simply ignore them.

**Q. Is it permissible to shop with the family at the flea market on the beach front? I ask this question because of the high degree of body exposure by both men and women on beach fronts.**

**A.** What doubt can a Muslim of healthy Imaan have in the prohibition of visiting such vile places of Jahannum? The prohibition is too obvious and does not need elaboration.

**Q. The doctors have diagnosed that the baby I am carrying will be horribly malformed. They all recommend abortion. I am five months pregnant. Is abortion in this situation permissible?**

**A.** At four months the foetus becomes a living human being. The Rooh enters the foetus when it has reached 120 days. Abortion at this time will be the murder of an innocent human being. Such murder is haraam. Never heed what the murderers advise you. Abortion in your case is haraam. If Allah Ta'ala has decreed that your baby will be 'horribly malformed', you have to accept it with Sabr and treat it as an Amaanat entrusted to your care by your Creator. He knows best what is good for us. The Qur'aan states: "Perhaps you dislike something when in reality it is good for you."

**Q. If there are damsels in Jannat as a reward for pious men, what special reward is there for pious women who obey Allah. Not only men desire the opposite sex.**

**A.** Jannat with all its comforts, pleasures and bounties are extra-special rewards for men and women. These are such bounties which no eye has seen, no ear has heard nor crossed the mind of men. What Allah Ta'ala has decided for men and women is nothing but goodness. He knows and we know not. The nature and temperament of people will undergo great change in the Akhirah just as their physical bodies will also undergo change. The evils of the nafs will be eradicated. What one may desire today here on earth will not necessarily be desired in Jannat. The desire of women for any males other than their husbands will never feature in Jannat. Allah Ta'ala is the Creator of our nature and He will not commit any in-

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justice to any man or woman. Your problem is that you are thinking about the Aakhirah in terms of this Dunya. In adulthood a person normally does not desire what he had desired during childhood. In old age one does not normally desire what was desired in youth. Similarly, what you desire here today will not necessarily be desired in Jannat. A woman in Jannat will never desire any man other than her husband.

**Q. Is it permissible to neaten eyebrows, not 'shapening', whatsoever?**

**A.** Explain the meaning of 'neatening' the eyebrows. How is this done? We lack understanding of this act nor do we understand the meaning of 'shapening' the eyebrows.

**Q. Is masturbating unlawful for both men and women? What if a woman had committed this act without knowing that it is haraam? How does one give up this evil act?**

**A.** This abomination is haraam for both men and women. Those who indulge in this unnatural act of immorality are accursed. They are cursed by Allah and His Angels. Taubah (Repentance) is Waajib (obligatory) for past sins. Allah Ta'ala forgives all sins if the Taubah is sincere. When this vile shaitani urge develops, then contemplate immediately on Maut and its pangs of horror. Meditate on you perishing while you are indulging in the filthy accursed abomination. Ask yourself: What will be my condition if I have to die while indulging in this evil? Think of the two Recording Angels who are constantly with you. Ask yourself: Have I no shame for these Angels who are looking at my sub-bestial deed of abomination? Contemplate on the omnipresence of Allah Ta'ala. He says in the Qur'aan that He is closer to you than your jugular vein. By such meditation, Insha'Allah, you will rid yourself of this debasing act of immorality.

Provide an address for an answer to your other question. It is improper to discuss in print the issue which you have raised. We are not interested in your identity. You need not reveal your name. If an address is forthcoming, we shall answer your question by letter, Insha'Allah.

**Q. If while performing Salaat the musalli hears music and involuntarily raises the hands and closes the ears with his fingers, does this affect the Salaat?**

**A.** The Salaat breaks by this action. It has to be repeated.

**Q. Is it permissible to raise one's hands to join the dua which is being transmitted live over a radio?**

**A.** If it is truly live, i.e. the dua is broadcast as it is being made, and is not reproduced from a recording, then it is permissible to raise the hands and join in the dua. And Allah knows best.

**Q. Is Sajdah Sahw Waajib when listening to a Sajdah ayat being recited on a cassette? And if the tilawat is live?**

**A.** Sajdah is not Waajib if the recitation is a recording. If it is live, Sajdah will become Waajib.

**Q. Is it permissible to eat in the house of the Ahl-e-Bid'ah?**

**A.** The Ahl-e-Bid'ah in our parlance are generally the grave-worshippers. It is not permissible to eat in their homes. This does not mean that their food is haraam. Nevertheless, Bid'ah is next to shirk in degree of abomination. Rasulullah (sallallahu alayhi wasallam) said: "He who respects a man of Bid'ah aids in the destruction of Islam."

**Q. Is it permissible to eat and drink from the same utensils of the kuffaar?**

**A.** If these utensils are washed, they become taahir (clean). Nevertheless, it is improper for Muslims to eat from such utensils. It has a detrimental affect on Taqwa.

**Q. Is selling cigarettes permissible?**

**A.** Just as it is not permissible to sell poison, so too is it not permissible to sell cigarettes.

**Q. Is it permissible to sell and repair T.V?**

**A.** It is not permissible.

### THE MURDERS OF KUFR SOCIETY

*"One in every three pregnancies ends in an abortion in London as women opt for a career over a family." (Metro)*

**Q. The executors of my late father's estate gave me only R12,000 from my share of R68,000. They refuse to give me my share on a lump sum. They say that I spend wildly. Are they allowed to withhold my inheritance?**

**A.** If you are an adult with a mature mind—i.e. you are not mentally affected—then it is not permissible for them to withhold your inheritance. But if you are a person who spends wildly in haraam activities, then they are entitled to dole out your inheritance to you in dribs and drabs to save you from ruining yourself in this world and in the Aakhirah.

**Q. Is it permissible to buy a vehicle if the interest rate is fixed, and the installments are fixed, e.g. for 54 months a fixed installment is paid?**

**A.** If the installments are fixed as you say and you don't have to pay anything more such as insurance, for example, then the sale is permissible. Your purchase price will be the sum total of the instalments.

**Q. A widow with two minor children received inheritance money from the estate of her deceased husband. Can she invest the inheritance of the minor children for their benefit?**

**A.** If the paternal grandfather is alive, then she may not invest or handle the money of the minor children. It is the right and the duty of the paternal grandfather to control the finances of his grandchildren.

**Q. Is it permissible for the maternal grandfather to loan out the money of his minor grandchildren?**

**A.** Even the paternal grandfather may not lend out the money of his minor grandchildren. The maternal grandfather features nowhere in the picture. He has absolutely no such right.

**Q. Is it Islamic to appoint Musjid mutawallis by the one man one vote system?**

**A.** This is a kuffaar system which is not per-

missible. Musjid mutawallis should be appointed by mutual consultation.

**Q. I owe my friend some money. When I gave him a gift, he refused to accept it saying that it was not permissible for him in view of the loan which he had given me. Is this correct?**

**A.** If prior to having given you a loan you used to give him gifts, then it is permissible for him to accept. But if prior to the loan you were not in the habit of making gifts to him, then it is not permissible for him to accept.

**Q. Is it permissible for a Muslim farmer to sell grapes to a winery?**

**A.** It is not permissible.

**Q. I am returning home from a journey. Although I will reach home during Zuhr time, I perform Qasr of Zuhr just before entering the town limits. Zuhr time starts at 12.30 (for example). At 1 p.m. I perform Zuhr Qasr outside the town. At 1.30 p.m. I am home. Do I have to repeat Zuhr Salaat?**

**A.** No, you do not have to repeat Zuhr. The Zuhr which you had performed outside the town limits is valid.

**Q. I am at home during Zuhr time for example. I delay Zuhr Salaat until I am outside the town limits on my way to another city a few hundred kilometers away. Did I do right by performing Zuhr Qasr outside the town limits when I had the opportunity to perform the Salaat fully at home?**

**A.** Your Salaat performed outside the town is valid. However, it is better to perform it at home.

**Q. Should Zakaat be paid on the money of a na-baaligh (minor)?**

**A.** Zakaat is not Waajib on the money of a minor (i.e. one who has not attained puberty).

**Q. Is Zakaat compulsory on gold jewellery which a woman wears daily?**

**A.** Yes, Zakaat is Waajib on such jewellery even if she wears it daily.

**Q. Is it permissible for a woman in Iddat to go in her backyard to hang up clothing?**

**A.** It is permissible.

**Q. Is Zakaat payable on imitation jewellery owned by a woman?**

**A.** Zakaat is not payable on imitation jewellery irrespective of its value.

**Q. My daughter posed this question to me: How is it possible for a Muslim female to become a gynecologist if secular education is taboo?**

**A.** It is not Waajib for a Muslim female to become a gynecologist. But it is Waajib on her and Waajib on her parents to ensure that her Imaan and Akhlaaq are safeguarded. Universities are dens of zina and immorality where neither Imaan nor moral character is safe. Hence, it is infinitely superior to remain ignorant of secular sciences in the circumstances. On the Day of Qiyaamah your daughter will not be asked why she did not become a gynecologist. But she will be asked and possibly punished for having ruined her modesty and moral character in the den of zina which they term university.

**Q. When is it sunnat to wear a lungi (izaar)?**

**A.** It is Sunnat to wear an izaar (lungi) at all times. There is no specific time for wearing a lungi.



**MUJLISUL ULAMA  
OF SOUTH AFRICA  
P.O. BOX 3393,  
PORT ELIZABETH**

**Q. If the four Sunnats of Zuhur are missed, should it be performed before or after the two Sunnats?**

**A.** It is better to perform it after the two Sunnats. Performing it before the two Sunnats is also permissible.

**Q. If someone denies that Isaa (alayhis salaam) is alive and he says that Isaa (alayhis salaam) will not return to earth, what is the condition of his Imaan?**

**A.** Such a believer has become a murtadd. It is kufr to deny these beliefs of Islam. Nabi Isaa (alayhis salaam) never died as yet. He is alive in the Heaven and will return to earth when Qiyaamah is near. He will live on earth for some time, then die a natural death.

**Q. Is it Sunnat to burn lobaan or agar batti on specific days?**

**A.** It is a practice of the Ahl-e-Bid'ah to burn lobaan and agarbatti on specific days, mostly on Thursdays. It is no Sunnat. It is bid'ah.

**Q. When going into Sajdah should one first sit briefly before entering Sajdah?**

**A.** No, you should not sit first. Go directly into Sajdah from the Qiyaam position.

**Q. If a musalli joins the Zuhur Jamaat in the third raka't, how does he complete his Salaat after the Imaam's Salaam?**

**A.** Just as the Imaam makes the first Salaam, the Masboooq (Late-comer) should get up, recite Thana, Ta-awwuz, Surah Faatihah and a Surah. In this raka't he will sit and recite Tashahhud. After Tashahhud, he rises into Qiyaam, recites Tasmiyah, Surah Faatihah and a Surah. He completes the raka't and after Sajdah rises into Qiyaam. In this last raka't he should recite only Tasmiyah and Surah Faatihah and complete his Salaat.

**Q. Is it Sunnah to kiss a man's hand after musaafah (hand-shaking)?**

**A.** No it is not Sunnah. One should desist from this custom.

**Q. Some people, after shaking hands, place the palm of their right hand on their breast. Is this Sunnat?**

**A.** No, it is not Sunnat. It is a strange custom which has no origin in Islam.

**Q. In our Musjid the Imaam now uses a stand (pulpit) to place his kitaabs for the Jumuaah bayaan. Is this permissible?**

**A.** In so doing he creates a resemblance with the style of Christian priests in their churches. This is not permissible.

**Q. Soon after my marriage, my mother-in-law gave me a substantial sum of money to "start off in life". The gift was made personally to me, not to my husband with whom his parents were annoyed and they were not on speaking terms. After some time, I was given more money by my mother-in-law who transferred it into my banking account. I used the money to buy a house in which I am presently living with my husband and children. Recently the relationship between my husband and his parents has healed and they are on good terms. Our mutual incompatibilities have led the marriage to the brink of breaking down. I strongly suspect that I will soon be divorced. My father-in-law is now demanding that I transfer the house into his name. They want the house for themselves. But I am refusing since I believe that it belongs to me. Also, in the event of being divorced I**

**will have something for myself and the children. To whom does the house belong according to the Shariah? Also, when I got married they gave me jewellery as a gift. Now they refuse to give my jewellery. What does the Shariah say in this matter?**

**A.** The house and the jewellery belong to you. Their attempt to usurp it from you is haraam. They have to compulsorily give you your jewellery. There is no question of the house belonging to your in-laws. Even if we have to assume that the money was given as a loan to you, then too the house does not belong to them. They will only have a claim and demand payment. You had purchased the house yourself, hence it belongs to you.

### **THE AGE OF DECEIT**

*"This is the age of the deceptions. In former times, even the Bid'atis were sincere thakireen. In spite of their deviation, they were under the influence of the Deen. However, nowadays, deceptions, impostors, fussaah and fujaar abound. While portraying themselves as spiritual guides, they are involved in kabaair (major sins). They are adept in earning money by way of deceit."*

*(Hadhrat Maulana Ashraf Ali Thaani)*

**Q. I attend auction sales to buy goods to resell for a profit. I acquire a loan from friends and give them a share of the profit. I have been told that the way I am doing it is haraam. Please explain a method whereby my dealings will be in compliance with the Shariah.**

**A.** What you are doing presently is haraam. There are two lawful methods open for you. One way is to enter into a partnership with the investor. Give him a share of the profit. This share has to be pre-arranged and stipulated, e.g. 5%, 10%, 20% or whatever percentage is mutually agreed on. Assuming you are going to buy a parcel of goods for R25,000 and you expect to make R5000 profit. Your intention is to give the investor R1000. Arrange with him at the time of obtaining the money that you will give him 20% of the profit. After you have sold the parcel, the investor will get 20% whether you make R5000, R10,000 or just R1,000. In all cases you have to give him 20% regardless of how much profit you made. And, if there is a loss, then the investor will have to sustain 20% of the loss.

The second method is to buy the parcel for the investor. You will be his agent to purchase. In this method, the investor himself or any other person appointed by him should accompany you to the auction, or he may arrive after you have purchased the parcel. After you have purchased the parcel, say for example, R20,000, you will no longer be the agent of the investor since you have already performed the duty for which you were appointed the agent. The investor's man will

arrive and take possession of the goods. On the instruction of his principal, the investor, he (the agent or the investor himself) sells you the parcel for any mutually agreed price. The investor can add his profit to the purchase price and sell it to you. There is no profit-sharing in this method. You only have to pay him the price for which he sold the parcel to you. If the goods are pointed out to the investor or his agent and there is no obstacle to him taking physical possession of the goods, the possession will be valid even if he does not physically uplift the goods. In this method, before the investor or his agent sells the parcel to you, ensure that you have already paid for the goods. The second sale between yourself and the investor will be valid only after the goods have been paid for.

**Q. Is the test-tube baby technique permissible in Islam?**

**A.** It is not permissible.

**Q. My father has sexually molested me. I am a young girl of 13 years. How do I conduct myself with my father?**

**A.** You have to stay far from him. He is a grave danger to you. He is liable to repeat his evil. You should not be alone with him. You have to treat him as a dangerous stranger. If you are speaking the truth, then his nikah with your mother has ended. You should inform your mother of what has happened so that she may separate herself from your father. When she does leave him, go with her. Never live with your father.

**Q. A Maulana says that pictures of animate objects produced by a digital camera are permissible while pictures produced by a conventional camera are haraam. What is the difference between the two kinds of pictures which makes the one picture halal and the other haraam?**

**A.** There is absolutely no difference. The Maulana Saheb's ruling is drivel. His is a ruling of the nafs, not of knowledge. Regardless of the method of production all pictures of animate objects (people and animals) are haraam.

**Q. What is the correct Eid-greeting procedure—handshake or a hug (embracing once or thrice)?**

**A.** There is no Eid-greeting procedure, neither handshaking nor embracing. The special greeting procedures which people have made incumbent on Eid days are bid'ah.

**Q. Is it permissible to purchase fish and chips from a restaurant which sells haraam meat products?**

**A.** It is not permissible to buy even fish and chips from such a restaurant. Contamination with haraam is almost a certainty.

**Q. A question asked by those who do not follow any Math-hab is: What Math-hab did Rasulullah (sallallahu alayhi wasallam) and the Sahaabah follow?**

**A.** Stupid people ask stupid questions. Rasulullah (sallallahu alayhi wasallam) and the Sahaabah followed the Math-habs which Imaam Abu Hanifah, Imaam Malik, Imaam Shaafi and Imaam Ahmad Bin Hambal (rahmatullah alayhim) expounded. To put it better: these great Imaams all followed the Math-habs of the Sahaabah, and the Sahaabah

*(Continued on page 12)*

# THE HARAAM 'HALAAL' LICENCE

Recently Muslims were informed that a certain 'halaal' certificate enterprise called SANHA had deemed it necessary to revoke its 'halaal' certificate from a non-Muslim abattoir in Pretoria because some conditions of the 'halaal authority' were breached. It has been reported that the so-called 'halaal authority' had discovered 'serious irregularities' necessitating the withdrawal of the haraam 'halaal' certificate.

When a 'halaal' certificate enterprise finds reason to withdraw its certificate thereby tarnishing its name and impugning its reputation at the risk of eroding the confidence which careless Muslims have in such phoney scraps of paper, then it has to be accepted that the irregularities were truly serious otherwise it is out of the ordinary for this type of worldly body to cancel a certificate which is a lucrative generator of monetary income. Be that as it may be. Let us now consider the circumstances of the confounded haraam certificate's withdrawal and how the 'halaal' certificate curse affects and erodes the Imaan of Muslims.

## THE DISCOVERY

According to the press report, SANHA's 'theological adviser' said that the certificate had been withdrawn after "serious irregularities" had been discovered. It should be borne in mind that the withdrawal of the certificate was not simultaneous with the initiation of the serious irregularities prevailing at the abattoir nor was the withdrawal simultaneous with the discovery.

The questions to be asked and which this self-appointed 'halaal authority' has to answer are:

(1) When did the serious irregularities commence, and when was the discovery made? (2) What time period lapsed between the commencement of the serious irregularities and its notification to the top brass in the 'halaal' authority's office? (3) Who notified the 'halaal authority' of the serious irregularities taking place at the abattoir? Was it Sanha's supervisor or someone else? How long did it take for Sanha to act on the discovery of the serious irregularities? At what stage did Sanha

inform the Muslim community of the prevalence of serious irregularities? At the time of the discovery or after withdrawal of the haraam certificate? In which way did Sanha notify the Muslim public? What precise steps were instituted to notify the Muslim community of the newly established haraam status of the abattoir's meat in Sanha's opinion?

## MORE QUESTIONS

According to the press report: "Sanha has provided the abattoir with Muslim employees to 'slaughter and cut carcasses'. Also a Muslim supervisor was employed at the abattoir to monitor the proceedings. In spite of the presence of the Muslim employees and the permanent supervisor, Sanha's outside inspector made the discovery of the serious irregularities. Thus Sanha's "theological adviser" said: *"We had a supervisor on site..... We inspected the place and found that the abattoir was also dealing with non-halaal meats. The supervisor found a fridge full of non-halaal carcasses."*

The questions now are: How did haraam carcasses fill the fridge despite the permanent presence of the supervisor on site? At what stage after the filling of the fridge with haraam carcasses did the supervisor make the discovery? Was the supervisor not on site when the haraam meat was delivered, off-loaded and stored in the fridge? If he was, what steps did he take? From the report, it appears that the sleeping supervisor had made the discovery after the fridge was filled with haraam meat. It is clear that the supervisor was unaware of the delivery, unloading and packing of the haraam meat in the fridge. He made this discovery at a later stage. Then presumably he informed his superiors or the roving inspector of Sanha learnt of the breach when he visited the abattoir.

## SORDID MESS

Muslims should understand that in Shar'i terms the whole confounded 'halaal' certificate business is a sordid mess. It has opened up a vast avenue for consumption of haraam. It has broken down Muslim resistance to eating haraam meat. It has accustomed weak Muslims to buy meat from non-Muslims. In the process of this mess, weak

Muslims have become totally desensitized on the issue of halaal and haraam food. Swine flesh sold under a 'halaal' certificate forged by any non-Muslim will be readily consumed by Muslims whose Imaani resistance to haraam meat has been broken down and neutralized. The criterion for halaal food for weak Muslims is a scrap of paper with the word 'halaal certificate' printed on it or a confounded 'halaal' mark or just a moon and star emblem on a packet, be it a packet of pork. The plethora of haraam certificate issuers are responsible for the large-scale consumption of haraam meat by Muslims of weak Imaan.

## SUPERVISION

Regardless of the holy assertions of these certificate-issuers, it is impossible to correctly and adequately supervise non-Muslim business enterprises to ensure 100% compliance with the conditions initially laid down by those who are in the game of selling 'halaal' certificates. We are speaking from years of experience in this field. Not a single non-Muslim meat-processing plant was adequately supervised to ensure that the products are 100% halaal. The 'halaal' certificate trade is a miserable story which has destroyed the resistance of Muslims to haraam meats.

Just recently, Maulana Yunus Patel Saheb of Durban echoed what we had said and screamed about decades ago.

## THE NEED

The need for all the questions which we have asked is to convey to Muslims the Imaani damage which they are suffering as a direct consequence of consuming haraam meat and chickens marketed on the 'authority' of haraam 'halaal' certificates. Leave alone these worldly 'halaal' authorities. They are of no significance and their actions and activities stand condemned from beginning to end. Consider an organization of sincere, but short-sighted, Muslims, be it an Ulama body which issues a 'halaal' certificate to a non-Muslim meat/chicken processing plant.

Initially everything apparently is above board and the conditions are complied with. Later, for whatever reason expedient

to the non-Muslim owners of the plant, the conditions are violated and the products are haraam. By the time the irregularities are discovered, discussed, attempts made with the management to rectify the position and finally making inaudible and inconspicuous announcement declaring the cancellation of the 'halaal' certificate, thousands of haraam carcasses and millions of haraam chickens have meanwhile been marketed as halaal. The thousands of Muslims in the interim period continue to consume haraam and ruin their Imaan in this satanic process.

After the certificate has been withdrawn, it takes a millennium for the news to filter through to all levels of the Muslim community, far and wide, throughout the length and breadth of the country. Meanwhile, all those who have not heard the news continue to consume haraam. A good example is the very recent withdrawal of the haraam 'halaal' certificate by Sanha. There was most certainly a lengthy time lapse between the discovery and publication or dissemination of the information of the cancellation of the certificate. Furthermore, there was a time lapse, perhaps days, perhaps weeks or even months, between the introduction of haraam carcasses at the abattoir and its discovery in the fridges by the incompetent supervisor on site. During these time lapses, thousands of haraam carcasses were being sold as 'halaal'.

Then there was a further time lapse, the duration of which Sanha can enlighten us, in the negotiations between Sanha and the abattoir's management in a bid to sort out matters. Sanha had to inspect the premises and do whatever else is necessary in their opinion to rectify the operation or in the last resort to withdraw the certificate. While all this nonsense is continuing, haraam meat is being sold as halaal, and Muslims whose palates have become accustomed to haraam, continue to consume the haraam.

## BLAME

While the main culprits in this evil fiasco are the fabricators of these haraam certificates, the

(Continued on page 6)



# THE HARAAM 'HALAAL' LICENCE

(Continued from page 5)

Muslim people who devour the haraam meat cannot be exculpated. Muslims are equally to be blamed for this evil set-up. They no longer care about halaal and haraam matters. Rasulullah (sallallahu alayhi wasallam) said that a time will dawn when Muslims will not be concerned with halaal and haraam. As long as there is material and nafsani benefit and pleasure in something, they will appropriate it, use it, devour it and destroy their Imaan.

## WEBSITE?

After the discovery of the serious irregularities and the processing of the information, etc., it appears from the press report that Sanha had 'notified' the Muslim public of its decision in a way which is no notification. The 'theological adviser' of Sanha said:

*"We have notified the Muslim community about our decision on our website's notice-board."*

This report appeared in the Sunday Times on 8th February 2004. To this day innumerable Muslims are not aware of the decision despite the appearance of the report in even the Sunday Times. The website is no noticeboard which could adequately cater for the Muslim community. It should be understood that even if the irregularity was nipped in the bud and an immediate announcement made regarding the withdrawal of the certificate, and such notices be pinned on all the Musajid boards throughout the country, and thousands of pamphlets distributed and full page advertisements inserted in all the main newspapers of the country, then too such widespread notification will not be adequate compensation for the damage which haraam

consumption has wrought to the Imaan of Muslims. Even such extensive and intensive advertising cannot put an immediate stop to the haraam consumption. The printing, advertising, distribution and delivery of the information to every member of the community are a time-consuming process. Meanwhile people, innumerable members of the community, will continue to consume the haraam meat.

## INCOMPETENT

Sanha, its rival the bid'ati conglomerate, and all other bodies which issue haraam 'halaal' certificates to kuffaar establishments have treacherously betrayed Islam and the community. All of them collectively cannot adequately and correctly supervise the numerous kuffaar business establishments whom these miscreant organizations have 'halalized' thereby jeopardizing the already weak Imaan of weak Muslims who are not really cautious about halaal and haraam issues. They cannot always detect and discover the discrepancies which develop from time to time.

Then when they do discover irregularities, the general attitude is to cover-up the malpractices to safeguard their miserable image, and no one need care about the spiritual damage inflicted on the Imaan of Muslims.

## SOLUTION

There is only one solution for this problem — and that is to end this haraam 'halaal' certificate trade. Muslims should understand that purchasing meat from kuffaar establishments is fraught with grave perils for their Imaan. It is ludicrous and disgusting for a Muslim to buy meat from kuffaar on the basis of a scrap of paper called 'halaal'

certificate. Their Imaan has reached a stage of advanced desensitization to haraam. They now fail to perceive the evil effects of the poisonous haraam meat and chickens they are consuming by the ton.

Allah Ta'ala states in the Qur'aan Majeed:

*"O People! Eat from the earth what is halaal and wholesome, and do not follow in the footsteps of shaitaan. Verily, he only commands you with evil and shameless deeds, and that you say such things about Allah of which you are unaware."*

Instructing the Ambiyaa (alayhimus salaam), the Qur'aan Majeed says:

*"O Rusul (Messengers)! Eat from the earth what is Halaal and Tayyib (halaal and wholesome food) and practice righteous deeds."*

Without halaal and tayyib food, it is impossible to achieve any measure of Taqwa whatsoever. A morsel of haraam and even mushtabah (doubtful) food can ruin the wondrous spiritual benefits of Ibaadat. Haraam and Mushtabah are poisons for Muslims. These filthy 'foods'—the carrion meat and chickens—sold under the banner of 'halaal' certificates vitiate the spiritual fibre of the Mu'mineen. All taufeeq for A'maal-e-Saalihah is eliminated by the ingestion of the haraam carrion which is today being devoured by the ton by Muslims. Abstention is imperative. It is Waajib to refrain from purchasing any meat or chickens from non-Muslim establishments. Allah Ta'ala has provided a thousand kinds of halaal foods. There is a need to exercise some Sabr and not degenerate to the level of dogs which consume just any rot and carrion fed to them

## IBN MUBAARAK AND THE BARKAT OF HALAAL FOOD

Most Muslims must have heard the name of the illustrious Saint, Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayh). His father, Mubaarak, was the slave of the Qaadhi of the City of Ray. The piety of his slave had made an indelible impression on the Qaadhi who was a very wealthy and prominent member of the community. In spite of high-ranking and elite members of the community proposing marriage for his daughter, the Qaadhi married his daughter to his slave, Mubaarak.

The Qaadhi Saheb too was a pious man, hence he made the decision to have his daughter married to his slave. Taqwa was the criterion for his decision. After the bride was delivered to her husband Mubaarak, the now freed slave, he did not consummate the marriage for forty days. Both he and his wife remained in Ibaadat for this period. Meanwhile Mubaarak ensured that he fed his wife with halaal tayyib food for forty days.

After three days had passed without consummation, his wife complained to her husband. Mubaarak replied: "Undoubtedly, your father is a pious man. However, he is a Qaadhi. I have doubts on the absolute purity of his wealth and what he had fed you. I desire that before consummation of the marriage, any mushtabah food which you may have consumed at your father's home be worked out of your system so that Allah Ta'ala blesses us with pious offspring. When the pious lady heard this explanation she understood, was overjoyed and she joined her husband in the 40 day I'tikaaf. Thereafter the illustrious Abdullah Ibn Mubaarak, the Imaam of the Ummah of the time was conceived.

This is the effect of halaal tayyib food. It is precisely for this reason that Allah Ta'ala emphasizes to His Ambiya the importance of consuming halaal tayyib food. In such food there is Noor which brightens the Rooh of the Mu'min. On the other hand, in haraam and mushtabah food there is nothing but zulmat (spiritual darkness) which utterly ruins the spiritual fibre of the Mu'min. Taufeeq for A'maal-e-Saalihah is negated despite the realization of the importance of such deeds and despite the intellectual perception of the necessity of righteous deeds. But, the weakened Imaan tarnished and damaged by haraam and mushtabah food cannot generate sufficient energy to fight and thwart the commands of the nafs to be spiritually lethargic and perpetually incline towards evil.

Muslims should realize that consumption of haraam and mushtabah is not a trivial issue. It is a fatal poison for Imaan.

## FUNCTION OF THE ULAMA

*Amr Bil Ma'roof Nahy anil Munkar* (Commanding righteousness and forbidding evil) is the primary duty of the Ulama. Allah Ta'ala has created the Institution of Ulama to safeguard the Deen and to preserve the Immutable Shariah in its original state of pristine purity.

The function of the Ulama is not to debase their *Ilm* and rank by acting as slaughterers of animals, supervising abattoirs and acting as

'halaal' inspectors. Those men who are Ulama in name, but mercenaries at heart, undertake such appointments. Issuing and supervising 'halaal' certificates are contemptible occupations for the Ulama. It is highly improper for Ulama to act as rubber stamps for certifying the products of the kuffaar. Allah Ta'ala did not bestow *Ilm-e-Deen* to people to enable them to act as advertising agents of kuffaar traders.

## THE UNQUALIFIED 'AUTHORITY'

According to the Sunday Times report, an officer of Sanha Made the following preposterous claim:

*"It was the Sanha's duty to represent the Muslim community in South Africa on all matters relating to the general application of the term halaal."*

The claim is highly presumptuous, baseless and False. Sanha does not represent the Muslim community of South Africa on all matters of halaal. There is no single organization which represents the Muslim community of South Africa. The sooner this arrogant officer divests himself of this fallacy, the better for him.

## HARAAM FOOD AND SHAITAAN

People were highly praising a young *aabid* (worshipper) who was engrossed in rigorous spiritual exercises and experiences. Hadhrat Ibraahim Bin Adham (rahmatullah alayh) asked to be taken to the *aabid*. On arrival at the home of the *aabid* he invited Ibraahim Bin Adham to be his guest for three days. Initially, Hadhrat Ibraahim was highly impressed by the young *aabid's* apparent lofty spiritual stage. He was constantly experiencing some spiritual state of ecstasy.

However, something about the *aabid* was disconcerting to Hadhrat Ibraahim Bin Adham. He closely watched the *aabid* and discovered that the food he was consuming was not halaal. He then exclaimed: "Allaahu Akbar! This is the influence and manipulation of shaitaan." He invited the *aabid* to be his guest for three days.

At the home of Hadhrat Ibraahim, the young man partook of the food. Immediately thereafter he experienced that he was undergoing a transformation. His earlier state of spiritual ecstasy had disappeared. In consternation, he cried: "What have you done to me?" Ibraahim said: "Relax! Your food was not halaal. Along with the ingestion of haraam food, Shaitaan would enter your body. He freely entered and left your body as he chose. Now that halaal food has entered your body, Shaitaan has been thwarted. He cannot gain entry into your body. The basis of taqwa is *halaal food*."

When haraam and mushtabah food is consumed, Shaitaan manipulates the thinking, actions and the body of man. It is therefore of utmost importance to ensure that what goes into the body is *halaal and tayyib*.

# MURAABAHAH AND THE MUSLIM BANKS

## QUESTION

*I want to buy a vehicle on credit without paying interest. I was advised to approach Al-Barakah Bank. I was told that the Bank has an Islamic way of doing the deal. I approached the Bank. I received the necessary forms for a Murabaha Installment Sale Agreement. Please study the Agreement and let me know if it is okay to go through with this deal. Does the Agreement comply with the Shariah?*

## ANSWER

*Muraabahah* is a straightforward sale agreement unencumbered with the many capitalist provisions which the Muslim banks have acquired from their kuffaar counterparts. In a *Muraabahah* sale, the seller adds a known fixed amount of profit to his cost price. He makes the amount of profit he is charging known to the buyer. The cost plus the known profit amount is the price for which he sells the article. This is the lawful *Muraabahah* transaction in the Shariah. All other additions to it are *baatil* (null and void) and not permissible.

Instead of maintaining the transaction in the pure unadulterated form the Shariah has given it, the Muslim bank gives a loan, charges interest on the loan and passes it off as a *muraabahah* deal. The factors which render the deal unlawful in the Shariah are as follows:

(1) The initial payment of R75,000 (in the example given by the Al-Barakah Bank) is made directly to the supplier of the vehicle. The customer does not purchase the vehicle from the Bank. He himself arranges the deal with the supplier and he pays the supplier a deposit of R75,000. The supplier invoices the outstanding balance to the Bank which pays him. So while the Bank's agreement records the 'profit' of R15,000 on the selling price of the vehicle, it is in actual fact an interest-charge on the outstanding balance which the Bank pays to the supplier.

The buyer then pays the outstanding balance plus the R15,000 interest over 36 months. This condition by itself renders the deal haraam. It is a plain and simple *riba* deal.

(2) The sale agreement is entered into at a time when the Bank does not own the vehicle. The vehicle has not yet been acquired by the Bank. It sells a non-existing vehicle, i.e. a vehicle which it does

not own. This is *Bay'ul Mafqood* (Sale of something which does not exist by the seller). Such a deal is *baatil*. It is imperative for the Bank to first buy the vehicle then only will the sale be valid.

(3) The stamp duties and administration charges for preparing the agreement and the haraam insurance documents are haraam charges. The first of the two should be added into the cost structure and not listed as an additional amount to be paid by the customer. The second charge is haraam in all cases and may not be charged.

(4) The Agreement appoints the buyer of the vehicle as the Bank's agent to purchase the vehicle and in the same breath appoints him as the Bank's agent to sell the vehicle to himself. The appointment to purchase the vehicle is valid. But the directive to sell a non-existing vehicle to himself is baseless. The bank can rectify this incongruity by simply sending a man to purchase the vehicle. The customer can accompany the bank's man to the supplier. After the purchase has been concluded, he can assign the vehicle to the customer, i.e. the Bank's customer. In this case he will not be the supplier's customer.

Although the Agreement states that the Bank is the Seller, in reality it is not. The seller is the supplier of the vehicle to whom the initial deposit was made. If he is not the true seller, then why did the customer pay him R75,000? And, why does he invoice the Bank for only the outstanding balance. No matter how the Bank desires to save its skin by the incongruent application of Shar'i technicalities, it cannot escape the fact that it is merely giving a loan and charging a large sum as interest.

(5) The Agreement claims that the supplier is the agent of the Bank in selling the vehicle, But reality belies this contention. The supplier sells his own property. How can he be the Bank's agent when he is selling an item which is his own property? The Bank has not yet procured the vehicle. It is plain and simple to understand who the true seller of the vehicle is. If the Bank wishes to be known as the seller, it should send its man to the supplier and purchase the vehicle outrightly. By saying that the supplier is the Bank's agent, he does not become the agent.

(6) The Agreement stipulates

that "the Purchaser shall at his own cost procure and take delivery of the goods from the Seller". This additional cost is negatory of the *Muraabahah* transaction. This cost has to be borne by the seller and included into his cost structure. He is allowed to reflect his total cost price which he will add to his desired profit made known to the buyer.

(7) The Bank stipulates a heinous and an oppressive clause in its so-called *muraabahah* agreement. It says: "If the Seller cancels the Agreement or enforces the Agreement and the Purchaser disputes such cancellation or enforcement, the Purchaser shall continue to pay to the Seller all amounts due in terms of this Agreement on the due dates of payment....."

If the deal is cancelled, the purchaser is under no Shar'i obligation to pay the instalments. This is a clear *zulm* stipulation which allows the seller to usurp the money of the purchaser.

(8) The Bank brazenly stipulates in its agreement payment of *riba* on late payments made by the purchaser. Actually he is not a purchaser in relation to the bank. He is a debtor to whom the bank has made a loan. The camouflaging tactic of describing the interest charge as a 'penalty' does not alter the *riba* status of the charge. We have written a booklet in refutation of this haraam *riba* charge. Copies of this booklet, *PENALTY OF DEFAULT*, are available from the Y.M.M.A., P.O.Box 18594, Actonville 1506 South Africa. The Bank has in vain endeavoured to make halaal this haraam *riba* by presenting altruistic motives. Such altruism even if sincere does not legalize what Allah Ta'ala has made haraam. Charity does not legalize *riba*.

(9) The additional two charges of R25 and R50 apart from the interest charge mentioned in No.8 above, are also haraam *riba* which the so-called Muslim bank levies on late payments.

(10) The Bank in its *Muraabahah* Agreement stipulates insurance. The purchaser is obliged to "immediately and at its expense fully insure and keep insured the Goods against all risk of loss, damage or destruction....." This flagrant violation of the Shariah effectively renders the agreement haraam.

In view of all these violations, the deal is not a valid *Muraabahah* transaction. It is not permissible to enter into this *riba* transaction.



# ISLAMIC BANKS

The designation 'Islamic' does not confer an Islamic status to Muslim-owned banks. The utilization of Islamic terminology to describe transactions does not render *riba* transactions halaal. Since the owners of these banks are basically westernized capitalists, interested in making only money, whether in halaal or haraam ways, they are not at all inclined to effect slight changes to their agreements and to move their feet a little, and to incur a little extra expense to ensure that their dealings are acceptable to the Shariah.

## A NEED

Muslims are dealing in *riba* with non-Muslim banks on a large scale. There is, therefore, a need for proper Islamic banking institutions from which both the capitalist, selfish Muslim bank owners and Muslims who need credit can benefit. Our criticism of the present banking arrangement is not to discourage the operation of Muslim banks. The motive for our criticism is an attempt to make them a bit alert and to make them understand that to earn halaal wealth, they have to depart somewhat from the norms of the non-Muslim *riba* banks.

They cannot hope to earn halaal money by simply sitting in their offices like the fat western capitalist cats, refusing to send even a man to accompany a client to a supplier to Islamically conclude a proper sale. They cannot hope to earn halaal by refusing to effect some simple changes in the wording of their Agreements. They cannot earn halaal by adopting 100% kuffaar attitudes and insist on haraam deals such as insurance and *riba* on late payments.

All valid business deals carry a certain amount of risk. While all efforts should be made to minimize the risk factor, total elimination is not possible. The Muslim capitalists who do not 'believe' in Allah's *Razzaaqiyyat*, in the Akhirah, in the pre-determination of *Rizq* — in short in *Taqdeer* — labour fruitlessly to circumvent the proscriptions of the Shariah by manipulating the Shariah's own terminology. They endeavour to totally eliminate the risk factor by even brazenly insisting on flagrant violations such as insurance and interest on payment defaults. In these areas they have even failed to procure Shar'i terminology to act as their subterfuge for their haraam dealings.

They can render their transactions halaal by being a bit more productive and showing more concern for Allah's Law. If they are sincere in implementing *Muraabahah*, *Shirkat* and *Ijaarah*, then they must necessarily submit to the Shariah and accept these transactions as the Shariah gives them. They should not seek to subvert the Shariah and make it comply with the concepts of the western banks. Such 'compliance' is haraam since it is in total conflict with Allah's Law. There is no bridge for the chasm between Imaan and Kufr.

## THE PRIMARY CONSPIRACY AGAINST ISLAM

*"Those who dispute in the aayaat of Allah after it has been accepted, their dispute is utterly baseless by their Rabb. For them there is a severe punishment."*

(*Surah Shuraa, aayat 16*)

*"None but those who have become kaafir dispute in the aayaat of Allah. Therefore, do not allow their (arrogant) strutting in cities to deceive you."*

(*Sura Mu'min, aayat 4*)

*"Before them the nation of Nooh had denied (the Deen), and many groups after them. And, every group plotted to grab (and neutralize) him (their Nabi), and they disputed (with him) with falsehood to subvert with it the Haqq (of the Deen). Then (suddenly) I apprehended them. Behold! How (terrible) was My punishment."*

(*Surah Mu'min, aayat 5*)

Islam is today encircled by a variety of enemy forces — human and jinn shayaateen. The conspiracy of the combined forces of Shaitaan-in-Chief (Iblees) is to destroy Islam and its Ummah. Towards this end, he has harnessed his forces and positioned them on a wide variety of fronts.

In this onslaught against Islam, the least potent or the weakest is the enemy on the political front. In fact, the political ascendancy of the kuffaar and their domination of the lands of Islam are not really part of the conspiracy of Shaitaan. Rather, this phenomenon is part of the *Athaab* of Allah Ta'ala. Thus, the threat is not the political domination of the kuffaar and the punishment they are meting out to Muslims. They are simply a manifestation of Allah's Punishment on us.

## THE MAIN ENEMY

We have on the one side the menace of the Christian missionaries who have made huge inroads in the Ummah with their kufr which they have succeeded to implant in numerous backward and remote Muslim regions. But

this too is not the primary enemy. These overt enemies while constituting a threat, are not as great a menace to Islam as the enemy which lurks within the Ummah. The most poisonous and lethal enemy for Islam in this century consists of the munaafiqeen and murtaddeen who are concealing within the folds of the Ummah.

## MULHIDEEN

The Munaafiqeen (Hypocrites) and the Murtaddeen (Apostates — those who have reneged from Islam, albeit covertly) — are classified by the eternal Shariah of Allah Ta'ala as *Mulhideen*. They are such notorious villains who proclaim themselves to be Muslim, in fact authorities of Islam while they cannot even recite the Qur'aan Majeed properly nor are versified with the elementary rules of Tahaarat and Salaat. They advertise themselves as being the 'intelligentsia' while they grovel in abject *jahaalat* (ignorance). They profess to be Muslim while at heart they are kaafir.

These *Mulhideen* and apostates are the products of kuffaar universities. They have studied under kuffaar or apostate professors and have acquired scrap degrees in a secular branch of kufr learning called 'Islamic Studies'. On the procurement of their scrap PH.D degrees doled out by kuffaar masters wallowing in constant impurity — spiritual, ceremonial and physical najasaat — they believe in their *jahaalat* that they have superseded the illustrious Sahaabah and Aimmah-e-Mujtahideen in the various branches of Shar'i Uloom. These *Mulhideen* are the greatest enemies of Islam and the Ummah, not Mr. Bush and Mr. Blair. The latter two fellows will soon disappear from the scene by an Act of Allah Azza Wa Jal Who has dispatched them to fulfill a specific purpose.

## METHODOLOGY

On the contrary, the main enemies, the apostates from within, like rats are gnawing at the foundations of Islam.

Their methodology inherited from their kuffaar and zin-deeq university masters is to create confusion in the minds of ignorant people with the idea that the Immutability of Shariah of Allah Ta'ala is not Islam. The massive falsehood which these apostates are working on to confuse, deviate and mislead unwary Muslims is that the Shariah with its Qur'aanic and Sunnah Fiqh is a centuries later product — an accretion — which has no origin in the Qur'aan and Sunnah.

## DISPUTATION

The disputation of these *Mulhideen* and *Munaafiqeen* come squarely within the scope of the Qur'aanic aayat:

*"Those who dispute in the aayaat (Shariah) of Allah after the acquisition of acceptance (for this Shariah), their disputation is false (baatil, baseless), and for them there is a severe Athaab (the Punishment of Hell-Fire)."*

They are the fuel of Jahannum. About these apostates Allah Ta'ala says in the Qur'aan that they and stones will be the fuel of Jahannum wherein they will be scorched and scalded everlastingly with no hope of escape. They are worse than outright kuffaar who are waging a political war against the nations of Islam. These enemies from within are the worst kind of spiritual vermin leaching on the Body of Islam.

Deep in their hearts they do understand their apostasy. But since they suffer from incorrigible *nifaaq*, they cannot bring themselves to acknowledge what they conceal in their breasts. It is this guilty conscience of apostasy which has constrained one such miserable apostate to moan that the penalty for *irtidaad* (apostasy) is not death, and that the death penalty for kufr and *irtidaad* has been introduced by the later Fuqaha. His ignorance is staggering and mind-boggling. His stark ignorance of this acknowledged Divine Decree testifies to his own *jahaalat*, *irtidaad* and kufr.

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# THE PRIMARY CONSPIRACY AGAINST ISLAM

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## AFTER ACCEPTANCE

The aayat cited at the beginning, explicitly clarifies that the criterion of immutability is the *Acceptance of the Shariah by the Ummah*. Whoever denies any aspect of the Shariah after it has been accepted by the Ummah and after it has been operative in the Ummah for fourteen centuries since the time of Rasulullah (sallallahu alayhi wasallam), is a *murtadd* for whom the aayat announces Allah's "severe punishment".

It is simple logic to understand this Qur'aanic criterion for recognizing the Haqq — the Shariah of Allah Ta'ala. The Qur'aan clearly states "*after its acceptance*". Disputing in the Deen and denying the realities of Islam and the transcendental truths of the Immutable Shariah *after these have been accepted by the Ummah* is clear-cut kufr which renders the denier a confirmed and a confounded apostate, for which the prescribed Shar'i punishment is a disgraceful execution — the ultimate penalty which the apostate denies in vindication of his own apostasy.

## STUPIDITY

The colossal stupidity of the apostates who pretend to be Muslims is conspicuously displayed by their denial of the Ahaadith of Rasulullah (sallallahu alayhi wasallam) while at the same time acknowledging that there are five compulsory Salaats every day. They deny the Ahaadith, but acknowledge the number of raka'ats of Salaat. They acknowledge what they term "the basic rituals of Islam", but they deny the very Ahaadith on the basis of which all these "basic rituals of Islam" are structured. The Qur'aan Ma-jeed is silent on the details of these rituals — details which so far the apostates overtly accept and even profess to follow.

Their colossal stupidity and mental derangement are vividly portrayed by the fact that they claim that the text of the Qur'aan, not its meanings, is sacred and immutable while in the same breath they deny the Ahaadith on which is based the authenticity of the Qur'aan itself. Minus Ahaadith, there is no Qur'aan. The Qur'aan was not revealed to these apostates nor to anyone else besides the Nabi (sallallahu alayhi wasallam). The momentous endeavour to compile the Qur'aan into its present Book form was the sacred task of the Sahaabah who had established the authenticity of each aayat by means of Saheeh Ahaadith. They did not compile the Qur'aan in its existing form as a consequence of Wahi having come to them.

## THE FUQAHA

It is precisely for this reason that the Qur'aan repeatedly commands the Ummah to follow the Ahaadith of Rasulullah (sallallahu alayhi wasallam). In fact, these

apostates portraying themselves with Muslim hues, have no alternative other than to turn to the Fuqaha and the Fiqh they left for posterity in order to glean the rules and the methodology for the "basic rituals of Islam". They cannot acquire these innumerable *masaail* from the Qur'aan. They are too stupid to understand the science of Hadith which is *Wahi* in another form, hence wholly incapable of deducting any *masaail* from the sacred compilations of Hadith. They are therefore, forced to gain the elementary rules of the "basic rituals of Islam" from simple text books which the Ulama whom they despise have compiled for Madrasah kids.

## NOISES

The writings of the apostates, the mulhideen and zindeeqs, are restricted to a clamour — making much noise. They blabber a lot, but their blabbering is devoid of substance. They simply lump together vocabulary to impress and confuse unwary and

**".....Whoever denies any aspect of the Shariah after it has been accepted by the Ummah and after it has been operative in the Ummah for fourteen centuries since the time of Rasulullah (sallallahu alayhi wasallam), is a murtadd....."**

ignorant people. But anyone who possesses some degree of intelligence will not fail to discern the utter barrenness of their statements. They are adept in only one art, viz., shouting claims. They make vociferous claims which are products of their stupid opinions. But every claim they put forward lacks in entirety in evidence of the Shariah.

## CONTEMPORARY WORLD?

One *jaahil* belonging to the clan of apostates and munaafiqeen makes the claim that a striking feature of contemporary Muslim society is its failure to have kept up with the contemporary world. This ridiculous claim is a manifest assertion of his ignorance. What precisely is meant by this stupid claim?

Let it be known that the ills and woes of contemporary Muslim society are the consequences of having kept abreast with the contemporary world. If Muslims had remained anchored to the Sunnah of Rasulullah's Camel Age, they would still have been the masters and rulers of the world which they

had dominated and reigned during the epoch of the Khulafa-e-Raashideen. But the curse of 'having kept up with contemporary society' has utterly ruined the Ummah.

Who precisely is the "contemporary society" the apostate has mentioned? It is no other than the kuffaar society. This society whom the apostates desire the Muslim Ummah to emulate and follow is the society of the kuffaar, the western kuffaar to be precise. On the contrary, Rasulullah (sallallahu alayhi wasallam) warned the Ummah on the very issue of 'keeping up' with the kuffaar, especially the western kuffaar — the Yahood and Nasaaraa. The Qur'aan and the Sunnah repeatedly warn the Ummah against what the apostates of this age are propagating. Hence, in one Hadith Rasulullah (sallallahu alayhi wasallam) said:

**"Whoever emulates a people, is of them."**

The apostates irrationally attempt to explain to their kuffaar masters and to the ignorant masses that the cause of the Ummah's present humiliation and fall from their former pedestal of glory is to be attributed to Muslims lagging behind the west in the secular spheres of life. Then they descend to the falsity of claiming that the cause of this lagging behind is the Ulama who teach the masses about the events which will transpire below the earth in the grave and above the heavens in Jannat.

But, any person with a decent degree of pure *Aql* will understand that the Sahaabah rose to their pedestal of glory and brought the world at their feet in subjugation to Islam when they propagated the things which transpire beyond the grave and above the heavens. It was when they had eliminated *hubb-e-dunya* (love of this material world) and inculcated in themselves an aversion for the pleasures and wealth of the world, that Allah Ta'ala elevated them to the heights to which history testifies.

## THE PATH

When the Ummah abandoned this spiritual Path of the Sahaabah and vied with the kuffaar in an attempt to "keep up" with their products and concepts of kufr, fisq and fu-joor as the apostates are propagating, Allah Ta'ala cast them from the pinnacles of glory into the depths of humiliation to lick the boots of the kuffaar as the apostates are presently doing.

## A STUPENDOUS LIE

Westernized Muslims, apostates, zindeeqs, mulhids and munaafiqs who are all awed and enamoured by the technological advancement of their kuffaar masters and leaders fail to understand why they (i.e. the conglomeration of mulhideen) are unable to attain similar strides of progress in the fields in which the kuffaar excel. They emulate the kuffaar 100% in every aspect of their lives to the extent of having jettisoned Imaan from their hearts and embracing kufr and irtidaad. In order to gain the advancement in the secular spheres which the kuffaar have achieved, the apostates sulking within the Ummah have accepted every rule and law in

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# THE PRIMARY CONSPIRACY AGAINST ISLAM

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the book of kufr. They are the victims of mental colonization imposed on their brains by their western kuffaar masters. They live like these kuffaar. They dress like them. They devour haraam like them. They believe like them. They imitate and ape the kuffaar in every aspect and sphere of life. But inspite of all their efforts in the realm of emulation of the kuffaar they fail miserably to reach the technological heights of advancement attained by their masters. They remain the slaves of these western masters, licking their vomit and their boots.

## THEIR SLANDER

When they feel hopelessly lost in the mire of confusion unable to fathom the cause of their rot and backwardness, shaitaan in the plot to divert them from reality and to keep them anchored and rooted in their mire of spiritual mess and in the morass of immorality — western immorality — in which they grovel, whispers into their spiritually darkened and corroded hearts that the cause of their decadence and retrogression is the Ulama whom these apostates slander and accuse of fostering 'fossilization' and the 'backwardness' in which these very apostates are sinking deeper by the day.

## ABSURDITY

The absurdity of their contention will be manifest to any unbiased Muslim who cares to examine even superficially this fallacious claim.

The Ummah, by far and large, has cast off the sacred Fetters of the Shariah and the Sunnah. Muslims by the millions have plunged headlong into the abyss of kuffaar emulation and have sold their souls to shaitaan to become the slaves of the west. While retaining their Muslim names, they have abandoned their Muslim identity. Secular universities and other institutions which are the bastions of western liberalism, apostasy, kufr, fisq and fujoor, flourish in all the Muslim lands. Modernism and liberalism with all their concomitant consequences of vice and immorality have overrun the Muslim world.

The World of Islam is today ruled and held in the captivity of kufr and crass materialism by apostates who are all products of western secular institutions. The Hosnis, Gaddaafis, Musharrafis and the like are all members of the breed of apostates spawned by western kuffaar institutions. They are at the helm of Muslim affairs, not the Ulama, not the orthodox Madaaris, not the Mashaaikh of the Khaanqahs. The masses inhabiting Muslim countries all have the outward appearances of kuffaar. Thus, the Muslim inhabitants of Pakistan by far and large look like Hindus. The Muslim inhabitants of Palestine, almost all of them, are in appearance replicas of the Yahood of Israel. The Muslims in western

countries look like the Yahood and Nasaaraa of those lands. Not only do they look like them, they live and die like these kuffaar.

The field of the Ulama is severely confined and their influence is curtailed. Their platform is restricted to the Musaajid which are frequented on a daily basis by about 10% of the Ummah, Fridays and Eid Days excluded. Even those Muslims who are not kaaafir at heart, and who subscribe to the orthodox doctrines and rituals of Islam as propagated by the Ulama of the Camel Age of Rasulullah (sallallahu alayhi wasallam), in their practical life have adopted the lifestyle of the western kuffaar. So while they do not unite with the apostates in their apostasy, they are at one with them in practical life.

How can any fair-minded Muslim now blame the Ulama for the retrogression of the Ummah when almost the entire Ummah is desperately slogging to keep pace with the western kuffaar in material progress. In wealth, the Muslims are the wealthiest. In the love of the world with its material pleasures and comforts, their love is second to none. In the establishment of western institutions of learning such as universities and colleges, there is a proliferation of such accursed appendages of shaitaan in all the Muslim lands. In armaments, every Muslim country has a gigantic stockpile of surplus of an array of sophisticated weaponry which they acquire from their western masters. Their lagging behind in production of weapons, computers and the paraphernalia which accompany technological advancement despite having kept abreast in the establishment of westernized institutions of technological learning, is a mystery for them. By what line of logic can any fair-minded person attribute this gross failure of the westernized apostates to the preachings of the Ulama who confine themselves to the propagation of morality which most Muslims hardly bother about?

In which way does the propagation of the Ulama retard the technological progress of the Ummah? Assuming that the Ulama teach opposition to scientific study and the study of technology, how did such teaching affect and retard the worldly progress of Muslims, when more than 90% of the Ummah follow the lifestyle and the calling of the West in defiance of the ta'leem and naseehat of the Ulama?

Consider the example of Turkey which has been held in the steel grip of its kuffaar rulers since the time the Khilaafate was dismantled and the Empire of Islam dismembered and devoured by the kuffaar. Did the Ulama from that time have any grip on the masses? Did orthodoxy or kufr materialism preponderate Turkish society or did the Sunnah of Rasulullah (sallallahu alayhi wasallam) govern the lives of the Turkish masses? In fact, with the dismantling of the Khilaafate was ushered in

the process of the dismantling of the Deen with all its orthodox institutions. The process of modernization in total emulation of the western kuffaar is the state religion to this day. The Deen and its Ulama representatives had absolutely no say in that unfortunate miserable land of Islam.

Islam was outlawed and even today the law has banned Madrasah ta'leem, yet they call themselves Muslims notwithstanding their flagrant flaunting of apostasy. Turkey has followed the western path in a way that has superseded even the communist USSR and other backward western nations such as Spain, Portugal and Greek. Has Turkey become a world power? Has its materialist kufr technological ideology achieved for it the glory of the old orthodox Ulama influenced Ottoman Empire? Similar transformation has occurred in every Muslim land. Apostasy has dominated and is dominating. Materialism is the goal of almost 100% of the inhabitants of the Muslim lands. Western education and technology are being pursued by Muslims in all lands of Islam. But, by the day they are retrogressing. In which way are the Ulama responsible for this corrupt state of affairs? What role did the Ulama play in holding back a people who are in hot pursuit of all and everything that western technology and science have to offer? No reasonable person will concur with the absurdities which the mouths of the apostates gorge out in their venomous outpourings against the Deen of Allah Ta'ala.

## BUNKUM

Now just view the undermentioned bunkum of one apostate:

*"What it implies is that Muslims are behind in their understanding of Islam and operationalising its principles in the contemporary world today."*

We reiterate that these apostates and zindeeqs blow a lot of hot air signifying absolutely nothing. In plain and simple terms, they speak bunkum, to put it respectfully. The aforementioned sentence consists of words with a meaningless equation. Let the apostate spell out the meaning of this stupid, empty theory devoid of substance. In which way are they behind in their understanding, and in which way has this type of understanding contributed to the backwardness and humiliation of the Ummah. The apostate need to offer a rational explanation for the bunkum he has gorged out from his throat.

Consider the example of this type of apostate who has totally aligned himself with westernism and whatever goodness in his opinion westernism stands for. They follow the west and so have their progenitors in this race of emulation done for more than half a century. Yet, we see no progress inspite of their ascendancy to the helm of the political affairs in every land of Islam. Apostates are holding the reigns of political power in all Muslim countries. Apostates in control of Muslim affairs have established western institutions and opened up the way for the avalanche of every evil accompanying western

(Continued on page 11)

## THE PRIMARY CONSPIRACY AGAINST ISLAM

(Continued from page 10)

material and technological advancement. But what are we witnessing? Despite the glut of immorality, filth, lesbianism, homosexuality, rape, plunder, murder, robberies, etc., etc. the worldly progress and the technological successes and advancements of these immoral kuffaar nations have continued unabated while the Muslim nations who have plunged madly after their western masters aping them in all walks of life, including technology, are lagging far behind their western masters. What is the mystery in this? What is the secret of kuffaar material success and what is the underlying cause for the gross failure and abject humiliation of the Muslim people who have made the western kuffaar their masters and guides? Only those men can answer these questions about whom Allah Ta'ala states in the Qur'aan-e-Kareem:

**"Only the Men of intelligence take lesson (and can understand)."**

Men of kufr, irtidaad and nifaaq — mulhideen — can never fathom this mystery. How is it possible for these apostates to understand this contradiction and mystery when apostasy blights the intelligence and blinds the spiritual senses? How can these human shayaateen ever comprehend the cause of their own backwardness and retrogression despite their western PH D degrees when Allah Ta'ala has cast a veil on their *aql* in consequence of their irtidaad and kufr? For them, the Qur'aan declares the "severe punishment of Allah" because they dispute about the Shariah of the Qur'aan with the motive of rejecting Allah's Deen

They are like the people of Nooh (alayhis salaam) mentioned in the second aayat at the beginning of this discussion, and like the people of the other Ambiya (alayhimus salaam). They all had disputed in the Deen of Allah Ta'ala, hence His Athaab overtook them. The very first step in the System of Divine Punishment is the imposition of the domination of their kuffaar masters who will maintain them under their boots of grinding oppression and in disgrace. This is the Sunnah of Allah to which the Qur'aan testifies.

The Qur'aan Majeed declaring Mr. Bush and his alliance as a manifestation of Allah's Athaab, in Surah Bani Israaeel:

**"We had declared with clarity to Bani Israaeel in the Kitaab: 'Most certainly, you will spread corruption on earth twice, and most certainly you embark on great rebellion.' (Aayat 4)**

**Then when the first Prediction (of Allah) materialized, We sent against you, Our servants (like Nebucanazzar, Mr. Bush and Sharon) who are powerful in warfare. Then they fanned out (overran) the centres of the cities. And that was a promise decreed." (Aayat 5)**

**Then when the second prediction materialized (Allah sent other people of war against you) to disfigure your faces and to penetrate the Musjid (Al-Aqsa) as they had penetrated it the first time, and they utterly devastated every place they overran." (Aayat 7)**

### IJTIHAAD

The apostate contends that the closure of the doors of Ijtihad has had a devastating effect on Muslim development. This is an old grouse of the disgruntled fraternity of modernists and apostates. It is a monotonous theme they sing without ever having managed to explain just how the 'closing of the doors of Ijtihad' has retarded Muslim development. The apostate stating his grouse in a paper of *fisq*, cites the examples of the penalty for apostasy and stoning to death for adultery. But he miserably fails to explain just how these rulings which the Ulama have 'fossilized' in consequence of having closed the doors of Ijtihad have retarded Muslim development and had a devastating effect on it.

Howmany adulterers had been stoned to death in the time since the closure of the doors of Ijtihad? And, howmany apostates have been executed since that time? If there were a handful of such executions, how did these devastate the Ummah and retard its technological progress and prevent it from gaining political ascendancy and domination?

In the last sixty years since the process of independence of Muslim countries was initiated and the West had succeeded in its scheme of installing apostates and modernist fussaag and fujaar to govern all the lands of Islam, howmany people had been executed for apostasy and stoned for adultery in the Muslim lands? One, two, three or none? Can the humiliation of the Ummah and the abject corruption, impotency and decadence of these lands and their people be sensibly attributed to this 'fossilization' of Fiqhi Laws?

The lands of Islam under the sway of apostates and fussaag modernists have produced innumerable technocrats, scientists, nuclear physicists, engineers, doctors, lawyers, technicians, etc., etc. University education fostering apostasy, liberalism and spawning immorality abound in the Muslim world. Only a small minority of the one and half billion Muslims on earth engage in advanced 'fossilized' Madrasah education which rigidly keep the doors of Ijtihad shut and prevent the infiltration of the apostates and mulhideen into the domain of the Shariah, and this small minority is confined to regions such as Pakistan, India and Bangladesh. All over the Muslim world the system of Islamic education has been 'revolutionized' and the syllabi of the apostates operate in the so-called Islamic universities. But why do we see no technological progress akin to western advancement in the Muslim lands held in subjugation under the yoke of apostasy, kufr, *fisq* and fujoor of the apostate rulers and their myriads of supporters? What role did the closing of the doors of Ijtihad play in this backwardness and impotency of the apostate-dominated Muslim lands?

**"Do not let the arrogant strutting of the kuffaar in the cities deceive you. (Their material prosperity) is slight benefit (for them). Then their abode will be Jahannum. Indeed, it is an evil abode." (Qur'aan)**

The task of levelling accusations and slander against the Ulama is simple. Lumping together vocabulary to produce meaningless contentions is an easy exercise for those bereft of wisdom and *aql*. But the apostates lack in entirety in the ability to back up their fallacies with rational and intelligent argument.

## DONATING BLOOD

A Muslim professor made the astonishing claim that to donate blood is *Fardh-e-Kifaayah*. It is clear that the brother has no understanding of the principles of the Shariah or the meaning of Shar'i terminology. An obligation which is collectively incumbent on the community is termed *Fardh-e-Kifaayah*. If a few persons in the community discharge such an obligation, the whole community is absolved. Examples are Janaazah Salaat, burying the mayyit and Jihad. It is the prerogative of only the Aimmah-e-Mujtahideen to classify the *Ahkam* of the Shariah.

An act cannot be decreed *Fardh-e-Kifaayah* on the basis of the opinion of a non-entity. It is a Shar'i prerogative which is the product of *Wahi*. A man, least of all a modernist non-entity who lacks in entirety in Shar'i expertise such as a modernist professor, in this belated time, 14 centuries after Nubuwwat, cannot formulate a law based on his whimsical fancy and defective understanding then impose it on the Ummah as a *Fardh* obligation as if Ji-bracel (alayhis salaam) has descended on him with Reve-

lation from Allah Ta'ala.

If any given Muslim community anywhere in the world does not donate blood or refuses to donate blood, it is utterly ludicrous to claim that all its members are destined for Jahannum since they have abandoned what Allah Ta'ala has made *Fardh* on them. The professor sahib has run away with the idea that he is perhaps Imaam Abu Hanifah or one of the illustrious Aimmah-e-Mujtahideen. The degree of self-deception of the professor is appalling. Imagine a man, fourteen centuries after the advent of Rasulullah (sallallahu alayhi wasallam) telling the Ummah that an act which the Ulama-e-Haqq brand as *haram* is *Fardh-e-Kifaayah*.

According to the Shariah, blood is *najasaat* (an impurity) in the same class as urine and faeces. Kuffaar physicians claim that there is medical merit in urine as well. This is not denied. Undoubtedly, urine too can cure. This is established by even the authentic Hadith. But, despite the acknowledged medical property of urine and perhaps even faeces, Rasulullah (sallallahu alayhi wasallam) said: **"Allah has not put cure for my Ummah in things which have been made *haram* for them."**

As time and science advance, the use of urine in medicine will become as common as the use of blood today. In terms of the logic of the poor professor it will soon become *Fardh-e-Kifaayah* to donate urine and even faeces. Imagine, *thawaab* for your urine and faeces, or alternatively Hell-Fire for flushing it down the toilet because the professor's command of *Fardh-e-Kifaayah* was not heeded.

This is the kind of tintopped 'mujtahid' of these times whose oblique vision is worse than total blindness. A totally blind man will save himself from disaster by holding the hand of a man of vision who can take him safely across the busy road strewn with dangers and pitfalls. But the one suffering from the disease of oblique vision leads himself into destruction.

No one has the authority to claim that discardance of his personal opinion results in Hell-Fire. When a community discards what the Deen has made *Fardh-e-Kifaayah*, the consequence is Hell-Fire and the Wrath of Allah Ta'ala. But the professor sahib does not have the authority to issue such decrees. We advise him to rather stick to the field in which he happens to be a professor. *Jahaalat* is a terrible disease. Donating blood is *haram*.



# Questions and Answers

(Continued from page 4)

followed the different Math-habs which Rasu-lullah (sallallahu alayhi wasallam) taught. All these Math-habs are found in the Qur'aan and the Ahaadith. But people of ignorance and shallow understanding do not know.

**Q. In our town the only qabrustaan we have is of two so-called karamats (darghas or graves of saints). The grave-worshippers have covered these graves with bedding (sheets and quilts). A variety of bid'ah and acts of grave-worship is committed. Can I go to these graves on Fridays to recite Qur'aan Shareef or on auspicious nights without associating in any bid'ah?**

**A.** It is not permissible to visit these graves where all this shirk, bid'ah and qabar puja (grave-worship) are perpetrated. Recite at home or in the Musjid. The thawaab will reach the amwaat (deceased) from wherever you are.

**Q. How does one gain pleasure in Thikr. I do not derive any pleasure in the thikr I make.**

**A.** The purpose of Thikr is to gain the pleasure of Allah Ta'ala, not the pleasure of the nafs. Thikr is not made for nafsani (emotional) pleasure. The work of the bandah (Allah's slave) is to be constant in the effort and struggle whether he derives pleasure or not. Pleasure in ibaadat is a gift from Allah Ta'ala. It is not a volitional acquisition. Furthermore, our lifestyle presents many acts which negate the acquisition of spiritual pleasure and sweetness of ibaadat. The preponderance of spiritual or baatini sins — sins of the heart — precludes the pleasure which one obtains from ibaadat. There is too much corrosion on the hearts in these days. The requirement is simply to continue with the struggle against the nafs and be constant with Thikr. Forget about the pleasure.

**Q. Is it not true that the Sahaabah Kiraam used to make loud thikr, especially Tasbeeh Faatimi, after the Fardh Salaat? This used to be an indication to a latecomer that Salaat was over. So, if they did so, why does the Majlis term loud thikr to be bid'ah?**

**A.** If it is not bid'ah, and it is Sunnah as your 'ijtihad' on the basis of your quoted hadith implies, then why does the entire Ummah, all over the world, not follow this Sunnah for which you have cited your daleel? Why did Hadhrat Mufti Mahmood (rahmatullah alayh) whom you have cited (in your letter) not practice this Sunnat of the Sahaabah Kiraam? Why did not a single one

*"Regardless of the degree of moral perfection attained, the natural emotional dictates cannot be completely eradicated. The nafs will incline to sin." (Hakimul Ummat). There is therefore always the need to be alert and diligently struggle.*

among all our Akaabireen ever recite Tasbeeh Faatimi loudly after Fardh Salaat to indicate to the numerous latecomers nowadays that the Salaat is over? And, why don't you yourself recite Tasbeeh Faatimi loudly after the Fardh Salaat? And, why do even the Bareilwis, the masters and experts of loud thikr, not recite Tasbeeh Faatimi loudly after Fardh Salaat? Brother, your 'ijtihad' is corrupt and baseless. No one in this age has the right and no one after the age of the Aimmah Mujtahideen had the right to dig into the Hadith books for a Hadith to bolster his fanciful idea of ibaadat. The acts of ibaadat have been prescribed, determined and explained fourteen centuries ago. Any new interpretation is baatil and mardood (false and rejected). Those who want to have their loud thikr and Khatm-e-Khwaajaagan should go into their private cloisters and execute their practices of personal preferences. They should not display their private acts of worship as Sunnah nor should they seek to substantiate their non-Sunnat acts by citing Ahaadith which have absolutely no relationship with these practices of loud thikr. Those who have made public shows of their thikr are falling into the same cesspool of deviation and innovation in which the Bareilwis are churning. May Allah Ta'ala save us all from bid'ah and may He bestow Aql-e-Saleem to us all to enable us to differentiate between Ibaadat and Bid'ah.

**Q. If a person performs Fajr, Maghrib or Isha alone, can he recite the Takbeer and Sami'allaah audibly during Salaat?**

**A.** He should recite these silently.

"Always establish unity on the basis of the limits of the Deen. This unity will be lasting only if there is Taqwa." (Hakimul Ummat)

## PLEASURE

*"The true motive for A'maal-e-Saalihah (righteous deeds) is the acquisition of Allah's Pleasure. This is the only aim of ibaadat—Allah's Pleasure and Proximity." (Maulana Ashraf Ali Thaavi)*

## CORRUPT INTELLIGENCE

*"A man's understanding of his worldly affairs will be corrupt if his Deen is corrupt, and the understanding of a pious man in his worldly affairs will be proper even if he lacks in experience."*

SAFAR 1425 — APRIL 2004  
**ZAKAAT NISAAB R1135**  
**MEHR-E-FATIMI R3240**

## INDISCRIMINATE KILLING AND ISLAM

(Continued from page 1)

in their acts of baatil worship. Islam never permits brutality, torture and atrocities which are all salient features of the kuffaar. They live and rule with torture and brutality. Muslims who follow Islam have no share in these gruesome events.

## PERPETRATORS

Allah Ta'ala is aware who the perpetrators of these atrocities are and what their agenda is. Should any Muslim individuals be responsible for these acts of anarchy, they do not represent Islam or the Ummah. In fact, their very Imaan is in question. Perpetrators of such heinous atrocities cannot escape the consequences of their foul misdeeds, neither in this world nor in the Aakhirah. It soothes us to believe that even such Muslims who are wedded to crass materialism will not stoop to the brutal methods which are the capital of the kuffaar.

## THE RASOOL

For Muslims the example and pattern of Rasulullah (sallallahu alayhi wasallam) suffice. His attitude on the occasion of the Conquest of Makkah is the guideline for true Mujaahideen. On that momentous occasion, Nabi-e-Kareem (sallallahu alayhi wasallam) forgave his torturers and persecutors. In lieu of their years of brutality and torture, Rasulullah (sallallahu alayhi wasallam) offered the Mushrikeen *Imaan (Belief and Safety)*. The aim of Jihaad is to clear the road for *Da'wat and Tableegh* for the everlasting salvation in the Hereafter of Allah's creation. The aim is not the acquisition of wealth, territory and power through the spread of anarchy and indiscriminate killing and maiming of people. Such are the ways of non-Muslims whose goal does not envisage anything beyond the plane of this earthly life.

Islam believes in and demands the institution of Jihaad. Jihaad is a fundamental dimension of Islam. Without Jihaad, there cannot be Islamic domination on earth. But what transpired in Madrid is not Jihaad. It does not have the remotest relationship with the Jihaad of Islam.

## THE MAKTAB STRUGGLE

This is a perpetual and an ongoing effort. It is not an occasional struggle. This responsibility of the Ummah must be kept in view at all times, not only during the month of Ramadhaan. There is today no more lucrative avenue of gaining Thawaab-e-Jaariyah (Perpetual thawaab (reward) to continue after death) than the struggle to protect the Imaan of countless tens of thousands of Muslim children exposed to the missionary threat of kufr.

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# The Mawla

"VOICE of ISLAM"

P.O. BOX 3393, PORT ELIZABETH, 6056, SOUTH AFRICA

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GOOD CHARACTER

"Good character cools the Wrath  
of Allah Ta'ala."  
(Sufyaan Thauri)

## MUSLIMS AND THE KUFR GAMES

Rulers and governments of Muslim countries are vying with non-Muslim countries and clamouring to host the international kuffaar sport of soccer.

Thousands of Muslims all over the world are being butchered and tortured. Muslim lands are being pillaged and plundered. Millions of Muslim children are exposed to the proselytizing depredations of marauding kuffaar missionaries. Millions of these children of the Ummah are deprived of the very basic or elementary Deeni knowledge so vital for the protection of their Imaan.

Poverty, squalor and misery are endemic in the Muslim world. There is suffering, humiliation and misery all over in the lands of Islam. Look at Iraq, Palestine, Afghanistan, Kashmir, Arakaan and many other places, all being brutalized by the kuffaar. Yet today we find so-called Muslim governments desperately struggling against non-Muslim countries in the evil bid to host the game of kufr.

This attitude is conspicuous testification for the kufr of these governments and rulers. They have truly betrayed the Ummah, the Rasool, Islam and Allah Ta'ala. They cannot be Muslim regardless of their Muslim names and their position as rulers of Muslim people.

While millions of the Ummah are suffering, struggling and starving — physically and spiritually — these governments in Muslim lands are prepared to squander billions of dollars of the wealth which they have parasitically leached from the Muslim citizens of their respective lands. At their doorstep, the suffering of Muslims in Palestine need no introduction. Yet these Arab states remain deliberately blind.

### KUFFAAR EVENT

The international sporting event is exclusively a kuffaar event which has absolutely no relationship with Islam and Muslims. It is an event impregnated with kufr, shirk, fisq and fujoor. It is an immoral event which renders its approvers and supporters apostates — *murtadd*s.

The intoxicating effect of the kufr of these games was such that even the defunct orthodox Taliban government had made attempts to be admitted. The demise of the Talibaan is therefore not surprising. While the adoption of this kufr by the governments of the Arab states and other Muslim countries is divinely tolerable within the long term divine scheme, it was intolerable for people of the Taliban's ilk who had proclaimed themselves the upholders of the Shariah and the revivers of the institution of Khilaafat. Allah Ta'ala, therefore, swiftly removed them from the scene.

### THE OTHERS

As for the others—the secular rulers of Muslim lands—they have long ago renounced Islam. They have renounced their Islamic allegiance and have exchanged their Imaan for western kufr. Allah Ta'ala therefore is allowing them leeway. When the line runs out, they will choke to their destruction.

The first chapter of their destruction is their serfdom. They have been made the slaves of the kuffaar. They today lick the boots of their kuffaar masters and consider this despicable act to be honourable. Tomorrow they all will follow in the footsteps of Mr. Saddam Husain. Their self-same masters and bosses will humiliate them when they no longer have utility. They will become expendable like Saddam has become expendable.

### ALLAH'S PROMISE

"Allah has promised those among you who have Imaan and practice righteous deeds that he will make you the rulers in the world just as he had made those before them rulers....." (Qur'aan)

### SO-CALLED 'TAKAFOL' IS BLATANT HARAAM INSURANCE

A new financial venture is being marketed in South Africa for Muslim consumption. The product being offered to the Muslim community has been dubbed 'Takafol' by its sellers, *Takafol S.A. Ltd.* This company states in its introductory letter of advertisement: "*Takafol S.A., has with the mercy of Allah Ta'ala, been launched in March 2004: aiming at providing an Islamically acceptable alternate to the conventional insurance schemes.*"

A perusal of the rules and conditions applicable to the new scheme offered by this company, establishes beyond the least shadow of doubt that there is absolutely no difference between 'conventional' insurance and the insurance of *Takafol (S.A.) Ltd.* It is the same product with a name having an Islamic hue. It is the same wine in a different bottle. It is plain 'zina' described as nikah.

#### FUNDAMENTALS

The very same two fundamentals which render conventional insurance haraam exist in the 'takafol' scheme. The two fundamentals which make insurance haraam are *riba* and *qimaar*. Everyone understands what *riba* is. It is commonly called interest although interest is just one aspect of *riba*.

*Qimaar* means gambling. The suspension of gain on a risk or on an unsure future development in an agreement requiring both parties to tender wealth is *qimaar* or gambling in the Shariah.

Both these elements are found par excellence in the new *takafol* scheme. In fact there is nothing new in the product which this company is offering. It is the same as conventional insurance. It has only changed the name.

#### SHAMELESS

The aggravating factor here is that the company is shamelessly offering its *riba-qimaar* product in the name of Islam and as a consequence of "the mercy of Allah Ta'ala" whereas Allah's mercy never offers Muslims something which is glaringly haraam in the Shariah.

Even a layman who browses through the brochure of

(Continued on page 10)

## THE MYSTERY

"Never will Allah allow domination for the kuffaar over the Mu'mineen." (Qur'aan)

"Allah suffices for the Mu'mineen in war. Allah is powerful and mighty." (Qur'aan)

"(O kuffaar!) Never will your army benefit you even if it be numerous, Verily, Allah is with the Mu'mineen." (Qur'aan)

The Qur'aan and Hadith contain many such narrations and promises of *nusrah* (divine aid) for the Believers. Every Muslim believes in the truth of the Divine Promises. But in today's world we observe humiliation and defeat for Muslims on all fronts. What is the mystery underlying this contradiction between the condition of the Ummah and the Divine Promise of *Nusrah* and *Izzat* (Honour)?

In reality there is no mystery.

The scenario prevailing in the lands of Islam is the direct product of the immorality, disobedience, kufr and bid'ah of the Ummah at large. The evil *apostate* (*murtadd*) rulers saddled over the Ummah in every Muslim country are the reflections of our misdeeds.

#### REFLECTION

Rasulullah (sallallahu alayhi wasallam) had stated with the greatest clarity that rulers are the reflection of the deeds of the

people. Our evil condition is mirrored in the rulers, and our state of degradation and defeat is the direct consequence of our transgression.

No amount of slogans and howling epithets against America will salvage the condition of the Ummah. The one and only cure for the diseases of this Ummah is *Inaabat ilallaah* — to turn in repentance and with ibaadat to Allah Ta'ala.



# Questions and Answers

**MUJLISUL ULAMA  
OF SOUTH AFRICA  
P.O. BOX 3393,  
PORT ELIZABETH**

**Q. A Mufti says that marriage engagements are Sunnat. In Hadith terminology he says that an engagement is called khitbah. Is this correct?**

**A.** If the Mufti meant that an engagement means to negotiate a date for the Nikah, then there is nothing wrong with such an arrangement. If he means that the customary shaitaani engagement parties and ceremonies which are in vogue are Sunnah, then obviously he has blundered. But it is not expected of a Mufti to claim that the customary engagement parties are Sunnah. Haraam and immorality cannot be Sunnah. Furthermore, *khitbah* in the meaning of the Hadith does not refer to engagement or fixing of the Nikah date. *Khitbah* only means a marriage proposal made.

**Q. I have read the book, *Have You Ever Wondered Why*, which I am sending to you. Please comment on its contents.**

**A.** We have merely scanned through and found piles of drivel in this book. Besides the insipidity of the presentation, the nonsense written in this book poses a threat to the Imaan of unwary persons. Consider the following statement:

*"Considering the Holy Prophet Muhammad's (S) background it is almost impossible that he could have known about things like the common origin of the universe, because scientists have only found out within the last few years, with very complicated and advanced technological methods, that this is the case. Somebody who did not know something about nuclear physics fourteen hundred years ago could not be in a position to find out from his own mind, for instance, that the earth and the heavens had the same origin."*

A Nabi could not find out, but atheist scientists wallowing in pollution can find out! This is the kufr implication of this statement.

This statement is impregnated with drivel and kufr. How was it possible for Rasulullah (sallallahu alayhi wasallam) with his 'background', and "who did not know something about nuclear physics" to traverse right through space, then travel right through the seven heavens and billions of lightyears beyond *Sidratul Muntaha* right into the Divine Presence? How did this man, Muhammad (sallallahu alayhi wasallam) accomplish this fantastic and wondrous Journey of *Mi'raaj* without any knowledge of 'nuclear physics' and in spite of the fact that "scientists have only found out within the last few years, with very complicated and advanced technological methods..."?

On the basis of what the jaahil writes in his silly book, knowledge of the origin or 'common origin' of the universe is dependent on what the atheists scientists have discovered in the "last few years". Without the discoveries of the atheists, knowledge of the origin of the universe is impossible or 'almost impossible' according to the deviate who wrote this book. But without the "advanced technological methods" and the discoveries of the atheist scientists, travelling even a lousy quarter million miles to the moon is not possible. But we know it as an irrefutable, sacrosanct fact and reality that Muhammadur Rasulullah (sallallahu alayhi wasallam) achieved in the *Mi'raaj* journey what the kuffaar scientists and all the jinn will never achieve

until the Day of Qiyaamah. It is audacity extreme bordering on kufr to aver that it was impossible for Rasulullah (sallallahu alayhi wasallam) to have known anything about the origin of the universe because this discovery was made only 14 centuries after his departure from this world, and that too by men of kufr and najaasat.

Is it not feasible to conclude that knowledge of the origin of the universe was a minute item in the colossal amount of *Ilm-e-Awwaaleen and Ilm-e-Aakhireen* which Allah Ta'ala had bestowed to him? In fact, Allah Ta'ala Who was the Teacher of Nabi Aadam (alayhis salaam) had imparted to him the knowledge of all things. Is it not reasonable to infer that the First Man (Hadrat Aadam) was apprized by Allah Ta'ala of his history and the history of the origin of the abode into which he was created?

There is greater reason for making these inferences which we have indicated than to con-

## CORRECTION

*In Volume 15 No.11, The Majlis had the following question with an incorrect answer:*

**Q. If a musalli joins the Zuhr Salaat in the third raka't, how does he complete his Salaat after the Imaam's Salaam?**

*The correct answer is as follows:*

Just as the Imaam begins with the second Salaam, the Musalli should rise to perform the two raka'ts he has missed. He should recite *Thana*, *Ta-awwuz*, *Tasmiyah*, *Surah Faatihah* and a *Surah* in the first raka't he will be making. In the second raka't he should recite *Tasmiyah*, *Surah Faatihah* and a *Surah*, then complete the Salaat as usual.

clude that "it was impossible" for Rasulullah (sallallahu alayhi wasallam) to have had knowledge of the origin of the universe solely because kuffaar scientists who deny Allah's existence had discovered some dubious facts or propounded decrepit theories and invented technological methods fourteen centuries later.

The Jaahil in support of the theories of the atheist scientists, cites the following Qur'aanic aayat:

*"Have not those who disbelieved known that the heavens and the earth were one connected entity, then We separated them?..."*

Allah Ta'ala clearly castigates the kuffaar in this aayat for their ignorance of the fact of the so-called 'common origin' of the universe. Allah Ta'ala criticizes them for this ignorance. But according to the jaahil it was 'impossible' for even Rasulullah (sallallahu alayhi wasallam) to have had knowledge of the origin of the universe. Now how were the kuffaar 14 hundred years ago supposed to have known about the 'common origin' of the universe when according to the jaahil even Nabi-e-Kareem (sallallahu alayhi wasallam) could never have known about it because the atheists had discovered this 'fact' only fourteen hundred years after Rasulullah (sallallahu alayhi wasallam).

The criticism will be justified only if the kuffaar

had been at fault with regard to their ignorance of the fact of the 'common origin' of the universe. But it is an axiomatic truth to aver that Divine Criticism is justified. Hence, we conclude that it was reasonable for them to have concluded that the heavens and earth were once one whole which was later separated by Allah's Qudrat. This in no way whatsoever supports the theories which the atheists have conjectured with regard to the origin of the universe. Now when even the kuffaar of fourteen centuries ago were expected by Allah Ta'ala to have understood things which according to the jaahil the atheists unraveled only a couple of years ago, then to a far greater degree can it be claimed that Rasulullah (sallallahu alayhi wasallam) was given the knowledge of the origin of the universe. To postulate ignorance for Rasulullah (sallallahu alayhi wasallam) and to attribute such 'ignorance' to non-discovery of scientific things and facts, and to believe that knowledge of things is dependent on only the discovery of atheist scientists of the 20th century is crass *jaahaalat* which has a variety of kufr hues.

What we have mentioned here is an extremely brief criticism of just one aspect of kufr drivel of the book. The book is cluttered with *jahaalat* and has no Islamic merit in it.

**Q. Abdullah acquired a loan of R100,000 from Zaid. Zaid advanced the loan on condition that he would collect the monthly rental of R5000 of a property belonging to Abdullah. It was agreed that after Abdullah pays the R100,000, Zaid will no longer collect the rental. Zaid has been collecting the rent for the past two years. What is the Shariah's ruling regarding this arrangement?**

**A.** The R5000 monthly rental which Zaid was collecting is a payment on the capital loan amount. If Zaid has collected R5000 a month for two years, it means that he has received R120,000. He has to compulsorily refund R20,000 to Abdullah whose debt is paid. Zaid owes Abdullah R20,000. Taking the rent without deducting it from the capital loan amount is haraam and is pure interest (*riba*).

**Q. Is a Nafil fast valid if intention was made long after sunrise?**

**A.** As long as no food and drink were consumed from the time of Subh Saadiq, the Nafil fast is valid if the niyyat was made even after sunrise.

**Q. Imaam Abu Hanifah is reported to have said something to the effect that if his fatwa is in conflict with a Saheeh Hadith, then the Hadith is his Math-hab. In other words, his fatwa should be set aside and the ruling of the Hadith accepted. In the light of Imaam Abu Hanifah's clear pronouncement is it not proper to set aside any mas'alah of the Math-hab if it is in conflict with Saheeh Hadith?**

**A.** Firstly, Imaam Abu Hanifah (rahmatullah alayh) gave this instruction about fourteen centuries ago to his Students who were eminent Fugaha and Mujtahideen. He did not address the juhhaal of today's age. His instruction is not for non-entities like yourself and ourselves. His instruction applied to the Mujtahideen of former years at a time when all the Ahaadith had not yet been compiled nor did any one Mujtahidd have the knowledge of all the Ahaadith. Hadith was still in the process of compilation.

Ignoramuses of this age or of any age do not

# Questions and Answers

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have any permission to tamper with the *masaail* on the basis of their interpretation of Hadith. So even if a *mas'alah* of the Math-hab seemingly is in conflict with Saheeh Hadith of Bukhaari Shareef, then too no one has the right to make any alterations in any *mas'alah* which was adopted by the Ummah since the *Khairul Quroon* (the righteous ages of the Sahaabah, Taabieen and Tab-e-Taabieen).

**Q. Is it allowed for a wife to demand divorce because her husband has married a second wife?**

A. It is not permissible. If the husband marries a second wife it is not grounds for divorce.

**Q. A man refuses his wife permission to attend lectures of a shaikh. But she insists on going saying that the Maulana who happens to be her sheikh has given her consent to attend. What is the Shariah's order for this situation? Can the wife attend the lectures without the consent of her husband? And, what is the duty of the Maulana? The lectures are held in a madrasah hall where separate arrangement is made for the women.**

A. Even if the husband consents, it is not permissible for his wife to leave the home to attend the lectures in the madrasah hall. The husband too will be sinful if he allows his wife to go. The Maulana is guilty of great impropriety. In fact, the encouragement he gives the woman emboldening her to flout her husband's prohibition is an act of immorality. His conduct is despicable. It is haraam for the sheikh to instigate the woman to attend his lectures in violation of her husband's prohibition. A sheikh who encourages females to attend his lectures, especially when their husbands forbid them, cannot be a Shaikh of Tasawwuf. In fact, he does not understand even the basic *masaa-il* of Hijaab.

**Q. Loud thikr made congregationally in Musjids is on the increase. Some years ago such practices did not exist in the Musjids. However, of recent it is seen that two practices are on the rise in the Musjids: Loud congregational thikr conducted by a sheikh with his mureeds, and using the Musjid for singing nazams (qaseedas). Please comment.**

A. Both these practices have entered the confines of bid'ah. It is not permissible to introduce such customs in the Musajjid. The purpose of a Musjid is not to conduct customary sessions of such forms of thikr which are not Sunnat acts of ibaadat, nor is the Musjid a place for singing. A sheikh should do his loud thikr in his khanqah or in a private home of a mureed or his own house, not in a public Musjid where musallis of a variety of persuasions attend to perform Salaat. These forms of thikr are not acts of Sunnat ibaadat. The Shariah does not propagate these forms and customs which the Auliya have introduced for good purpose. But in the present day, sheikhs who have little understanding of Tasawwuf have made these forms of thikr the actual goal of Tasawwuf. Their Tasawwuf is confined to these congregational forms of loud thikr and to singing nazams whereas the only purpose of Tasawwuf is Islaah of the Nafs (moral purification). It is not permissible to engage in these practices in the Musajjid.

**Q. Some say that the loud thikr is an attraction for people. The thikr attracts them to the Musjid, hence it is a beneficial practice.**

A. Those who make this nonsensical claim are even unaware of the purpose of thikr. The pur-

pose of thikr is not to attract people. The purpose is nothing other than the Pleasure of Allah Ta'ala, concentration of the mind on Allah Ta'ala and weakening of the ties with the dunya. The corrupt idea of attracting people is the product of riya (show) which adequately displays the corrupt motives of those who have made these forms of thikr an 'ibaadat' practice and a custom in the Musajjid. They use their thikr custom for aggrandizement—to attract people—to convey that they are 'buzrugs' wandering somewhere above the Arsh when they shake their heads violently in the Musajjid with their thikr to impress people. This is one of their gimmicks to enlist mureeds. They even have their close mureeds to canvass for disciples. They have truly degenerated to an extremely low ebb of moral depravation and spiritual corruption. They utilize the Deen for nafsani goals. In America, due to dwindling attendances, some churches are offering coke and hamburgers for Holy Communion instead of the normal wine which has been served in churches since time immemorial. Just as coke and hamburgers are being used to attract people to the churches, the ignorant 'sufis' of the dunya who have no understanding of Tasawwuf are using their loud thikr to attract people. In places like North Africa and Syria they actually use the Musjid for dancing. They befool people to believe that such dances transport them into the realms off the Divine Throne and into spiritual annihilation. Their conduct is most despicable because the intention is not really to attract people to the Musjid. The evil motive is to expand their own circle of mureeds for aggrandizement and other nafsani designs. If they are sincere, they should make their loud thikr in their khanqahs or homes, and no one will object. The thikr practices of the Mashaaikh are essentially private practices. They are not Sunnat acts of ibaadat. If the loud thikr practice is kept within the limits of the Shariah, it will be permissible. The limits are transgressed if the loud thikr practice is conducted in a public Musjid for all and sundry. Bid'ah is indeed an evil crime.

**Q. I am a baaligh girl who will be completing high school. My parents insist that I go to university, but I am refusing. I am accused of disobedience to my parents. They say the curse of Allah will settle on me if I disobey them. I am confused. Please guide me in this matter.**

A. Rasulullah (sallallahu alayhi wasallam) said that such obedience which leads to disobedience to Allah is not permissible for anyone. It is not permissible to obey even parents if they instruct one to commit sin. It is haraam for a Muslim girl to attend university. Universities are places of immorality which destroy akhlaaq and Imaan. Immorality has been given respectability and accorded acceptance under cover of education. It is absolutely haraam for you to go to university. It is haraam for your parents to send you to such an evil place and it is haraam for you to obey them in their haraam instruction. You are not regarded as disobedient by the Shariah for refusing to abide by the unlawful wishes of your parents. Your refusal is an act of ibaadat.

**Q. Is it proper to raise the hands when making dua in the qabrastaan after burial of the mayyit?**

A. No it is not proper. The hands should not be raised when making dua in the qabrastaan. Re-

cite some portions from the Qur'aan Shareef or some Tasbeehaat, etc. and supplicate to Allah Ta'ala for maghfirat (forgiveness) of the inmates of the grave without lifting the hands. We have explained this issue in a booklet: *Ziyaarat-e-Quboor*. Write for a copy. Please send some stamps with your request. The postage is R3,45 cents.

**Q. A Muslim lady who works at the Cape Town airport says that the food prepared in the kitchen is not halaal. She informs that the same utensils in which pork is prepared are used for the so-called halaal food.**

A. Food prepared in any commercial facility of the kuffaar is not halaal. It is compulsory to abstain from the food served on planes. A piece of scrap paper dubbed 'halaal' certificate does not render the food halaal.

**Q. A practicing Shaafi lady married to a Hanafi man was divorced during her tuhr. Does she have to observe iddat in terms of the Hanafi or Shaafi Math-hab? Also explain how the three periods of the iddat have to be calculated.**

A. She has to observe iddat according to the Shaafi Math-hab. Her iddat consists of three Tuhr periods. A Tuhr is the period of purity between two haidh (menses) periods. In her case the Tuhrs will be counted after the haidh which followed the Tuhr period in which she received her Talaaq. The Tuhr in which the Talaaq was given will not be counted.

**Q. A man in anger wrote a letter of divorce to his wife. A day after having written the Talaaq, he decided not to send it to his wife. He tore up the letter. Did the talaaq come into effect?**

A. Yes, the Talaaq is valid regardless of him having torn up the letter and regardless of his wife not knowing of the written Talaaq. The number of Talaaqs he wrote takes effect, whether one, two or three.

**Q. A wife refuses to submit to her husband's demand for oral sex. He tells her that since oral sex is not haraam, it being only makrooh, she comes under the curse of Allah Ta'ala for being disobedient to him. What should she do?**

A. She should refuse. She should not submit to this vile bestial demand. His claim of Allah's la'nat (curse) on her is baseless. He uses the Name of Allah Ta'ala for an evil unlawful act. His statement: "*It is only Makrooh*", is akin to kufr. Makrooh is not a licence for committing an evil act. Those who adopt the attitude of *Istikhfaaf* for the sake of committing misdeeds hover on the brink of kufr. In fact such an attitude is kufr. *Istikhfaaf* is to commit a wrong believing it to be an insignificant act. Hadhrat Aishah Siddiqah (radhiyallahu anha) said: "*Beware of regarding sins to be insignificant.*"

**Q. How far has the MPL issue gone?**

A. The proposed MPL (Muslim Personal Law) bill has been surreptitiously handed in through the 'backdoor' to the government by the pro-MPL lobby in conflict with the decision of the overwhelming majority of the Ulama of the country. The bill of kufr is presently lying in the office of the Minister of Justice who has promised to take into account the views and objections of the Muslim community in general and of the Ulama in particular. The former executive committee of the Jamiatul Ulama of Natal had supported the MPL bill in conflict with the



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wishes and decision of the majority of the Ulama of Natal. Now that the pro-MPL executive of the Natal's Jamiat has been ousted, the wishes of the majority of the Ulama of Natal have been asserted. Nevertheless, the pro-MPL ousted executive is working desperately from behind the scenes to maintain the former erroneous stand of the Jamiat's then executive.

**Q. In the month of Rabiul Awwal, the congregation in the Musjid is asked every night to recite Surah Yaaseen. They recite altogether and loudly, disturbing other musallis who are making Salaat. Is it permissible to recite in this manner in the Musjid?**

**A.** It is not permissible. This form of recitation is bid'ah. Whoever wishes to recite Surah Yaaseen should recite at home, and if he chooses the venue of the Musjid for tilawat, he should recite silently without distracting others who are in the Musjid.

**Q. My nikah was annulled (made faskh) by the Muslim Judicial Council (MJC) of Cape Town. The procedure adopted for this faskh was as follows:**

\* The first meeting with me was conducted in the presence of my wife and the presiding Imaam of the MJC.

\* Both parties were requested to come back to the MJC for counseling.

\* I thereafter tried to make contact with the MJC, but to no avail.

\* My wife subsequently received a letter from the MJC stating that the faskh was granted.

I made several attempts to contact the Imaam with no success. I tried the MJC's office, the Imaam's home and various cell numbers, but the Imaam was never available. What is the Shariah's ruling with regard to the faskh issued by the MJC?

**A.** If the procedure explained by you was the way adopted by the MJC, then the faskh is not valid. Your wife remains in your nikah. She is not in iddat and cannot marry anyone as long as you do not issue Talaaq or the faskh is properly issued in accordance with the Shariah. The letter of annulment which your wife has is a worthless piece of paper. The Shariah has an elaborate, responsible and a just system for annulment of Nikah. Nowadays, the issue of Faskh is handled in some quarters as if it is a joke. A few tears shed by the complaining woman on the shoulder of the 'faskh' committee are sufficient for the acquisition of an invalid annulment ticket. Many women have been cast into lives of zina in this manner. While they remain in the nikah of their husbands, they 'marry' other men.

**Q. Is it permissible for a man to prevent his wife from visiting her parents' home because of their un-Islamic and immoral way of life. Intermingling of sexes, un-Islamic dress, television and all forms of western evils are the norm in the home of my in-laws.**

**A.** It is in fact incumbent to forbid your wife from visiting the home of her parents. However, you should allow her parents to visit your home to meet their daughter.

**Q. I own a large amount of gold jewellery which I wear from time to time. Do I have to pay Zakaat on the jewellery every year?**

**A.** Hanafis have to pay Zakaat every year on all gold and silver be it in any form, and even if it is worn daily. However, Shaafis will not pay Zakaat on such jewellery which is for personal use

even if the value is great.

**Q. If a Nafil fast is broken without valid reason, will the 60 day Kaffarah apply?**

**A.** The 60 day Kaffarah penalty applies only for breaking Ramadhan fast without valid reason. There is only Qadhaa for a Nafil fast broken.

**Q. If two or three fasts of Ramadhan were broken intentionally without a valid reason, how many 60 day Kaffarahs should be made?**

**A.** If the several fasts broken belong to one Ramadhan, then only one 60 day Kaffarah penalty applies. Thus, if three fasts were broken, for example, then in addition to three qadha fasts, one 60 day Kaffarah has to be made.

**Q. It is obligatory for a divorced woman to spend her iddat in her husband's home. In our marital home there lives no one besides**

## **MPL CAN NEVER BE A LAWFUL SHAR'I OPTION**

*Un-Islamic forces aided by short-sighted Muslims, including some Molvis and Sheikhs, in cahoots with modernists and the gender equality mob, are desperately and feverishly conspiring and trying to get the MPL bill of kufr accepted by the government. People of this ilk have different worldly and nafsani designs for peddling their line. Muslims, however, should be alert and understand well that even if the bill of kufr is accepted by the government and made law, they should NOT opt for it. They should not utilize any of the facilities and machinery instituted for the operation of MPL.*

*At least, after considerable protest and agitation, the kufr bill even if accepted will not be binding on Muslims. It will be an optional measure which the law will not and cannot impose on any Muslim citizen of the country. It is essential for the Muslim community to understand that no one will be committing any criminal offence if MPL is not accepted. Always insist to have your Deeni affairs regulated according to the Shariah, and that option is available from only the Ulama-e-Haqq, not from the MPL bill of kufr and its votaries. Allah Ta'ala declares in the Qur'aan Majeed: "They who do not decide according to (that Law) which Allah has revealed, verily they are the kaafiroon." MPL and its votaries come within the full glare of this Qur'aanic Warning.*

**myself and my now ex-husband who is not a pious Muslim. I fear that he may impose himself on me. He has already tried to do so. There are no children or other relatives in the house to deter him from misconduct. He gave me three talaaqs. In these circumstances is it permissible for me to spend my iddat in the home of my parents?**

**A.** If he does not agree to move out of the house and live elsewhere until expiry of your iddat, then you should leave the marital home and live with your parents.

**Q. Is it permissible for Hanafis to join Shaafis in a Janaazah Salaat for an absent mayyit? The deceased is in another country?**

**A.** It is not permissible for Hanafis to join in a Janaazah Salaat if the mayyit is not present.

**Q. A friend wanted to buy a vehicle but did**

**not have the cash. He approached me to invest in a car of his choice and to sell the vehicle to him at a profit. I gave him the cash with the instruction to buy the vehicle. After buying the vehicle he gave me the documents. We then arranged a price. I added 15% profit on the vehicle and he agreed to pay me over two years. Does this deal comply with the Shariah?**

**A.** Yes, it fully complies with the Shariah. The 15% is lawful profit for you.

**Q. Some food items are packed in boxes on which appear large pictures of animals or people. These wrappings/boxes, etc. are thrown away after the food items have been used up. Is it permissible to keep such packets/boxes in the home or should the contents be removed?**

**A.** It is not permissible to keep these containers in the home. The Malaikah of Rahmat do not enter homes in which such pictures are kept. It is quite simple to empty the foodstuff in plastic containers which are cheaply available.

**Q. Our farm-workers eat even animals which die a natural death. If goats or sheep die is it permissible to sell the carcasses cheaply to them?**

**A.** Animals which have died a natural death are carrion (maitah) and may neither be sold nor given free for human consumption even if the workers are non-Muslims. In fact, carrion may not be fed to even dogs.

**Q. A person who studied a couple of years at a liberal madrasah in Pakistan says that the Shariah does not require Muslims to wear any specific kind of dress. The kurtah which our Ulama wear is a dress style of the Indo-Pak sub-continent while the long Arab kurtah is their style. None of these dress styles are necessary for Muslims, he says. Wearing western shirt, pants, suits and ties is permissible according to his logic and in the same category as wearing the India and Pakistan or Arabia style garments. Please comment on his view.**

**A.** The liberal, unqualified 'scholar' is ignorant of the Shariah. If he has any Islamic intelligence he would at least have understood that there is Islamic dress style of different kinds in the various lands of Muslims. Muslims in their respective lands are recognized from their distinctive dress which is exclusive with the Muslim community. The Muslim kurtah conspicuously asserts the Muslim identity of the wearer while the western shirt, etc. in no way whatsoever distinguishes Muslims from kuffaar. The liberal 'scholar' fails to understand the simple fact that his western garb is kuffaar garb whereas the kurtah is not a kuffaar garb. The distinctive Muslim kurtah is worn by only Muslims, not by Hindus or any other non-Muslims. It is thus a confirmed item of Islamic dress. Anyone can unwittingly say 'Assalamu Alaikum' to a man wearing Islamic dress. He is immediately recognized as a Muslim from his dress style. But an unknown person wearing western dress cannot be offered the Islamic salutation if he happens to be a stranger. It will first have to be established if he is a Muslim or a kaafir before Salaam can be offered to him. If a dead body is discovered in a predominantly non-Muslim locality and there is absolutely no identification on the body to indicate his religion, he will be buried as a non-Muslim. But if he had a kurtah on or any other recognized Islamic dress, his Islamic identity will be confirmed. The liberal should examine his

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be confirmed. The liberal should examine his conscience and his heart. Why does he prefer kuffaar dress? Why does he have a dislike for the Muslim dress of his teachers who taught him in Pakistan even if the madrasah is a liberal institution? There is something drastically wrong with his Imaan, hence he prefers the dress of western kuffaar although he acquired his smattering of knowledge at a Pakistani Madrasah where the dress of his Ustaadhs, the students and of himself was decidedly Islamic. This man lacks IIm and is bereft of Islamic understanding, hence he emulates the kuffaar in their ways and styles.

## MPL BOOKS

**The Mujlisul Ulama has published two new booklets on the MPL issue. If you have not received these two booklets:**

**(1) WHAT IS MPL**

**(2) MPL – OUR RESPONSE TO  
HADHRAT MUFTI TAQI**

**Write for your copies. Stamps will be appreciated. The postage is R3.45**

material commodity. The issue of false-bidders belongs to the a moral domain. It cannot be resolved Islamically by levying a fee even if it is conclusively known that certain persons are dishonest. False-

not be charged merely for entering a premises to buy something. Charging a prospective buyer a fee merely for coming to a place to buy, is not permissible. Such a levy falls in the category of riba. Morally this fee is extortion and legally in terms of the Shariah it is riba. It cannot be termed profit. Profit is the gain obtained for selling a

bidding is haraam. Islam does not allow the imposition of monetary payment/levies/fines for immoral practices. Even an Islamic court cannot impose such fines.

It is haraam for someone to extort money from others to defray part of his rental. The lessor is fully liable for the rent. He cannot extract the rent or portion of it from others on any pretext. There is no scope in the Shariah for this levy.

**Q. When making wudhu, should masah of the beard be made?**

A. Masah of the beard is not made. Khilaal is made. Khilaal means to pass the fingers through the beard. This is done while washing the face.

**Q. Nowadays all animals (cattle, sheep, goats and even chickens) are suspended upside down for slaughtering. The animals are stunned or electrocuted before slaughtering. But these acts do not kill the animals. How serious are these acts in the Shariah? Do these acts affect the wholesomeness of the meat in any way?**

A. These acts including any other type of injury inflicted on animals are haraam. The perpetration of such acts is serious and sinful. The *khubth* (evil) of these misdeeds will adversely affect the meat. The barkat is eliminated. Consuming such meat which is the product of cruelty and obtained by flagrant violation of the Shariah, hardens the heart. It is an impediment in the Path of Taqwa.

**Q. Is it permissible to trim the portion of the beard between the chin and the lower lip?**

A. It is not permissible. It is part of the beard.

**Q. Is a Nikah performed over the phone or by SMS or by e-mail with many witnesses valid?**

A. These methods are merely instruments of information in the category of a letter. The Nikah will be valid only if the Ijaab and Qubool (Proposal and Acceptance) are audibly declared and heard by at least two male Muslim witnesses in the same session. The instruction to perform one's Nikah may be transmitted by letter, e-mail, SMS, etc.. But such transmission of a message is not Nikah. It merely serves to instruct someone to have the Nikah performed. Hence, on the receiving side, someone should

read out the Nikah *Ijaab* loudly in the presence of two witnesses and the prospective marriage partner who should verbally and loudly declare his *Qubool* (Acceptance) which the same two witnesses will hear. These are the requirements of a valid Nikah.

**Q. When on a journey is it necessary to recite Athaan and Iqaamah if one performs Salaat alone by the wayside?**

A. Yes, it is necessary although not compulsory.

**Q. If a Muslim participates in a strike due to pressure of the workers or unions, is it permissible for him to take wages from his employers for the days he had not worked?**

A. It is not permissible to demand wages for the period one has not worked, regardless of the pressure of the striking workers.

**Q. During happy times, my in-laws gave me a substantial sum of money as 'a start in life'. The money was given to me—deposited into my savings account. It was not given to my husband. I used the money to buy a house. Three years later, when our marriage is on the verge of collapse, my in-laws demand that I sign off the house to them. I bought the house and had it registered in my name. They are applying considerable pressure to compel me to sign off the house. They claim that the house belongs to them. It is their intention to have me divorced the moment I sign off the house. I have two children. According to the Shariah, am I the lawful owner of the house?**

A. According to the Shariah you are the owner of the house. The money was a gift for you. Furthermore, they did not give you the house. You bought the house. Assuming that they had given you a loan, then too, they cannot demand the house. They can demand only payment. Since the money was not a loan, they cannot demand even payment. You are not under any Shar'i obligation to sign off the house to your in-laws. The pressure they are applying is unlawful.

**Q. Can I stipulate in my Will that my house should not be sold as long as my wife is alive. It may be sold only after her death and the proceeds be distributed to my heirs?**

A. This stipulation is not permissible. Your wife will be entitled to her Shar'i share of inheritance. The other heirs cannot be restrained from acquiring their inheritance by adding the unlawful stipulation in your will.

**Q. Does vulgar language break wudhu?**

A. Vulgar language does not break wudhu. Abusive language is sinful. It is nevertheless, mustahab to renew wudhu.

**Q. It has been observed many times that when the Athaan is announced, dogs in the vicinity begin to howl and become agitated. What is the reason for this?**

A. According to the Hadith, when the Athaan is called, shaitaan flees. He runs away by leaps and bounds in fear of the Athaan. At such times, animals can see him. They become fearful of shai-

(Continued on page 12)

## A SAADIQ MUREED

*The mureed should be Saadiq, i.e. his relationship with Allah Ta'ala should be correct externally and internally (zaahiran and baatinan), and in public and privacy. He should pursue the Haqq (truth) in all circumstances. Ikhlās (sincerity) should be conspicuous in his body, soul, mind and heart. All his movements, rest, actions and statements should be only for the sake of Allah Ta'ala. When Sidq and Ikhlās have been achieved, there is great hope for the attainment of Ma'rifat (spiritual knowledge from Allah). (Hakimul Ummat Maulana Ashraf Ali Tha'anvi)*



# Unity of the Ulama

In some Ulama quarters there is much discussion on the preservation of the 'unity' of the Ulama. They have a morbid fear for public criticism and for the protection of something they call their 'image'. The issue of 'unity' has developed into an obsession with them. This obsession constrains them to advocate 'unity' at all costs, even if the *Haqq* has to be concealed. The argument is: What will the public say and think of the clashes among the Ulama?

It is essential to understand that a unity which demands concealment of the *Haqq* is a satanic unity. It is not the type of unity commanded by the Qur'aan which says:

*"Hold firmly to the Rope of Allah, all of you, and do not become dis-united."*

The *Rope of Allah* signifies the Shariah of Allah Ta'ala, Allah Ta'ala commands Muslim unity. But its basis is the *Rope of Allah*. Without clinging firmly to the *Rope of Allah*, unity is never possible.

## KITMAAN

*Kitmaanul Haqq* (Concealing the *Haqq*) is haraam. It is a baseless argument which contends that for the sake of unity, the Ulama-e-*Haqq* should not voice themselves publicly on issues which they believe are in conflict with the Shariah. Many of the new brand of Ulama suffer of the weird malady of sustaining a 'unity' of the Ulama at all costs, regardless of the concealment of the *Haqq* and the deviation of the community which this idea entails.

This malady was among the outstanding features of the Ulama-e-Yahood and Nasaara. It has always been a prominent characteristic of the ulama-e-soo of even this Ummah. While Allah Ta'ala commands: *"Do not cloak Haqq with baatil while you are aware"*, the exponents of unity at all costs remain deaf to this Qur'aanic Call.

**"Never ever allow the fear for people to prevent you from proclaiming the Haqq when you know it (the Haqq)."—Hadith**

It is most despicable for Ulama whose first and foremost obligations are to proclaim the *Haqq*, to zealously guard the Shariah and guide the community, to sit in cahoots with the *Ahl-e-Baatil* and those among their own fraternity who conceal the *Haqq* to appease outsiders, ignoramuses, modern-

ists—to please everyone except Allah Azza Wa Jal.

There are some very sincere Ulama who also fall into the shaitani traps of so-called *hikmat* and dubious diplomacy. Due to short-sightedness and a misunderstanding of the meaning of *hikmat*, they bend over backwards beyond the confines of the Shariah to accommodate *baatil* with the idea of appeasing the exponents of the *baatil*. This attitude while motivated by sincerity of some short-sighted Ulama is based on the false premise of maintaining 'unity'. They mistakenly believe that goodness will flow from such an outer, fragile and superficial 'unity'.

## METHODS

The votaries of dubious '*hikmat*' or 'wisdom' generally point accusingly to the unambiguous and hard-hitting method of those Ulama who refuse to compromise with *baatil*. For reasons best known to them, clear proclamation of the *Haqq* has become chagrin for them. They seek to justify their silence and concealment of the *Haqq* by latching on to the 'harsh' language and straightforward method and style of those who do not sit in conference with the *Ahl-e-Bid'ah* and *Ahl-e-Baatil*. Then they produce a variety of advices of the seniors who have departed from this world.

These advices consist of the exhortation to propagate with *hikmat*. They also will cite the episode of Hadhrat Musaa (alayhis salaam) and Fir'oun. Allah Ta'ala commanded Nabi Musaa (alayhis salaam) and Haaroon (alayhis salaam) to speak gently with Fir'oun. Such advice and admonition are cited by the concealers of the *Haqq* to justify their concealment of the *Haqq* and silence, and also to deride those who practice on the command of *Amr Bil Ma'roof Nahy anil Munkar*.

It is understood and accepted that people are of different temperaments and dispositions. They differ in their understanding and intellects. A difference in methods of tableegh is thus a logical aspect on which there should be no difference of opinion and controversy whatsoever.

## CONTENTION

Our contention is not with any lawful method employed by other Ulama. Everyone will logically adopt the method of tableegh which suits his disposition. Hadhrat Isaa (alayhis salaam) had his own disposition and Hadhrat Musaa (alayhis salaam) had another method. While Isaa (alayhis salaam) was often smiling, Hadhrat Yahya (alayhis salaam)

was often crying. Everyone is aware of the vast difference in the temperaments of Hadhrat Umar (radhiyallahu anhu) and Hadhrat Uthmaan (radhiyallahu anhu). But all of them were on the *Haqq*. In their own respective ways and by their own different methods they propagated only the *Haqq*.

Their differences of methods did not lead to concealment of the *Haqq*. Their respective differences of approach never constrained them to flirt with *baatil* and to compromise with the *Ahl-e-Baatil*. Thus, it was seen that Sayyidunaa Uthmaan (radhiyallahu anhu) adhered firmly to the *Haqq* and never abandoned the *Khilaafat* right until the end of the siege when he was assassinated by the rebels. At the same time his tender disposition did not allow him to order the Sahaabah to wage battle and uproot the rebels. He chose to sacrifice his life on the *Haqq* without entering into any UUCSA-coalition and compromise.

On the other hand, this method of Hadhrat Uthmaan (radhiyallahu anhu) cannot be imagined for Hadhrat Umar (radhiyallahu anhu). Had a similar situation developed in his time, it is a forgone conclusion that he would have dealt with the situation in an entirely different method—with an iron fist. In the light of his sternness and methods, Rasulullah (sallallahu alayhi wasallam) informed the Ummah that as long as Umar (radhiyallahu anhu) was alive, the gates of communal *fitnah* would remain locked.

The salient feature of the Akaabireen with their different methods, temperaments and dispositions was the common factor of proclaiming the *Haqq*, never compromising with *baatil*, and never leaving Muslims in the dark or in confusion by means of ambiguity adopted to appease the people of *baatil* and *bid'ah* as is so common among the Ulama of this age.

**"When people see evil and they do not change it, soon will Allah overtake them with His punishment." —(Hadith)**

## PROCLAIM THE HAQQ

It is perfectly acceptable if any Aalim of the *Haqq* refuses to be dragged into a controversy or to even initiate one. It is understandable and acceptable if he does not have the disposition to call an evil ignoramus a *jaahil*. It is also acceptable if his *tabiyat* (disposition) does not allow him to brand any of the evil ulama as being *Ulama-e-*

*Soo*'.

It is bigotry and unreasonable to expect a man to change his natural disposition and adopt the *tabiyat* of another person. But what is unacceptable is his concealment of the *Haqq* and his adoption of the dubious policy of diplomacy and misconceived '*hikmat*' to strengthen the hand of the *Ahl-e-Baatil* and to leave the community in confusion and ambiguity by his abstention from clarity and the proclamation of the *Haqq*. He, as an Aalim of *Haqq*, is required to proclaim the *Haqq* in his own soft, tender and affable manner. He is not required to scream that the man of *baatil* is a *jaahil* and a member of the fraternity of *Soo*' (Evil) as we do. But we expect every Aalim of the *Haqq* to at least state the truth, and not present deceptive arguments of so-called '*hikmat*' to justify his personal weakness, which serve only to conceal the Deen and support *baatil*.

There is an imperative need for the presence of some Ulama who can doctor the corrupt minds, the takabbur and the jahaalat of the arrogant modernists. Therefore, those with 'tender' natures should restrict their 'tenderness' and their 'affability' to themselves and not seek to impose their *tabiyats* on others who handle the people of falsehood and innovation in a different way. Our advice to the Ulama with such 'tender' dispositions and ardent desires for '*hikmat*' is to rather expend their energy in the confrontation with *baatil*. By offering opposition to the *Ahl-e-Haqq* on account of their different method and approach and by the 'courage' they display in their involvement with the *Ahl-e-baatil*, they clearly proclaim their stance and make it known to us on which side of the fence they are.

While the compromisers and appeasers are vociferous in their opposition to those who 'harshly' and unambiguously proclaim the *Haqq*, they are most 'tender', quiescent and co-operative with those who are flagrant perpetrators of *baatil* and *bid'ah*. By this attitude, they have placed themselves in the category of the diggers of the Deen stated in the following Hadith:

*"He who honours a man of bid'ah, verily he aids in the destruction of Islam."*

## AMR BIL MA'ROOF

Rasulullah (sallallahu alayhi wasallam) said: ***"I take oath by Him in Whose power is my life! You should most certainly command righteousness and prohibit evil (and if you do not do so) then soon will Allah send on you a punishment from His Side. You will then make dua but it will not be accepted."***

## MPL — AN ALTERNATIVE

The *baatil* policy of dubious diplomacy and misconceived 'hikmat' has presented yet another item in the long list of concealment of the *Haqq* and compromise with the people of *Baatil*. Among the Ulama who are opposed to the MPL (Muslim Personal Law) exercise which the *Ahl-e-Baatil* in South Africa have initiated, there are some who are advocating silence on this issue.

They contend that as long as an alternative to the present *baatil* MPL bill cannot be produced the Ulama should maintain silence and not criticize the existing un-Islamic MPL measure. They argue that the public has to be given an alternative. Hence, as long as such an alternative is not presented, the evils of the existing MPL bill should not be publicized. In other words, the Muslim community should be allowed to dwell in deception and confusion.

This evil policy of baseless 'hikmat' is truly a perfect example of *Talbees-e-Iblees* (Deception of Iblees). Shaitaan has adorned *baatil* for those Ulama who are advocating this dubious policy. Their stand of silence gives rise to two evils: (1) *Kitmaanul Haqq* (Concealing the Haqq), and (2) Misleading the Muslim public with silence which conveys acceptance of the existing bill of kufr.

### STAGGERING

The delusion in which the proponents of an 'alternative' have become entrapped is truly staggering. They acknowledge that the existing MPL measure is in conflict with the Shariah. They understand that *baatil*

should not be supported. But they fail to understand that by maintaining silence and not dissociating from *baatil*, the impression gained by the community is that these Ulama are also supporting the *baatil* MPL bill.

In effect their policy means that a child about to consume some poison should be allowed to eat it as long as another sweet is not given to it. Only after something can be offered to the child should the poison be taken away. An intelligent person will readily understand and reject the fallacy of this line of reasoning.

If a viable Shar'i alternative cannot be produced, it does not follow that the *baatil* measure should be espoused. It does not mean that the community should be kept in the dark and allowed to embrace the *baatil* MPL bill simply because an alternative is not forthcoming. Proclamation of the *Haqq* is not dependent on the availability of an alternative for *baatil*. Whether an alternative is available or not, *baatil* should be exposed.

Those who have made the proposal for an alternative to the existing MPL should apply themselves to the task of producing a viable Shar'i alternative. It is not sufficient merely to present a suggestion without making an endeavour to give practical expression to the proposal. Whoever speaks of an alternative, should present a blueprint of an alternative. The Ulama-e-Haqq will examine it. If it complies with the Shariah, there is no reason why it will not be acceptable.

*Huqooqul Ibaad* are the rights which Allah's creation (human beings and animals) have over one. The sin of violation of the rights of others is not forgiven by mere repentance. As long as amends have not been made with those whose rights were usurped, violated or neglected, there will be no forgiveness.

The oppressed one will stake his claim for his rights in Qiyaamah. Hadhrat Sufyaan Thauri (rahmatullah alayh) said in this regard: "It is better for you to present yourself to Allah ta'ala (in Qiyaamah) with a sin which is between you and Him, than with a sin between you and the ser-

## HUQOOQUL IBAAD

vants of Allah."

On the Day of Qiyaamah no one will be prepared to pardon the one who had abused the rights. Everyone will be desperately in need of means of success in that realm. They will therefore demand the rewards of the good deeds of the usurpers and violators of their *Huqooq*, and this will be transferred to the oppressed ones. Rasulullah (sallallahu alayhi wasallam) said that as a result of this transference, people who will initially have huge amounts of assets (rewards) will be left as paupers.

## NOTHING REMAINS

Rasulullah (sallallahu alayhi wasallam) said:

"Soon will an age dawn over people when there will remain nothing of Islam but its name; nothing of the Qur'aan will remain but its text. Their Musaaqid will be luxurious, but desolate and devoid of guidance. Their Ulama will be the vilest under the canopy of the Heaven. From them (the Ulama-e-Soo') will emanate fitnah, and back to them will rebound the fitnah."

Every sincere and concerned Muslim — every Muslim whose mental faculty has not been destroyed by kufr — will testify that the scenario predicted in the aforementioned Hadith has mate-

rialized today. All around us observe the clear evidence of this prediction of Nabi-e-karam (sallallahu alayhi wasallam). The worst of "their Ulama" in the context of the present age are the qabar pujaari (grave worshipping) Bid'atis. They dig the very foundations of Imaan and Akhlaaq in the very name of the Deen. There is no better example of *shaitaani talbees* (deception of the devil) than the antics of the radio molvis. May Allah Ta'ala save the ignorant listeners of these vile appendages of shaitaan from the poison they are injecting into the community.

## ZUHD — ABSTINENCE

Hadhrat Sufyaan Thauri (rahmatullah alayh) explaining the meaning of *Zuhd* (abstinence from the world or renunciation of the world) said:

"A *Zaahid* is one who gives practical expression to his *zuhd*. Verbal avowal of *zuhd* does not make a man a *zaahid*. *Zuhd* is not restricted to eating dry bread and wearing sackcloth. *Zuhd* is to sever the heart from the world and to banish long and distant hopes."

A Wali said: "He who is truthful in his *zuhd*, the world comes at his feet in humiliation."

Rasulullah (sallallahu alayhi wasallam) said:

"The foremost requirement for the reformation of this Ummah is *yaqeen* and *zuhd*."

The minimum requirement for every Mu'min in the incumbent pursuit for the acquisition

of *zuhd* is to eliminate the love of the world from the heart. The sign that this minimum incumbent requisite has been attained is that the Muslim will set aside any act or practice which is in conflict with the Shariah or with the Sunnah of Rasulullah (sallallahu alayhi wasallam). When there is a clash between Allah's Law and the dictates of the nafs, the Mu'min renounces the act which is in conflict with the Shariah.

As long as one has not attained this ability, one remains a slave of the dunya and of materialism.

### ALLAH'S BELOVED

"He in who there are three attributes is the Beloved of Allah: Generosity like the oceans; affection like the sun; humility like the earth." (Hadhrat Uthmaan Haaruni)

## KHALWAT — SECLUSION

In times of corruption and widespread mischief, Rasulullah (sallallahu alayhi wasallam) exhorted the adoption of *khalwat* (seclusion) for the safety of one's Imaan and Akhlaaq (moral character).

More than a millennium ago, Hadhrat Sufyaan Thauri (rahmatullah alayh) said: "This is the time to remain in seclusion in your home so that

you can attain salvation (from the outside fitnah)." On hearing this, someone queried: "O Hadhrat! If we have to adopt seclusion in a corner, how will we earn our livelihood?" Hadhrat Sufyaan said: "Fear Allah! I never saw a man who truly fears Allah being in need of earning his livelihood. There is nothing better for a man than taking refuge in a hole to conceal himself. For people of these (corrupt) times, there is no better act than sleeping."

## THE BEST AND THE WORST

"The noblest Sultan (king) is he who sits in the company of the Ulama and the worst Aalim is he who sits in the company of Sultans (kings/rulers)."

The Mashaaikh said: "Praiseworthy is that wealthy man who goes to the door of the Faqeer, and vile is that Faqeer who goes to the door of the

wealthy."

The one who possesses Iilm and Taqwa is a man of Allah. He is not in need of the people of the dunya. The scholar who hankers after the company of the wealthy and the rulers is a disgrace to the Knowledge of the Deen and a traitor to the Cause of this sacred Knowledge.

## THE ORDER FOR THE MUBALLIGH

Hadhrat Sufyaan Thauri (rahmatullah alayh) said: "The first ibaadat is seclusion. Then comes the quest for knowledge of the Deen; then practicing in accordance with this knowledge. Thereafter comes the dissemination (tableegh) of knowledge." The first requirement is to mentally and spiritually prepare oneself for the momentous treasure of *Iilm-e-Deen*. This is the Sunnah of all the Ambiyaa (alayhimus salaam). Thus, we see Rasulullah (sallallahu alayhi wasallam) going into seclusion in the Cave of Hira repeatedly for

long periods. The low and inferior quality of 'ulama' which are churned out in mass from the madaaris in the present age is due to the total unpreparedness of the students. They have no understanding of the meaning and *Amaanat* of Deeni Knowledge. They pursue such Knowledge for a variety of base and worldly motives. Such students who acquire *Iilm* for the sake of the dunya are deprived of the *Noor* of *Iilm*. When they emerge from the portals of the Madrasah after they have been deceived into believing that they are 'qualified'

Ulama, they feel inadequate and incompetent in every respect. Many of them then seek crutches on which to lean. The most despicable and the most worthless of them take the route of the kuffaar to demean and disgrace their smattering of Deeni knowledge by pursuing some stupid mundane branch of university education to acquire 'doctorate' degrees to inflate their egos. For such men, the Qur'aan Majeed says:

"They have lost in this world and in the Akhirah."



## STENCH OF SIN

By the mercy of Allah Ta'ala, man is always saved from disgrace for the evil he commits in this world. Allah Ta'ala generally casts a protective veil over His servants to prevent them from being publicly disgraced for the innumerable sins they commit.

The natural attribute of anything which is rotten and decomposed is to let off a bad odour. The stench of rotting carrion causes people to flee from its proximity.

Sins are spiritual carrion. In reality its stench is stronger and more devastating than physical rotten carrion. But Allah Ta'ala has suppressed the stench of sins in order to allow the free functioning of this temporary world in which man has been given limited freewill of choice.

Hadhrat Sufyaan Thauri (rahmatullah alayh) said: "If there was stench in sins, no person would come close to another person."

Although the stench of sins has been suppressed for the benefit of human beings, the Mala'ikah are not saved from this calamity. The Hadith of Rasulullah (sallallahu alayhi wasallam) says that the stench which emerges from the mouth of a liar is so devastating that the Mala'ikah of Rahmat flee from him. For them the bad odour is unbearable.

## DEVOURING FLESH

Once someone asked Hadhrat Sufyaan Thauri (rahmatullah alayh): "Why did Rasulullah (sallallahu alayhi wasallam) say that Allah Ta'ala abhors the inmates of a house who consume much meat?"

Hadhrat Sufyaan said: "By this Rasulullah (sallallahu alayhi wasallam) meant people who indulge in gheebat (speaking ill of people behind their backs). They in fact devour the dead bodies of Muslim brothers."

## REWARD OF MERCY

Love for Allah's creation and tenderness of heart were outstanding attributes of Hadhrat Sufyaan Thauri (rahmatullah alayh). Once while walking in the marketplace he saw a little wild bird suffering in captivity in a cage. Overcome with pity, he purchased the bird and set it free.

The bird would daily visit the home of Sufyaan Thauri

(rahmatullah alayh). It would remain for some time staring at him. At times it would alight and settle on his body. When the janaazah of Hadhrat Sufyaan was being carried, this bird flew above and repeatedly settled on the janaazah chirping a sorrowful song. The sorrow of the bird brought grief to the people who were reduced to tears. After Hadhrat Sufyaan was buried, the bird repeatedly struck itself on the grave until a voice was heard from inside the qabr saying:

"Allah Ta'ala has forgiven Sufyaan by virtue of the love he had for creation."

## CHARITY WITH HARAAM

Hadhrat Sufyaan Thauri (rahmatullah alayh) said that a man who gives charity with haraam wealth is like a man who desires to purify an impure garment with blood.

There is no *thawaab* (reward) and benefit for giving sadqah (charity) with haraam money or property. Haraam property in one's possession should be returned to the original owner. If for some reason this is not possible, it should be eliminated from one's possession by giving it to the poor without a *niyyat* (intention) of gaining *thawaab*. The reward of such sadqah will be for the owner who cannot be contacted.

## THE MEANING OF YAQEEEN

Explaining the meaning of *Yaqeen*, Hadhrat Sufyaan Thauri (rahmatullah alayh) said: "*Yaqeen is a condition of the heart. When yaqeen is firm, Ma'rifat (divine knowledge) becomes established (in the heart). The effect of yaqeen is to understand that the calamity or misfortune which befalls one is from Allah Ta'ala...*"

## THE JANA'AZAH

Rasulullah (sallallahu alayhi wasallam) said:

"*Make haste with the janaazah. If he (the mayyit) was a pious person, you are sending him forth to what is better (than this world). If he was not a pious person, then he is evil which has to be swiftly taken off from your necks.*"

Unnecessarily delaying the burial of the mayyit as is the custom in these days is not permissible. Unlawful delay is caused by waiting for relatives and friends to come from other towns and cities or in anticipation of a larger attendance. It is not permissible to delay burial for such reasons.

## MOCKING HADITH

Once in the presence of Khalifah Ma'moon, someone recited the Hadith: "*Rasulullah (sallallahu alayhi wasallam) loved (to eat) marrow.*" A man in the gathering derisively exclaimed: "*I do not like marrow.*" Imaam Abu Yusuf (rahmatullah alayh) ordered that the leather and sword be brought to slay the refuter of Hadith. When the man realized his folly, he exclaimed: "*I seek forgiveness from Allah for what I had said, and for everything which makes kufr incumbent. I testify that Allah is One and verily Muhammad is His Slave and Rasool.*"

Thus, he was spared from execution. Mocking any Hadith or refuting it is kufr punishable with execution in an Islamic state.

## SALAAT AND WUDHU

In the qabr, after the questioning related to Imaan, the state of the Mu'min's Wudhu will be examined. He will be questioned about his Wudhu.

On the Day of Qiyaamah, the very first practice which will be examined and questioned about will be Salaat. If these two acts of ibaadat are found to be damaged, there remains little hope for one's immediate salvation.

## THE TIME OF MAUT

*Maut* (death) is an event which arrives with precision at its appointed time. The Qur'aan Majeed states: "*A person will not die except with the permission of Allah at his appointed time.*"

"*Allah will not postpone (the death of) a person when his appointed time arrives.*"

In the Commentary of *Fiqhul Akbar* of Imaam Abu Hanifah (rahmatullah alayh), Mullah Ali Qaari states:

"The murdered person has died at his appointed time. Allah Ta'ala was aware and He had fixed the time. He had decreed that a person would die because of sickness, murder, being crushed, old age, drowning, burning, poisoning, etc. Allah Subhaanahu Wa Ta'ala has created death and life and their causes.

For this reason Imaam Ahmad Bin Hambal (rahmatullah alayh) disliked that someone supplicated for longer life for him. He would say: "This is a matter already determined."

## THE JINN IN AAKHIRAH

How will the jinn be rewarded and punished in the Aakhirah?

There is consensus of the Ahlus Sunnah Wal Jama'ah that the kuffaar and fussaag jinn will be punished in the Fire of Jahannum just as human beings will be punished. The Muslims among them will be rewarded with Jannat. According to a minority view, the reward of the jinn will be only salvation from the Fire. Then it will be said to them: "*Become sand!*" However, the view of the Jam-

## THE PILLAR OF THE DEEN

While every Muslim knows or is supposed to know that Salaat is the central Pillar upholding the entire structure of the Deen, most Muslims in this age have destroyed this Pillar. Rasulullah (sallallahu alayhi wasallam) said that "Salaat is the Pillar of the Deen". Whoever destroys it, destroys his Deen. This is precisely what is happening in these days.

The Musaaqid silently testify to the terrible destruction Muslims, including their Ulama, have wrought to this fundamental Pillar of Islam. With the Pillar of Salaat in an advanced state of crumbling and collapse, Muslims cannot achieve true success and victory, neither in this world nor in the Hereafter.

The importance of Salaat is borne out by the Shariah's imposition of it as the first and foremost obligation of the Islamic state. The Qur'aan Majeed states:

"*And, if We grant them sovereignty (political power) on earth, they establish Salaat, Zakaat, command righteousness and prohibit evil. And, the ultimate victory is for the Muttaqeen.*"

The very first obligation of the Islamic State is to ensure that every Muslim in the land performs Salaat in the way the Shariah has ordered. Males have to perform Salaat with Jamaat in the Musaaqid.

But today the Musaaqid are desolate, cursing the Muslims living in their environment. Even Ulama have in these times failed to understand the importance of Salaat with Jamaat in the Musaaqid. You will find living in a locality many Ulamaa and Huffaaz. The attendance at the time of Fajr is appalling. Even those Ulama who have some Deeni conscience come to the Musjid at the very last minute or after the Salaat has commenced.

Rows of the 'Deeni conscious' musallis will be seen to stand up after the Salaam of the Imaam, due to their late-coming. In many Musaaqid, the musallis have to look around to see if the Imaam Saheb or any other Molvi Saheb is around to lead the Salaat.

If the Imaam Saheb happens to be a mercenary—one who is on contract, being paid for his imamate—he will have to ensure that his attendance is regular. However, even if he is paid, he will not be too conscious of his imamate duties if he does not have some arrogant, faasiq committee over his head to drill him. Experience has confirmed the need to have an arrogant committee to supervise the attendance of mercenary imaams and molvis.

If in the neighbourhood Musjid there is no paid imam, then the musallis have a big problem. In spite of a half dozen Molvis living in the vicinity and even teaching in the nearby local Madrasah, they have no concern for the imamate of the Musjid simply because they are not paid for the 'job'. There is also another nafsaani reason for their neglect. That is, their aversion for punctuality and regularity.

Their refusal to assume the responsibility of the imamate is not the product of any *tawaadhu* (humility), but is the consequence of neglect, carelessness and not understanding the importance of Salaat. The situation is lamentable and depressing.

In their business affairs, employment and all worldly affairs Muslims are punctual and diligent, but for Salaat and other Deeni matters they pay slight attention. It is for this reason that Muslims cannot progress and gain success in even their worldly affairs. The success of Muslims in both worlds is based on proper observance of the Shariah, the foremost requirement being Salaat. Alas! This is the most abused of all the institutions of Islam.

## QUR'AAN AND HADITH EQUAL THE SHARIAH

Rasulullah (sallallahu alayhi wasallam) said: "Hear! Verily, I have been given the Qur'aan and its like with it. Soon will there (arise) an obese man sitting on his couch saying: 'Follow this Qur'aan (only). Whatever you find in it to be halaal, consider it halaal, and whatever you find in it to be haraam, consider it haraam. Verily, Rasulullah did not make haraam like Allah has made haraam.'"

"Never ever let me find any of you reclining on his couch (when) there comes to him an issue from my commands which I had commanded or had prohibited, and he says: 'I don't know (about this). Whatever we find in the Kitaab of Allah, we shall follow it.'"

The disease of rejecting the Shariah of the Qur'aan and Hadith is predicted in the aforementioned two Hadith narrations. Apostate modernists who follow the west and whose bounden duty it has become to appease their kuffaar masters, are the culprits of the kufri mentioned in these narrations.

Their stock answer for the rejection of the *Ah-kaam* of the Shariah is: "it is not in the Qur'aan." Rasulullah (sallallahu alayhi wasallam) has refuted their answer in these Ahaadith. A perfect example of this kind of rejection is the refutation of the validity of *Rajm* (stoning the adulterers). The only stupid argument the modernist apostates had for refuting *Rajm* at the behest of the kuffaar, was: "It is not mentioned in the Qur'aan." But Rasulullah (sallallahu alayhi wasallam) has clarified that he was given the whole Shariah consisting of the Qur'aan and its like, viz. the Ahaadith called *Wahi Ghair Mathw*.

The Ahaadith are also part of Wahi. The difference, however, is that this type of *Wahi* does not form part of the Qur'aanic text. It is revelation inspired into the heart of Rasulullah (sallallahu alayhi wasallam) by Allah Ta'ala. Rejection of Hadith is tantamount to rejection of the Qur'aan. He who rejects or derides Hadith is an outright *kaafir*.

**A MESSAGE FOR THE ULAMA-E-SOO'**  
Hadhrat Junaid Baghdaadi (rahmatullah alayh) has the following message for those learned men who manipulate the Deen for their worldly and nafsani motives: "He who searches for honour with *baatil*, Allah will make him to inherit disgrace with the *Haqq*." The *Haqq* which they had suppressed and concealed will sooner or later bring disgrace on them.

The sign of *ma'rifat* (Recognition of Allah) is that one flees from people and remains silent. The Aarif expels from his heart everything besides Allah. The sign of an Aarif is that he always remains silent and is grief-stricken. He loves Maut, renounces luxury and comfort, and derives peace in the remembrance of Allah. (Hadhrat Khwaja Mueenuddin Chishti)

## THE AGE OF IJTIHAAD

The closure of the age of *Ijtihaad* coincided with the termination of the epoch known as *Khairul Quroon* which comprises of the ages of the Sahaabah, Taabieen and Tab-e-Taabieen.

Rasulullah (sallallahu alayhi wasallam) said in this regard: "Honour my Sahaabah, for verily, they are your noblest; then those adjacent to them (Taabieen); then those adjacent to them (Tab-e-Taabieen). Thereafter falsehood will become manifest."

Once a man was abusing Hadhrat Abu Bakr (radhiyallahu anhu) in the presence of Rasulullah (sallallahu alayhi wasallam). Both maintained silence while the man let off his tirade of abuse. They listened patiently to the abuse. After the man had exhausted his armoury of abuse, Hadhrat Abu Bakr (radhiyallahu anhu) began to respond.

When he began to reply, Rasulullah (sallallahu alayhi wasallam) left. Afterwards, when Hadhrat Abu Bakr

### ATTRIBUTES OF NOBILITY

A Taabee said: "Three qualities are exclusive with the People of Jannat. These are found (here on earth) among only people of nobility.

(1) To forgive the *zaalim* (the oppressor).

(2) To give to the one who deprives you.

(3) To do good to the one who does bad to you.

This naseehat is in fact the *tafseer* of an aayat which Hadhrat Jibraeel (alayhis salaam) presented to Rasulullah (sallallahu alayhi wasallam).

### READING THE LETTERS OF OTHERS

Rasulullah (sallallahu alayhi wasallam) said that a person who reads the letters of others without their permission, actually looks into Jahannum. The punishment for this crime is the Fire of Jahannum.

It is most despicable and dishonest to read the letters of people without their permission. However, there are some who are exempted from this prohibition. They are:

\* Parents— Parents are allowed to read the letters of their children even without their consent. It is the duty of the parents to be diligent and keep a watchful eye over their offspring.

\* Husband— The husband is allowed to read the letters of his wife without her consent.

\* Sultan— The Sultan or the ruler is allowed to read the letters of those whom he suspect to be involved in acts of treason. This is permissible for the security of

In another Hadith Rasulullah (sallallahu alayhi wasallam) said: "Then will appear people who love obesity."

They will be given to luxury, extravagance, opulence and transgression.

### ABROGATION

Neither the *Usool* (Principles) nor the *Furoo'* (particulars or details) of the Deen can ever be abrogated by anyone's *ijtihaad* after the *Khairul Quroon*. All principles and details of the Deen have already been settled, finalized

## ALLAH'S AID WITH THE MAZLOOM

(radhiyallahu anhu) enquired, Rasulullah (sallallahu alayhi wasallam) said: "As long as you had maintained silence, an Angel was responding on your behalf. As soon as you took up cudgels, the Angel departed, and shaitaan stepped in. I therefore, departed."

Rasulullah (sallallahu alayhi wasallam) then commented:

"Three things are definite.

(1) If the *mazloom* (the oppressed one) forgives the *zaalim* for the pleasure of Allah, his respect and honour will increase.

(2) The one who out of greed opens the door of begging for himself, is rendered a beggar perpetually.

(3) The one who gives and forgives for the pleasure of Allah, Allah Ta'ala increases his wealth.

## DRAPING WALLS

Rasulullah (sallallahu alayhi wasallam) said: "Do not drape walls with cloth."

The purpose of cloth is to make garments, not for adorning walls. Extravagance in hanging curtains in the home is not permissible. Muslims too have adopted the western style of draping walls with cloth.

The purpose of hanging curtains on windows is to achieve *purdah* or to conceal the inmates of the home from outside gazes. The purpose of curtains is not to decorate walls. The practice of unnecessarily hanging curtains from the ceiling to the floor and from one wall to the other is not permissible. The cov-

ering of walls with cloth is not permissible.

Sufficient curtaining should be used to ensure proper covering of the windows only. The extravagant and unnecessary style of adorning walls with curtaining also comes within the scope of the Hadith: *Whoever emulates a people, becomes of them.*"

### THE VILEST

**"The vilest person is he who does not prevent a falling person from falling; who does not accept the apologies of people, and who does not forgive the faults of others." (Hadith)**

### NASEEHAT OF ABU DARDA

Hadhrat Abu Darda (radhiyallahu anhu), a senior Sahaabi, offered the following naseehat to a man: "Always consume *halaal* and *tayyib* food. Seek from Allah food for only a day. Always consider yourself a dead person. Whenever a sin

### HEAVIER THAN STONE

Once along the road Rasulullah (sallallahu alayhi wasallam) saw some people in a weight-lifting competition. They were lifting heavy boulders to see who could lift the heaviest weight. He commented: "There is something heavier than these boulders with which one's strength could be measured. The people asked: "What is that?" Rasulullah (sallallahu alayhi wasallam) said:

"When animosity develops between two brothers and shaitaan overpowers both of them, then for a third person to restore peace between them."

### WHAT IS INSAANIYAT?

*Insaaniyat* (humanity) is the attribute which distinguishes man from the lowly beasts. Someone asked Hadhrat Ahnaf Bin Qais (rahmatullah alayh) to define *Insaaniyat*. He said:

"*Insaaniyat* is to be humble in spite of being wealthy; to forgive in spite of having the power to take revenge; to assist people without speaking of the favours rendered to them; at the time of anger to have patience."

and sealed on the basis of the *Usool* of the Qur'aan and Sunnah. Thus, this Shariah is sacrosanct and immutable.

While *ijtihaad* is permissible, valid and necessary with regard to new developments which did not exist in former times and for which there are no explicit rulings in the Shariah, the rulings of the immutable Shariah for the new developments will be acquired on the basis of the immutable *Usool* which had existed in the era of the Aimmah-e-Mujtahideen of the *Khairul Quroon* epoch.



## INSURANCE

The two fundamental elements of all kinds of insurance contracts are *riba* (interest) and *qimaar* (gambling). No insurance system comes without these elements. Insurance of every kind is therefore haraam.

*Riba* is the excess which the policy holder receives if there is a payout. He receives in excess of the sum of the premiums he has paid to the insurance company.

*Qimaar* is the suspension of the gain on a future uncertain event, e.g. theft, fire, etc.

## FUTILITY

According to the Qur'aan Shareef, one of the requisites of the Mu'min's moral character is abstention from futility — useless acts and statements. The ultimate consequence of futility (*laghw*) is indulgence in sin.

Hadhrat Nabi Isaa (alayhis salaam) said: "All acts besides Thikrullah are *laghw* (futility). Every silence in which there is no contemplation is *ghaflat* (obliviousness which keeps one away from Allah Ta'ala). Every glance in which there is no *ibrat* (lesson derived) is futility and amuse-

## VARIETY OF THIKR

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said: "The benefit of a variety of *athkaar* (plural of thikr) is not as profound as the benefit of one or two forms of thikr. The heart's concentration is scattered in a variety of forms of *athkaar*, none of which becomes grounded. There should be constancy on one or two forms of thikr. Very quickly will the thikr be grounded in the heart."

**OPINION OF KUFR**  
**Rasulullah (sallallahu alayhi wasallam)**  
**said: "He who comments on the Qur'aan with his opinion, verily he has committed kufr."**

**TWO VICES**  
**"Two vices are exceptionally evil for the Ulama —hirs (greed) and kibr (pride)." — (Hakimul Ummat)**

## THE CORRUPTION OF THE ULAMA

Hadhrat Isaa (alayhis salaam) said: "O you who are on earth like salt! Do not become corrupt. Salt is used to preserve things which decay. If salt becomes spoilt, it cannot be cured."

Commenting on this statement, Faqih Abu Laith (rahmatullah alayh) said: "The reference is to the Ulama who rectify the corruption which develops among people. They eliminate kufr, shirk and sin from the hearts of the people and bring them towards the Straight path of Islam. Who will reform the Ulama if they become corrupted— if they develop in them nafaasani desires, the love of the world, competing for leadership, malice, envy,

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) described *hirs* (greed) as *Ummul Amraadh* (the mother of all spiritual maladies). It is this disease which causes all the strife and anarchy. Greed for wealth, land, power and material luxuries lead to all the corruption of the world.

People steal, rob, fraud and forge for satisfying the insatiable lust of *hirs*. But never can this lust be satisfied. *Hirs*, like all the other bestial, carnal and satanic attributes, is a natural attribute of the nafs. It has to be restrained. Its inordinate dictates should be held firmly within the bounds of the Shariah.

Even immoral deeds are motivated by the *hirs* for carnal pleasure. This disease is the root cause of all *Akhlaaq-e-Razeelah* (evil, satanic qualities). The Aarifeen say that the basis of all evil attributes is *kibr* (pride). Pride is actually the *hirs* or greed for name and fame, hence the root of *kibr* is also *hirs*.

Rasulullah (sallallahu alayhi wasallam) said:

"There will emerge in my Ummah communities in

whom these inordinate lusts will predominate just as (rabies) from a rabid dog has penetrated every joint and vein of a man."

*Hirs* (greed) utterly destroys a man. His greed transforms him into a habitual liar, for he perceives the attainment of the objects of his greed with his lies. He is eventually recorded in the heavens as a *kath-thaab*. When the inhabitants of the heavens speak about him, they refer to him with the epithet, *kath-thaab* (the great liar).

The person who is rabidly diseased with *hirs* fails to understand that he will never attain by his unlawful and despicable efforts the objects of his unsatiable greed. Regardless of his evil efforts, he will gain only whatever Allah Ta'ala has pre-destined for him.

Hadhrat Ali (radhiyallahu anhu) said that in the Taurah it appears: "O man! If you are not satisfied with that rizq which I have apportioned out for you, you will wander from door to door (like a dog), and in the end you will obtain only what I had pre-destined for you."

## REMEMBER MAUT!

*Maut* is forever stalking us. It is the inevitable reality — the inescapable truth. It does not behoove man to be forgetful of this ultimate truth. Once Rasulullah (sallallahu alayhi wasallam) passed by some people sitting in a Musjid. While they were discussing the Deen, there was loud laughter among them. He said: "O people! Remember

Maut. I take oath by Allah!" He departed from them.

Rasulullah (sallallahu alayhi wasallam) happened to pass by them again. He found them in the same condition. He then commented: "I take oath by Allah! If you know what I know, then you will laugh less and cry much."

After he left them, he again

passed by them a third time and found their condition unchanged. He said: "In the beginning Islam was forlorn. In the end it will again become forlorn. Therefore, congratulations to the Ghuraba (the forlorn ones)." Someone asked who the ghuraba were? Rasulullah (sallallahu alayhi wasallam) said: "They who remain firm on the Deen at a time when the Ummah has become corrupted."

## SO-CALLED 'TAKAFOL' IS BLATANT HARAAM INSURANCE

(Continued from page 1)

the company will quickly understand that there is no difference between conventional insurance and takafol insurance. Whether zina is committed by the kuffaar or by Muslims calling it 'nikah', it remains abhorrent and haraam.

It is essential to understand that a haraam scheme does not become halaal merely by a name-change and giving it a title which sounds Islamic to the Muslim ear.

### TAKAAFUL

*Takaaful* (takafol) is a mutual pledge between two parties. The one pledges to pay money for a possible future gain of an unstipulated amount, the gain being suspended on damage to his property which he insures with the takafol company. If the party does suffer a future loss of the insured assets, the other party (the takafol company) will pay him an amount after exhaustive investigations conducted with the *desire* to escape payment in exactly the same way as all insurance companies act.

The takafol company after being driven into a tight corner in consequence of the correct manipulation of its plethora and myriad of haraam conditions by the one who has been insured, is forced to reluctantly pay up in consideration for the haraam premiums which the insured person has made over a period of time.

There is, therefore, not the slightest doubt in the *hurma* (prohibition) of the takafol product which *Takafol (S.A.) Ltd* is presently marketing in the Muslim community.

### DEVIOUS

In a devious endeavour to convince Muslims of the acceptability of their *riba-qimaar takafol* product, the company manipulates the names of senior Ulama who have departed from this world some decades ago. Thus, this company states: "Hazrat Mufti Muhammad Shafee' (rahmatullahi alayhi), has also presented a model for the muslim ummah. He (rah) had chosen a model wherein a Waqf fund is formed...."

"This model has not only been presented by this great luminary of Islam but has been blessed with the approval of other great scholars of that era, like Hazrat Maulana Yusuf Binnori (rah), Hazrat Mufti Wali Hasan (rah), Hazrat Mufti Ashiq Ilahi (rah), etc."

It is indeed queer how modernists rush into the folds of Taqleed of contemporary Ulama when they find it chagrin to follow even the Aimmah Mujtahideen. Wherever there is a straw to grasp for the presentation of 'evidence' for their baatil, they have no qualms in citing in substantiation the source from whence the straw is acquired.

We say to *Takafol (S.A.) Ltd*: Just as you have produced in detail the conditions and stipulations of your takafol product, publish in detail the *Takaaful* schemes of Hadhrat Mufti Muhammad Shafi (rahmatullah alayh) and of the other Ulama you have mentioned.

It is deceptive to mention the names of senior Ulama without presenting in exactitude and in detail their *Takaaful* concepts and schemes. The manipulation of the names of seniors is designed to convey to Muslims the idea that the haraam insurance product which the company offers conforms to the *Takaaful* blueprint which Mufti Shafi Sahib had offered. It is therefore necessary for this company to apprise the community of the product which Hadhrat Mufti Shafi and other Ulama had offered to enable us all to compare the scheme of *Takafol (S.A.) Ltd* with the *Takaaful* model of the Ulama.

It is misleading to cite the names of the senior Ulama without presenting their models. In short, the haraam model which the company offers has no resemblance with the model of Hadhrat Mufti Muhammad Shafi (rahmatullah alayh). The model offered by the company is pure *riba-qimaar* contract which is haraam.

### REFUTATION

If a need arises, Insha'Allah, a book of refutation on this issue will be published. The scope of this brief article precludes a detailed discussion and refutation of the baatil conditions and haraam activities of the takafol company.

### HARAAM

The Muslim community should understand that to buy insurance from *Takafol (S.A.) Ltd* is just like obtaining insurance from the conventional insurance companies. It is haraam to indulge in these *riba-qimaar* schemes. Rasulullah (sallallahu alayhi wasallam) said that *riba* is a conglomeration of 70 major sins, the lightest of which is like committing adultery with one's own mother.

**IRAQ****Al-HAQQ**

*Al-Haqq, Bulletin No.25* deals with the Iraq issue. Whoever has not received this issue of *Al-Haqq* or any earlier issues on the MPL (Muslim Personal Law) topic, may write for copies.

*Al-Haqq* is distributed free and is not posted to subscribers of *The Majlis* on account of the exorbitant postage. The postage is five times (500%) more than the printing costs. It is therefore economical for us to distribute *Al-Haqq* free although we encounter problems in the distribution of *Al-Haqq* in certain places where the Musajjid are under the control of, for example, the Transvaal Jamiat, or the Ahl-e-Bid'ah.

The solution is to post *Al-Haqq* as well, to all our subscribers and to those who specially request it. While most people look forward to these papers, a small clique or perhaps the imam of a Musjid is inimical towards the *Haqq* our papers propagate, hence they feel constrained to steal the papers and destroy them.

Those who wish us to post *Al-Haqq* to them should please send some stamps to assist with the postage. There is no subscription fee for *Al-Haqq* which is an occasional publication appearing at irregular times.

The post office too is not satisfied with one standard value stamp. They now insist that we affix stamps for R3.45. Most of our overseas *Majlis* subscribers are free subscribers, and the overseas postage is substantially

more.

The present R30 'subscription' for *The Majlis* is accepted as a contribution. We do not hold any subscriber liable for payment. We never remove names from our mailing list regardless if the 'subscription' has expired. Only if the paper cannot be delivered for certain reasons, are we constrained to delete the name. The R30 is about half the cost of the production and postage for the paper. Contributions in the form of even stamps, even a few, will be esteemed.

If everyone who receives *The Majlis* via the post sends sufficient stamps or the amount to cover postage, the present system of erratic distribution of *Al-Haqq* will be eliminated, our task made easier, and all the thousands of readers of *The Majlis* will be ensured of receiving *Al-Haqq* and some of our other latest publications as they appear from time to time. Extra stamps will be used to subsidize the numerous overseas recipients who cannot afford the amount. In the process you obtain a wonderful share of the immense thawaab in our endeavour to disseminate the *Haqq*, the Sunnah and the Ahkaam of Allah's Immutable Shariah which is under threat and encircled by inimical and satanic forces on all sides. *Jazaakumullaah*.

**VICTORY!**

**"Those who befriend Allah, His Rasool and the people of Imaan, (they are the Army of Allah and), verily the Army of Allah will be victorious." — (Qur'aan)**

**OUR CONTRIBUTORS**

*We wish to express our shukr—thanks and appreciation—to all those who contribute to the Deeni projects of the Mujlisul Ulama, in particular to the MAKTAB PROJECT. All contributions, no matter how small, play an essential role in the upkeep of the Standard of Islam. Of vital importance is the niyyat which accompanies the contribution. The niyyat should be only the Pleasure of Allah Ta'ala and the acquisition of thawaab.*

*Even a small sum can have a decisive effect in the Meezaan (Scales of Justice) in*

*the Aakhirah. Sometimes a little amount heavily outweighs a large sum. Hence, Rasulullah (sallallahu alayhi wasallam) said that a handful of dates given by his Sahaa-bah outweighs a mountain of gold given by others. It is the sincerity of the intention and the purity of the motive which are of greater significance. Hadhrat Aishah (radhiyallahu anha) said: "The best Sadqah is the effort of the one who has little."*

*May Allah Ta'ala increase the barakaat in all your affairs, both mundane and spiritual. Jazaakumullaah!*

**Character**

**"Never will you suffice for people with your wealth. Therefore become adequate for them with a pleasant face and a beautiful character." (Hadith)**

**"Piety is a beautiful character."— (Hadith)**

**CRUELTY WILL BE PUNISHED**

*Question: I have observed a disturbing incident at the Musjid. Occasionally shoes are stolen from the shoe-racks. When a youth was caught stealing a pair of shoes, some musallis apprehended him, and severely beat and kicked him until blood flowed. This type of incident had occurred more than once. Please comment.*

*Answer: The conduct of the mus-*

*allis is most despicable, coward and is an act of flagrant zulm (cruelty) which will not escape Allah's punishment. Rasulullah (sallallahu alayhi wasallam) said: "The call (curse) of the mazloom — Allah lifts it above the clouds. The portals of the heaven are opened up for it, and Rabb proclaims: 'By My Might! I will most certainly help you even if it is after some time.'" Regardless of the provocation, there is no Shar'i justification for this zulm.*

**TRANSPLANTATION OF HUMAN ORGANS**

**Question:** *Not so long ago I heard over the radio that to donate human organs is Fardh-e-Kifaayah. Please comment on this view.*

**ANSWER**

*Fardh, Waajib, Sunnat, Mustahab, Haraam and Makrooh* are terms of the Shariah. The Shariah is the product of *Wahi* (Divine Revelation) to the Nabi (sallallahu alayhi wasallam). It is not the product of the human reasoning and opinion of any individual.

When it is claimed that a certain act is Fardh, Sunnat, etc., then it is the obligation of the claimant to furnish evidence from the Qur'aan, Sunnah and the authorities of the Shariah, the Aimmah-e-Mujtahideen, to substantiate what he is saying.

This is the age of the *juhhaal* (ignoramus) who are adept at sucking figments of their imagination from their thumbs. One such *jaahil* the other day claimed that airconditioners are in our day such necessities which are classified in the Shariah as *Dhuroorah*. In other words, it is like the imperative need to save one's life with pork when on the verge of death due to starvation. Similar is the *jahaalat* of the one who has averred that to donate human organs is *Fardh-e-Kifaayah*.

The *Fardh* laws of this Deen have been finalized and enumerated fourteen centuries ago by the Qur'aan and Sunnah, and explained to the Ummah for all times by the Aimmah-e-Mujtahideen. What the *juhhaal* of this age stupidly blurt out over institutions of shaitaan such as the so-called Islamic radio stations, is totally devoid of Shar'i substance.

In short and plain terms, the gentlemen who said that 'donating' his mother's heart and eyes, talked bunkum.

His opinion is so utterly baseless and stupid that there is really no need for intelligent and academic refutation. Far from being *Fardh-e-Kifaayah*, 'donating' human organs is *Haraam*.

**LATEST PUBLICATIONS**

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**COMPENSATION FOR SINS**

Hadhrat Hameeduddin Sufi (rahmatullah alayh) said: "Some sins are compensated by only death. The compensation of some sins is the punishment of the grave, and the compensation of some sins is the Fire of Jahannum."

It is incumbent on every Mu'min to depart from this world with such a *Noor* with which the Fire of Jahannum could be extinguished (for him). Therefore, it is imperative for every Muslim to practice virtue here on earth so that the scorching flames of Jahannum will be extinguished."



# Questions and Answers

MUJLISUL ULAMA  
OF SOUTH AFRICA  
P.O. BOX 3393,  
PORT ELIZABETH

(Continued from page 5)

lean, hence they howl.

**Q. Should the hands be raised when reciting the Masnoon Dua after Athaan?**

A. The hands should not be raised when making this dua.

**Q. What should one do when the Athaan is called while one is engaged in Tilawat, teaching or lecturing?**

A. Terminate all these activities and respond to the Athaan. After Athaan the activities may be resumed.

**Q. Is it permissible to call the Athaan without wudhu?**

A. The Athaan will be valid, but it is improper to call the Athaan without being with wudhu.

**Q. The Fardh Salaat was performed in Jaanaat without Iqaamah. The Imaam forgetfully commenced the Salaat without waiting for the Muath-thin to recite the Iqaamah. Is the Salaat valid?**

A. The Salaat is valid. Iqaamah is Sunnatul Muakkadah. Its omission does not invalidate the Salaat, but it is not permissible to intentionally refrain from Iqaamah.

**Q. The Imaam who leads the Salaat in our Jaanaat Khaanah wears his trousers below the ankles. Is the Salaat of the muqtadis valid?**

A. The Salaat is valid although the Imaam is a faasiq for his kabeerah sin committed so flagrantly. It is not permissible to appoint a faasiq to lead the Salaat.

**Q. What is the minimum number of musallis necessary for the validity of Jumua Salaat?**

A. According to the Hanafi Math-hab four are necessary—the Imaam and three musallis. According to the Shaa'fi Math-hab, forty resident males are necessary.

**Q. Who comes first—one's parents or wife? Who has greater rights?**

A. The rights of parents as well as the rights of the wife have to be fulfilled. Both sets of rights are Waajib. When the parents wish their son to violate the *huqooq* (rights) of his wife, it is not permissible to obey them. In such a conflict between parental wishes and Waajib rights of the wife, the *Huqooq* of the wife come first. If the wife wishes that her husband denies the rights of his parents, then their *Huqooq* come first. The question of 'who has greater rights' does not apply. Everyone's rights should be attended to and the limits of the Shariah observed.

**Q. Is there greater thawaab for a walking Hajj or a riding Hajj?**

A. There is more thawaab walking all the way from Makkah to Arafaat and back if one is physically capable of trekking.

**Q. After the parents of a girl accepted my marriage proposal, they decided to call it off. Is it proper for parents to refuse after they had accepted?**

A. Yes, it is permissible. Some facts pertaining to you may have surfaced after their acceptance. They surely must have had some compelling reason to cancel the affair. Accept their refusal with a big heart and understand that you will get married to the person whom Allah Ta'ala has decreed for you in your Taqdeer. There is no need for frustration and despondency. Allah Ta'ala says in the Qur'aan Shareef: "Perhaps you dislike something while in reality it is good for you."

**Q. Dissecting and experimenting on human bodies are for the benefit of mankind. Why would the Shariah not allow this practice which is an integral and absolutely necessary requirement for learning medicine?**

A. Our book, *Kitaabul Janaaiz*, has an article on the prohibition of this evil practice. If you want a copy, please send some stamps. The book will be posted to you, Insha'Allah. The postage is R3.45.

If you are able to do some meditation, then do meditate on the gruesome scenario of the bodies of your mother, wife and daughter lying for months immersed in tubs full of chemical preservatives. Then meditate how for months medical students mishandle, cut, dissect, mutilate and humiliate the naked bodies of your dear ones. Think of the hacking and sawing of these bodies. Then think of the ultimate dumping or incineration of your beloved ones. After your meditation, see if your conscience accepts the macabre desecration of the sacred bodies of your mother, wife and daughter. If after such contemplation you find it acceptable, then do not bother to write for our book. It will be of no benefit for you because you are most probably one who comes within the purview of the Qur'aanic aayat: "They are deaf, dumb and blind, hence they will not return (to hidaayat and understanding)." Was-salaam.

**Q. I found a very expensive wristwatch. I advertised it in a newspaper and also made other attempts to locate the owner, but in vain. I am not a destitute person. May I give the value of the watch to charity and keep it for my own use?**

A. Yes, you may do so. Obtain a proper valuation and give that amount in Sadqah to the poor. However, if at any time in the future, the owner turns up and demands his watch, you will have to give it to him. You will get the reward of the Sadqah.

**Q. Is it permissible for a son working in his father's shop to take anything from the business without his father's permission?**

A. It is not permissible. It is dishonest and amounts to theft.

**Q. How does one compensate for having misappropriated the property of others during one's childhood days? Money was stolen, items taken without permission and things destroyed in moments of fun.**

A. If you know the people whose property you had misappropriated and if they are contactable, then it is necessary to go to them and make amends, either by paying them or securing pardon from them. If you are unaware of them or they are not traceable or contactable, then make dua-e-maghfirat for them, and give some money in Sadqah on their behalf. Insha'Allah, this will be adequate compensation.

**Q. Some Muslims cite the Qur'aanic verse of *Shuraa* (consultation) as a basis for supporting a democracy and the parliamentary system. Please comment.**

A. There is absolutely no basis anywhere in the Qur'aan for western de-

mocracy and its parliamentary system. A government of democracy is a government appointed by *Juhhaal* (ignoramus). Ignoramuses, fussaag and fujjaar have no share in appointing a government in Islam. The Islamic system is *Khilaafat* on the pattern of the first Four Khulafa-e-Raashideen—the Rightly guided Representatives of Rasulullah (sallallahu alayhi wasallam).

**Q. Is it permissible for a Muslim to be a member of parliament or a cabinet minister in a non-Muslim country?**

A. It is not permissible in normal circumstances. Participation in non-Muslim politics and being a participant in their law-making processes are tantamount to *jufr*. The Qur'aan-e-Hakeem says: "Those who do not decree according to the (Law) which Allah has revealed, verily, they are the *kaafiroon*."

**Q. I have served a long sentence for murder. The killing was not intentional. Does the sentence of imprisonment which I had served compensate for my sin, or is there something else I still have to do?**

A. The jail sentence does not compensate for your sin. You have to seek forgiveness from the heirs of the person you had killed. If necessary offer them monetary compensation. In addition you have to repent. Make *Istighfaar*—seek forgiveness from Allah Ta'ala.

**Q. "Search for knowledge even in China." Some say that this is a fabricated hadith.**

A. In *Jaamius Sagheer*, Allaamah Suyuti (rahmatullah alayh) narrates this Hadith

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